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THE NEW TESTAMENT

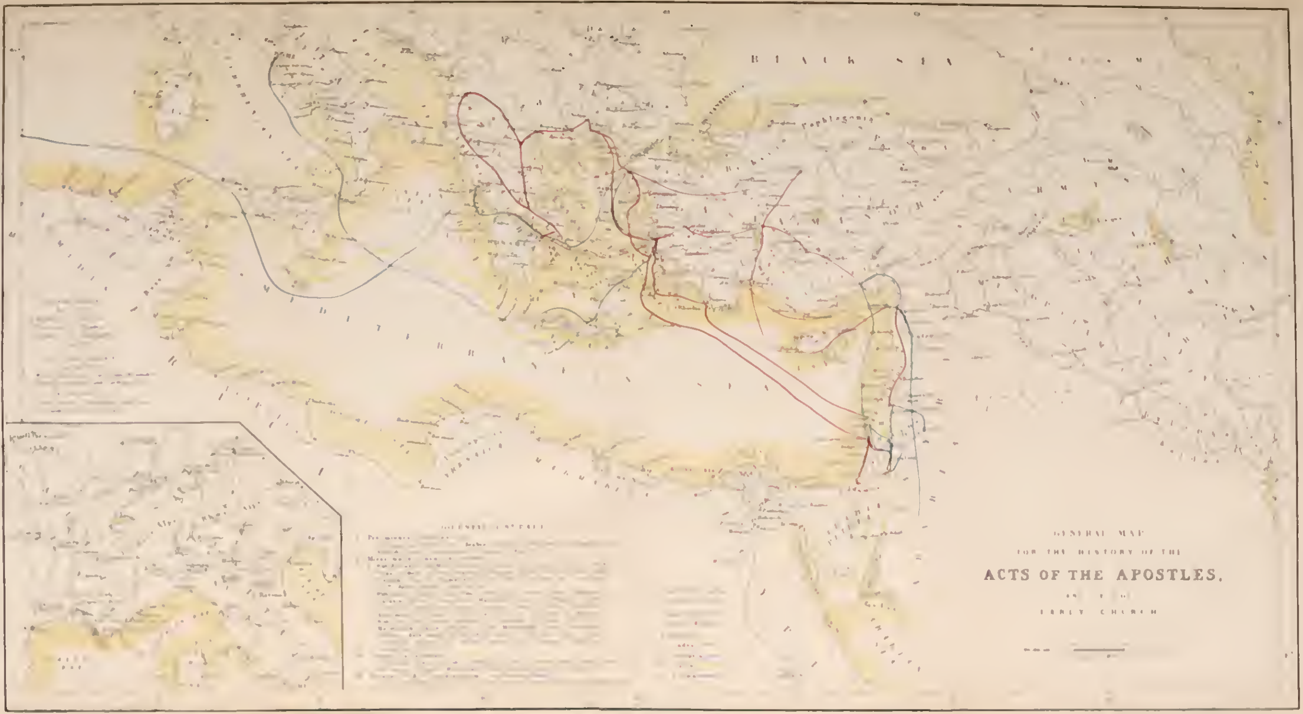
FOR

ENGLISH READERS.

VOL. II.

Part I.—THE EPISTLES OF ST. PAUL.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.


BLACK SEA
Paphlagonia
GENERAL MAP
FOR THE HISTORY OF THE
ACTS OF THE APOSTLES,
AND OF THE
EARLY CHURCH

THE

NEW TESTAMENT

FOR

ENGLISH READERS:

CONTAINING

THE AUTHORIZED VERSION, WITH A REVISED ENGLISH TEXT

MARGINAL REFERENCES

AND A

CRITICAL AND EXPLANATORY COMMENTARY;

BY

HENRY ALFORD, D.D.

LATE DEAN OF CANTERBURY.

IN TWO VOLUMES.

VOL. II.

Part I.—THE EPISTLES OF ST. PAUL.

NEW EDITION.

RIVINGTONS,
London, Oxford, and Cambridge.
DEIGHTON, BELL, AND CO.,
Cambridge.
1872.

NOTICE.

The plan adopted in Vol. I. of this work, that of noting below the text the corrections rendered necessary to bring out the true readings and renderings, has been found impracticable in the present volume. The number of these corrections is so great in the Epistles, that the reader would be entirely confused by the mass of marginal matter: and not unfrequently whole sentences require recasting, in order to convey the true meaning which the Authorized Version has missed. It was unavoidable therefore that a *Revised Text* should be published. By the side of this, the Authorized Version is given.

The reader is informed, that the rendering given in the *notes* is not always *identical* with that in the version, but is usually rougher, and more literal, thus affording additional illustration of the meaning.

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INTRODUCTION.

CHAPTER I.

THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. This Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are:

(A) Irenæus expressly quotes ch. i. 1 and ix. 5, as the words of "Paul writing to the Romans."

(B) Clement of Alexandria quotes ch. xi. 22, vi. 2, and other places, as the words "of St. Paul," of "St. Paul in the Epistle to the Romans," &c.

(C) Tertullian quotes ch. i. 7, and ch. ix. 5, as written by "the Apostle."

More instances need not be given: the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the Integrity of the present Epistle. The last two chapters have been rejected by some: by others, parts of these chapters. The ancient heretic Marcion rejected them, but on doctrinal, not on critical grounds. Various modern critics have held as follows: ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi.: ch. xv. to be a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., to be a register of persons to be saluted, also on the way: ch. xvi. to have been written from Rome to the Ephesians, or to be fragments of

a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks, remain the exclusive property of their originators.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have adverted to this matter in the notes at that place: and a fuller statement may be found in Dr. Davidson's Introduction to the New Testament, ii. 188 ff.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome.*

With regard to *the Church at Rome,* some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(A) *It was certainly not founded by an Apostle.* For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(B) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than St. Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church: that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some *spiritual gift* (ch. i. 11): he excuses his having written *more boldly unto them in some measure* (ch. xv. 15), by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(C) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of St. Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10, and Rom. xvi. 7, where Andronicus and Junias are stated *to have been in Christ before the Apostle*),—such a concession is not necessary to explain Rom. i. 8. Whatever happened *at Rome* is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, "*your faith is spoken of in all the world.*"

3. The above considerations lead me to the conclusion, that the Roman church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of this Introduction to discuss the question respecting the presence, preaching, and martyrdom of St. Peter at Rome. That he did not *found* the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists. Nor have we any ground to suppose that he *was at Rome* up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the Introduction to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12, Jews are addressed, or implied: in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16, Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the 'strong' of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression *the nations* (*Gentiles*) in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense: and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14,

where "*you Gentiles*" are evidently the majority of the readers, as contrasted with the "*some among them*," the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That *Jews* were found in great numbers there, is evident.

(A) Josephus, mentioning an embassy which came to Rome from Judæa under Varus, in the time of Augustus, says, "The deputies which were sent by consent of the nation were fifty, representing the opinions of above 8000 of the Jews in Rome."

(B) Philo, in a passage too long for citation, states that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(C) Dio Cassius xxxvii. 17, "This race (of the Jews) exists in Rome, often repressed, but having much increased, so as at last to have obtained freedom of exercise of their religion."

(D) So far relates to Judaism proper : in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, citing from Seneca, says that when speaking of the Jews he writes : "The practice of that most infamous race has prevailed to such an extent, that now it is received in all lands : the vanquished have given laws to their victors."

(E) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, "And that destructive superstition being in the present repressed, again broke out, not only in Judæa, the origin of the mischief, but even throughout the city. . . . ."

(F) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire.

(G) On the passage in Suetonius, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcileable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22. Olshausen and Tholuck have been at much pains to give a solution of the difficulty : the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other Commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of St. Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation : that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note there) no message respecting him from Judæa laying *any thing wicked* to his charge : and they were anxious to have an account *from himself* of his opinions and their ground : for as for this sect, they were well aware that every where it was a thing spoken against : the very word, be it observed, used in the original Greek, in ver. 19 and ch. xiii. 45, respecting the opposition raised by the Jews to St. Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to St. Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened : and it belongs indeed to that class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to 'those without,' need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, "The History of the Church of Rome."

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*, —the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians, which St. Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God's favour of each of these would, in defect of solid and broad views of the universality of man's guilt and God's grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be

likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again, when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with Him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles: "*I speak to you Gentiles: inasmuch as I am the Apostle of the Gentiles, I glorify mine office.*" It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes?

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ch. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ch. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during, his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phœbe, a deaconess of the church at *Cenchreæ*, to the kindness and attention of the Roman Christians: such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a *resident*, for he is called "the host of myself and of the whole church." But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of *the city*. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of Cenchreæ, "*the city*" can be no other than Corinth: just as, if the Piræus had been mentioned, "*the city*" would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the "*wintering*" of 1 Cor. xvi. 6,—when Paul was just about to depart (ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Introduction to the Acts, vol. i. part 2, it will be seen that I place this visit in the

winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE, AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite passages in the classics which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, and Irenæus, all of whom wrote to the Roman Christians in Greek. Clement, bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest: "As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression: the very wealth of the productive power does not always leave time to *educate* the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles: a want of correspondence in the members of sentences, a departure from close sequence, a boldness and freshness and simplicity of style, proving more by the nature of things than by art, persuading more by the feelings than by the rules of logic. The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate. From

Christian antiquity we will adduce the testimony of Jerome:—'I will instance Paul, whom as often as I read, I seem to hear not words, but thunders. The words seem simple, and like those of an innocent and rustic man, and one who knows not how to lay nor to avoid snares; but whichever way you look, they are thunders. He keeps close to his argument, he catches all that he touches: he turns his back, that he may gain the victory: he pretends flight, that he may kill.'"

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, broken sentences, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

"We have then this question to ask ourselves: *with what ideas as to the ability of the Apostle as a writer ought the believing Christian to approach his works?* And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the SON OF GOD appeared in His life on earth in a state of humiliation, so also the *word of God.* In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—'See how often he repeats the great distinction, and in every one of these repetitions there is some clause without its corresponding sequence, or some leaving out of necessary matter. These are indeed faults of style, but detract nothing from the majesty of heavenly wisdom which is delivered to us by the Apostle. Nay, rather, it has been the special providence of God, that these loftiest mysteries should be delivered to us under contemptible humility of words: that our faith might rest not on the power of human eloquence, but on the efficacy of the Spirit alone.' But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert's of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle's character above pointed out, are we not obliged to confess, that so universal a *reflexion*, such a *calculation*, as Rothe's theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration?* and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself." (This he instances by examining Rothe's account of the defective constructions in Rom. v. 12 f.) "* * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious intention of the writer,—can neither be justly assumed a priori, nor convincingly shewn a posteriori."

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(*a*) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(*b*) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(*c*) Perhaps one of the most wonderful phænomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification.*

Among the minor characteristics of the Apostle's style, may be enumerated,

(*d*) *Frequent and complicated antitheses*, requiring great caution and discrimination in exposition. For often the different members of the antitheses are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning: whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. The English reader must remember, that to retain such antitheses in a version or explanation is of course, generally speaking, impossible: the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form; an attempt almost always sure to fail even in the ablest hands.

(*e*) Another difficulty besets the mere English reader. *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself: to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(*f*) *Accumulation of prepositions*, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt: and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is, to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(*g*) *The frequency and peculiarity of his parenthetical passages.* The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold: 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption: 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer; and it must be remembered that the instances of unfinished sentences and irregular construction are at least as frequent: so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student of that version intelligently to apprehend them.

(*a*) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes; and will be surprised that so momentous a matter should have been generally overlooked.

(*b*) *The distinction between the past and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles: and it has been my endeavour in the notes to draw the reader's attention to them with a view to their correction.

CHAPTER II.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(*a*) Clement of Rome, in his Epistle to this very Church of Corinth, says:—"Take up the Epistle of the blessed Paul the Apostle. What wrote he first to you in the beginning of the Gospel? Truly he wrote to you spiritually, concerning himself and Cephas and Apollos, on account of your having then made parties in favour of each."

(*b*) Polycarp, to the Philippians:—"Who knew not of the judgment of the Lord? Know we not that the saints shall judge the world? as Paul teaches" (1 Cor. vi. 2).

(*c*) Irenæus quotes ch. x. 1, as also does Cyprian, as from "the Epistle to the Corinthians."

(*d*) Athenagoras:—"It is necessary, according to the Apostle, that this corruptible and dissoluble should put on incorruptibility" (1 Cor. xv. 53).

(*e*) Clement of Alexandria cites this Epistle very frequently and explicitly: e. g. "Paul has freed us from the doubt in the first to the Corinthians, saying nearly thus: 'Brethren, be not children in your minds,' &c." (ch. xiv. 20).—And he proceeds to quote also 1 Cor. xiii. 11.

(*f*) Tertullian:—"Paul, in his first to the Corinthians, notes the deniers and doubters of the resurrection."

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. Corinth (formerly Ephyré, which afterwards was its poetic name) was a renowned, wealthy, and beautiful commercial city, and in the Roman times the capital of Achaia Propria, situated on the isthmus of the Peloponnese between the Ionian and Ægean seas, and at the foot of a rock which bore the fortress Acrocorinthus, five miles in circumference. It had two ports, of which the western (a mile and a half distant) was called Lechæon, the eastern (about nine miles distant) Cenchreæ. The former was for the Italian, the latter for the Oriental commerce. Arts and sciences flourished notably in Corinth. The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals. These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. The city was taken, pillaged, and destroyed by L. Mummius 146 B.C.,—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, B.C. 44,—and soon recovered its former splendour, and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18).—An interesting description of the present remains of Corinth will be found in Leake's Morea, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—17). He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8: see too ver. 5, and note); both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer class (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain of the city (Rom. xvi. 23) and Gaius, whom the Apostle calls *my host and of the whole church*. And we find traces of a considerable mixture of classes of society in the agapæ or love-feasts (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety: see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of

danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given (ver. 27; see also 1 Cor. iii. 6) to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by St. Paul (1 Cor. iii. 10—18: 2 Cor. x. 13—18) a worthless building on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 13), rejecting the apostleship of Paul (1 Cor. ix. 2: 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.: v. 11 ff., and notes in both places: for the latter, 2 Cor. xi. 16—xii. 12). It is probable that these persons were excited to greater rage against St. Paul by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law: for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of St. Paul. But I should rather believe them to have looked on this question as closed, and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the Apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history: as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide,

except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ* is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the words, "*and I of Christ*," in 1 Cor. i. 12, especially if we compare them with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome, written some years after, we find the same contentious spirit blamed, but it appears that by that time its ground was altogether different: we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party: ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the English reader for a complete account of the principal theories, to Dr. Davidson's Introduction, vol. ii. p. 224 ff., and Conybeare and Howson's Life of St. Paul, vol. i. chap. xiii.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty

of action as regarded *meats offered to idols* (ch. viii.—x.); they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16): and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem:* and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit.* From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest,* in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.).—He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension *in their manner of celebrating the Agapæ,* or *love-feasts,* which indeed they had so abused, that they could now be no longer called the Supper of the Lord (ch. xi.). Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the second Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see esp. ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY ST. PAUL TO THE CORINTHIANS.

1. If we were left to infer a priori, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this which we call the first. It appears from ch. xvi. 1 that they wanted some direc-

tions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, "I wrote to you in my letter, not to company with fornicators." In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived a priori, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class which, if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving recommendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between St. Paul's leaving Corinth, Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth[1].

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, "not to company with fornicators," which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

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[1] See below, § v.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle [2].

SECTION V.

OF THE NUMBER OF VISITS MADE BY ST. PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit* is *recorded*, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words [3]: some, e. g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be interpreted as such;—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18,

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[2] See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

[3] e.g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our point of starting is the settling at Ephesus, Acts xix. 10, and our *terminus*, the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25, we read "*thrice I suffered shipwreck*," and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Cenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words "they that conducted Paul brought him to Athens," will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which we have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made "*in sorrow*," 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor.

xii. 21, there is a hint given that God had, on this occasion, *humbled him among them.* It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, "Lest, when I come again, my God will humble me among you, and I shall bewail many of those which have sinned already, and repented not of the **uncleanness** and **fornication** and **lasciviousness** which they committed." It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of fornication is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—"*I shall remain in Ephesus till Pentecost*," to have been EPHESUS.

A mistaken rendering of the words (ib. ver. 5), "*for I do pass through Macedonia*," as if they signified, 'for I *am passing through* Macedonia,'—led probably to the subscription in the received text of the Greek, and our English Bibles, "*It was written from Philippi.*" But the idea has never been seriously entertained.

2. The above notice from ch. xvi. 8 also shews that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix. xx., it appears (see notes, and chronological table in Introd. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year* 57.

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words "*as ye are unleavened*" any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that

external probability, as well as spiritual analogy, is against the idea that St. Paul would so have expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought* there occurring,—especially when we know independently that he was writing during the *former part of the year.*

4. It is almost certain then that the Epistle was written *before Pentecost,* A.D. 57: and probable, that *somewhat about Easter* was the exact time.

5. The Apostle had at this time already sent off Timothy and Erastus to Macedonia (compare Acts xix. 22, and 1 Cor. iv. 17), the latter (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timothy reached Corinth on this journey. (See below, ch. iv. § 2, 4.)

6. The Epistle is addressed in the name of Sosthenes our brother, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17[4]: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timothy in 2 Cor.: the Apostle, after mentioning him, immediately proceeds, "*I thank my God.*"

7. It is uncertain, who were the *bearers* of the Epistle: but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth: and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

SECTION VII.

MATTER, AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this Epistle is very various. It is admirably characterized by Mr. Conybeare, in Conybeare and Howson's Life and Epistles of St. Paul, vol. ii. p. 28 (2nd edn.):

"This letter is, in its contents, the most diversified of all St. Paul's Epistles: and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement: yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God: we hear the fervent thanksgiving echoed by the unanimous Amen: we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty: we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain: and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, 'the care of all the churches.'

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[4] Unless indeed, as Mr. Birks supposes, Horæ Apostolicæ, p. 215 f., he was converted subsequently to that occurrence.

"But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who 'out of darkness calls up light;' by whose mercy it was provided that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world:—that their denial of the resurrection should cause those words to be recorded whereon reposes, as upon a rock that cannot be shaken, our sure and certain hope of immortality."

2. In style, this Epistle ranks perhaps the foremost of all as to sublimity and earnest and impassioned eloquence. Of the former, the description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end), the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.: while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world.—About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle, better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER III.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. The former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(*a*) Irenæus, quoting ch. iv. 4, as said by Paul in the second to the Corinthians.

(*b*) Athenagoras, quoting ch. v. 10.

(*c*) Clement of Alexandria very frequently cites our Epistle; and as the second to the Corinthians.

(*d*) Tertullian mentions an objection raised, that St. Paul had, in his second Epistle to the Corinthians, pardoned the fornicators, whom in the first Epistle he had ordered to be delivered over to Satan, in the destruction of the flesh: and then cites ch. ii. 5—11.

3. The *integrity* of this Epistle has not however been unquestioned: but it is not worth while to trouble the English reader with the fanciful theories on which it has been supposed by some German writers to consist of two or more smaller Epistles

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8): in doing so had come by Troas (ii. 12): and thence had sailed to Macedonia (ibid.; compare Acts xx. 1, 2), where he still was (ch. viii. 1; ix. 2, where notice especially the *present*, "*I am boasting,*"—ix. 4). In Asia he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23, 41)[5],—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs: but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugners of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is nowhere clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined[6]. Nay, such a supposition is of itself improbable. In ch. viii. 1 he announces to the Corinthians the generosity which had been the result of God's grace given *among the churches of Macedonia.* It is hardly likely that he would make such announcement, if he had hitherto been stationary at

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[5] I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

[6] The common subscription assigns Philippi: but whether from tradition, or mere hasty inference, is quite uncertain.

Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Berœa. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was again to visit the Thessalonian church: and in the absence of all detail respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost, A.D. 57 (see chronological table in Introd. to Acts), St. Paul left Ephesus for Troas: there he stayed some little time: thence went to Macedonia; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle: after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months: and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer, or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timothy had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timothy and speeding his return: "for," adds the Apostle, "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being, "*but if Timothy should come.*" Now at the time of writing this second Epistle, we find Timothy with St. Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay, there is an apparent presumption that he had not been at Corinth: for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timothy. Had he been at Corinth or not?

I believe, in spite of these apparent obstacles to the view, that he *had been* there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And the relinquishing of the intended journey of Timothy, as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timothy is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle; and that the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter: and this is the view of De Wette and others. Bleek, however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter: "Timothy had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority." (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v., but of some adversary of the Apostle.) "On this account Paul sent Timothy to Corinth with a letter (now lost) in which he expressed himself very strongly on these circumstances; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian Church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so: and after all that has been written on the visits of Timothy and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER, AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks: "The excitement and interchange of the affections, and probably also the haste, under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult: but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of

Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries." Erasmus strikingly says, "Learned men bestow much toil in explaining the designs of poets and rhetoricians: but in this rhetorician much more toil is required to apprehend what he is about, whither he tends, what it is that he forbids: so full of tortuosities is he, if I may say it without blame. Such is his versatility, that you would hardly think one and the same man was speaking. At one time he wells up gently like some limpid spring; by and by he thunders down like a torrent with a mighty crash, carrying every thing with him by the way; now he flows placidly and smoothly, now spreads out far and wide, as if expanded into a lake. Then again in places he disappears, and suddenly reappears in some different place, and with wonderful meanders washes now one bank, now the other, and sometimes digressing to a distance, by a backward winding returns upon himself."

2. The matter of the Epistle divides itself naturally into three parts:

1. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but *in general.*

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem.*

3. x. 1 to xiii. 10. *Polemical justification of his apostolic dignity and efficiency* against his disparagers.

CHAPTER IV.

THE EPISTLE TO THE GALATIANS.

SECTION I.

ITS AUTHORSHIP.

1. OF all the Epistles which bear the characteristic marks of St. Paul's style, this one stands the foremost. See below, on its style, § iv. So that, as Windischmann observes, whoever is prepared to deny the genuineness of this Epistle, would pronounce on himself the sentence of incapacity to distinguish true from false. Accordingly, its authorship has never been doubted.

2. But that authorship is also upheld by external testimony:

(*a*) Irenæus quotes the Epistle by name: "In the Epistle to the Galatians he says, What therefore is the law of works? It was enacted until the seed should come," &c. (Gal. iii. 19.)

Many allusions to it are found:

(*b*) Polycarp, writing to the Philippians, says, "Paul, who in his absence wrote you Epistles, into which looking, ye may be built up unto the faith given us, which is the mother of us all." (Gal. iv. 26.) And again: "Ye know that God is not mocked." (Gal. vi. 7.)

(*c*) Justin Martyr, or whoever was the author of the Oration to the Greeks, printed among his works, seems to allude to Gal. iv. 12, in the words, "Be as I am, for I am as ye are:" and to Gal. v. 20, in these "enmities, strifes, envy, self-sidings, wraths, and the like to them."

(*d*) Besides these, there are many more distant allusions in the works of Ignatius, Polycarp, and Justin, which may be seen cited in Lardner and Windischmann, and Davidson, Introd. to New Test., vol. ii., pp. 318-19.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. This Epistle was written to the churches of Galatia (ch. i. 2). GALATIA (or Gallogræcia) was a district of Asia Minor (once part of Phrygia), bounded N. by Paphlagonia and Bithynia, E. by Pontus and Cappadocia (divided from both by the river Halys), S. by Cappadocia and Phrygia, W. by Phrygia and Bithynia. Notwithstanding its mountainous character, it was fruitful, especially near the river Halys. The principal cities were Ancȳra, Pessĭnus, and Tavium. Ancyra was declared the capital by Augustus. The inhabitants (Galatæ, only a later form of Keltæ,—also Gallogræci) were Gauls in origin. The Gallic tribes of the Trochmi and Tolistoboii, with the German tribe of Tectosagi (or Tectosages), crossed over from Thrace into Asia Minor, having formed part of the Gallic expedition which pillaged Delphi, in the third century B.C. (cir. 280.) In Asia they at first became mercenary troops under Nicomedes, king of Bithynia, but soon overran nearly the whole of Asia Minor, till Antiochus Soter and Eumenes drove them into its central portion, afterwards called Galatia. There they were at first ruled by tetrarchs, and afterwards (when their real independence had been taken from them by the Consul Manlius Vulso, B.C. 189) by kings; of whom the two Deiotari, father and son, are known to us, the former as having been defended by Cicero in a speech still extant, the latter as also a friend of the great orator's. Amyntas, the successor of this latter, was their last king: at his death (B.C. 26) Galatia was reduced to a Roman province[7].

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[7] See the questions relating to the Galatian people fully and ably treated by Professor Lightfoot, in his Edition of the Epistle just published. I regret exceedingly that the portion of this volume which contains the Epistle was printed off before I saw his work, as it contains many valuable suggestions for the elucidation of the Epistle. March, 1865.

2. The character of the people, as shewn in this Epistle, agrees remarkably with that ascribed to the Gallic race by all writers[8]. They received the Apostle at his first visit with extreme joy, and shewed him every kindness: but were soon shaken in their fidelity to him and the Gospel, and were transferring their allegiance to false teachers.

3. The Galatian churches were founded by St. Paul at his first visit, when he was detained among them by sickness (ch. iv. 13: see note, and compare Acts xvi. 6), during his second missionary journey, about A.D. 51 (see Chronol. Table in Introd. to Acts, Vol. II.). Though doubtless he began his preaching as usual among the Jews (Josephus vouches for the fact of many Jews being resident in Ancyra), yet this Epistle testifies to the majority of his readers being Gentiles, not yet circumcised, though nearly persuaded to it by Judaizing teachers. At the same time we see by the frequent references to the Old Test. and the adoption of the rabbinical method of interpretation by allegory (ch. iv. 21—31), that he had to do with churches which had been accustomed to Judaizing teaching, and familiarized with the Old Test. In the manifold preparations for the Gospel which must have taken place wherever Jews were numerous, through the agency of those who had at Jerusalem heard and believed on Jesus, we need not wonder at any amount of Judaistic influence apparent even in churches founded by St. Paul himself: nor need any hypotheses respecting his preaching be invented to account for such a phænomenon.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. Judaizing teachers had followed, as well as preceded, the Apostle in Galatia, and had treated slightingly his apostolic office and authority (ch. i. 1, 11), giving out that circumcision was necessary (ch. v. 2; vi. 12). Their influence was increasing, and the churches were being drawn away by it (i. 6; iii. 1, 3; iv. 9—11; v. 7—12). Against these teachers he had already testified in person (i. 9; iv. 16, where see notes, and cf. Acts xviii. 23),—and now that the evil was so rapidly and seriously gaining ground, he writes this Epistle expressly to counteract it.

2. The object then of the Epistle was, (1) to defend his own apostolic authority; and (2) to expose the judaistic error by which they

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[8] So Cæsar, B. G. iv. 5: "Fearing the weakness of the Gauls, because they are fickle in taking up plans, and ever fond of innovating, he thought no trust should be put in them." And Thierry, Hist. des Gaulois, Introd.: "un esprit franc, impétueux, ouvert à toutes les impressions, éminemment intelligent: mais, à côté de cela, une mobilité extrême, point de constance, ... beaucoup d'ostentation, enfin une désunion perpétuelle, fruit d'excessive vanité." Conybeare and Howson, i. 285, note.

were being deceived. Accordingly, it contains two parts, the apologetic (ch. i. ii.) and the polemic (ch. iii.—v. 12). These are naturally followed by a hortatory conclusion (ch. v. 13—end). See these parts subdivided into their minor sections in the notes.

SECTION IV.

ITS MATTER, AND STYLE.

1. The matter of the Epistle has been partly spoken of in the last section. In the first, or apologetic portion, it contains a most valuable historical résumé of St. Paul's apostolic career, proving his independence of human authority, and confirming as well as illustrating the narrative in the Acts, by mentioning the principal occasions when he held intercourse with the other Apostles: relating also that remarkable interview with St. Peter, so important for its own sake, and giving rise to his own precious testimony to Christian truth in ch. ii. 14—21.

2. The polemical portion has much in common with the Epistle to the Romans. But this difference is observable; that whereas in that Epistle, the whole subject is treated, as belonging to the great argument there handled, logically, and without reference to any special circumstances,—*here* all is strictly controversial, with immediate reference to the judaizing teachers.

3. In style, this Epistle takes a place of its own among those of St. Paul. It unites the two extreme affections of his remarkable character: severity, and tenderness: both, the attributes of a man of strong and deep emotions. Nothing can be more solemnly severe than its opening, and ch. iii. 1—5; nothing more touchingly affectionate than some of its appeals, e. g. ch. iv. 18—20. It is therefore quite a mistake to characterize its tone as altogether overpowering and intimidating[9]. A half-barbarous people like the Galatians, known for their simplicity and impressibility, would be likely to listen to both of these methods of address: to be won by his fatherly pleading, as well as overawed by his apostolic rebukes and denunciations.

4. There are several points of similarity in this Epistle to the peculiar diction of the pastoral Epistles. The student will find them pointed out in the reff., and for the most part remarked on in the notes. They seem to indicate, in accordance with our interpretation of ch. vi. 11, that he wrote this Epistle, as those, with his own hand, without the intervention of an amanuensis. This matter will be found more fully treated below, ch. vii. on the pastoral Epistles.

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[9] See Jowett, Epistles to the Romans, Thessalonians, and Galatians, vol. i. p. 191. Lightfoot, pp. 61 ff.

SECTION V.

TIME AND PLACE OF WRITING.

1. We have no date in the Epistle itself, which may enable us to determine the time when it was written. This can only be gathered from indirect sources. And consequently, the most various dates have been assigned to it: some, as Marcion in old times, and Michaelis and others in modern, placing it *first* among St. Paul's Epistles: and others *last*. The following considerations will narrow our field of uncertainty on the point:

2. If the reasoning in the note on the Chronological Table, Vol. I. Introd. pp. 96, 97, be correct,—the visit to Jerusalem mentioned Gal. ii. 1 ff. is identical with that in Acts xv. 1 ff. It will thence follow that the Epistle cannot have been written *before* that visit: i. e. (see Chron. Table as above) not before A.D. 50.

3. I have maintained, in the note on Gal. iv. 16, that the words there used most naturally refer to the Apostle's second visit to the churches of Galatia, when, Acts xviii. 23, he went through "*the country of Galatia, confirming all the disciples*." If so, this Epistle cannot date *before that visit:* i. e. (Chron. Table as above) not before the autumn of the year 54.

4. The first period then which seems probable, is the Apostle's stay at Ephesus in Acts xix., from autumn 54, till Pentecost 57. And this period is so considerable, that, having regard to the "*so soon*" of ch. i. 6, it must be regarded as quite possible that our Epistle may have been written during it.

5. The next period during which it might have been written is, his stay at Corinth, Acts xx. 2, 3, where he spent the winter of the year 57-8, and whence he wrote the Epistle to the Romans. This is the opinion of Conybeare and Howson (vol. ii. p. 162, edn. 2). They support their view entirely by the similarity of this Epistle and that to the Romans. "It is," they say (p. 165, note), "exactly that resemblance which would exist between two Epistles written nearly at the same time, while the same line of argument was occupying the writer's mind, and the same phrases and illustrations were on his tongue." It has also been maintained with much skill and learning by Professor Lightfoot, in an article in the Journal of Sacred and Classical Philology for Jan. 1857: which article is reproduced in the Introduction to his Edition of the Epistle, 1865. He traces the sequence of the lines of thought in the greater Epistles, and finds internal evidence enough to make him decide strongly that it is very improbable, that the two Epistles to the Corinthians intervened between

those to the Galatians and Romans, or that to the Galatians between the second to the Thessalonians and the first to the Corinthians.

6. I own that these considerations seem to me weighty ones, and have caused me to modify the decided preference which I once gave to the earlier date. Still, I do not feel Mr. Lightfoot's article to have settled the question. It might be, that the elementary truths brought out amidst deep emotion, sketched, so to speak, in great rough lines in the fervent Epistle to the Galatians, dwelt long on St. Paul's mind (even though other subjects of interest regarding other churches intervened), and at length worked themselves out, under the teaching and leading of the Spirit, into that grand theological argument which he afterwards addressed, without any special moving occasion, but as his master-exposition of Christian doctrine, to the church of the metropolis of the world.

7. I think then that it must always remain a question between these two periods. In favour of the former of them it may be said that, considering the expression "*so soon*" in ch. i. 6, we can hardly let so long a time elapse as the second would pass over,—and that probability is in favour of strong emotion having, in the prompting of God's Spirit, first brought out that statement of Christian truth and freedom, which after-deliberation expanded, and polished, and systematized, in the Epistle to the Romans: and in favour of the latter may be alleged the interesting considerations respecting the grouping of St. Paul's Epistles, and the parallels between 2 Corinthians, Galatians, and Romans, which Professor Lightfoot has adduced.

8. Of course my objection to the date implied in the common subscription, "*it was written from Rome*," adopted by Theodoret, and others, is even stronger than that stated above. Those who wish to see the matter discussed at more length, may refer to Davidson, Introd. ii. p. 292 ff., and to Mr. Lightfoot's Edition of the Epistle, pp. 35—55.

CHAPTER V.

THE EPISTLE TO THE EPHESIANS.

SECTION I.

ITS AUTHORSHIP.

1. THE ancient testimonies to the Apostle Paul having been the author of this Epistle, are the following:

(*a*) Irenæus:

"As saith the blessed Paul in the Epistle to the Ephesians, we are members of the body, of his flesh and of his bones" (Eph. v. 30). Again, i. 8. 5, "This moreover Paul also saith, In every thing that is made manifest, is light" (Eph. v. 13).

(*b*) Clement of Alexandria:

"Wherefore also in that to the Ephesians he (St. Paul) writes: Submitting yourselves one to another in the fear of God." Eph. v. 21—25.

(*c*) The same again:

"The Apostle writing to the Ephesians clearly lays open that of which we are in search, saying, Until we all come, &c." Eph. iv. 13—15.

2. Further we have testimonies to the Epistle being received as canonical Scripture, and therefore, by implication, of its being regarded as written by him whose name it bears: as e. g.:

(*d*) Polycarp:

"As in these scriptures it is said, Be ye angry and sin not: and Let not the sun set on your wrath." Eph. iv. 26.

(*e*) Tertullian:

"I pass over here another Epistle which we know as addressed 'to the Ephesians,' but the heretics 'to the Laodiceans.'"

(*f*) Irenæus several times mentions passages of this Epistle as perverted by the Valentinians: and in many other places in his Epistle to the Ephesians cites the Epistle directly.

3. I have not hitherto adduced the testimony ordinarily cited from Ignatius, on account of the doubt which hangs over the interpretation of the words:

> "Ye are the passage of those that are killed for God; who have been instructed in the mysteries of the Gospel with Paul the sanctified, the witness unto death, the worthy of beatification, under whose footsteps may I be found when I meet God: who in all his Epistle makes mention of you in Christ Jesus."

I conceive however that there can be little doubt that these expressions are to be interpreted of the Epistle to the Ephesians. First, the expression "*instructed in the mysteries of the Gospel with Paul*" seems to point to Eph. i. 9, as compared with the rest of the chapter,—to ch. iii. 3—6, 9; and the last clause finds ample justification in the very express and affectionate dwelling on the Christian state and privileges of those to whom he is writing—making mention of them throughout all his Epistle.

4. In the *longer* recension of this Epistle of Ignatius, the testimony is more direct: in ch. vi. we read,

> "As Paul wrote to you: One body and one Spirit, &c." (Eph. iv. 4—6.)

And in ch. ix.,

> "I have been counted worthy to hold communication by my writings with 'the saints that are in Ephesus, the faithful in Christ Jesus.'"

5. As we advance to the following centuries, the reception of the authorship of St. Paul is universal. In fact, we may safely say that this authorship was never called in question till very recent times.

6. Among those critics who have repudiated our Epistle as not written by the Apostle, the principal have been De Wette and Baur. The ground on which they build their reasoning is, for the most part, the same. De Wette holds the Epistle to be a verbose expansion of that to the Colossians. He describes it as entirely dependent on that Epistle, and as such, unworthy of a writer who always wrote in freshness and fulness of spirit, as did St. Paul. He believes he finds in it every where expressions and doctrines foreign to his diction and teaching. This being so, he classes it with the Pastoral Epistles and the first Epistle of Peter, and ascribes it to some scholar of the Apostles, writing in their name. He is not prepared to go so far as Baur, who finds in it the ideas and diction of Gnostic and Montanistic times. On this latter notion, I will treat below: I now proceed to deal with De Wette's objections.

7. First of all, I would take a general view of their character, and say that, on such a general view, they, as a whole, make *for*, rather than against, the genuineness of the Epistle. According to De Wette, a gifted scholar of the Apostles, in the apostolic age itself, writes an Epistle in imitation, and under the name, of St. Paul. Were the imitation close, and the imitator detected only by some minute features of inadvertent inconsistency, such a phænomenon might be understood, as that the Epistle found universal acceptance as the work of the Apostle: but according to our objector, the discrepancies are wide, the inconsistencies every where abundant. He is found, in his commentary, detecting and exposing them at every turn. Such reasoning may prove a passage objectively (as in the case of Mark xvi. 9—20, or John vii. 53—viii. 11) to be out of place among the writings of a particular author, all subjective considerations apart: but it is wholly inapplicable when used to account for the success of a forger among his contemporaries, and indeed acts the other way.

8. Let us view the matter in this light. Here is an Epistle *bearing the name* of St. Paul. Obviously then, it is no mere accidental insertion among his writings of an Epistle written by some other man, and on purely objective grounds requiring us to ascribe it to that other unknown author; but it is either a genuine production of the Apostle, or a *forgery*. Subjective grounds cannot be kept out of the question: it is a successful forgery: one which imposed on the post-apostolic age, and has continued to impose on the Church in every age. We have then a right to *expect in it the phænomena of successful forgery:* close imitation, skilful avoid-

ance of aught which might seem unlike him whose name it bears;—construction, if you will, out of acknowledged pauline materials, but so as to shun every thing unpauline.

9. Now, as has been seen above, the whole of De Wette's reasoning goes upon the exact opposite of all these phænomena. The Epistle is unpauline: strange and surprising in diction, and ideas. Granting this, it might be a cogent reason for believing an *anonymous* writing *not to be* St. Paul's: but it is no reason why a forgery bearing his name should have been successful,—on the contrary, is a very sufficient reason why it should have been immediately detected, and universally unsuccessful. Let every one of De Wette's positions be granted, and carried to its utmost; and the more in number and the stronger they are, the more reason there will be to infer, that the only account to be given of a writing, so unlike St. Paul's, obtaining universal contemporary acceptance as his, is, that it was his own genuine composition. Then we should have remaining the problem to account for the Apostle having so far departed from himself: a problem for the solution of which much acquaintance with himself and the circumstances under which he wrote would be required,—and, let me add, a treatment very far deeper and more thorough than De Wette has given to any part of this Epistle.

10. But I am by no means disposed to grant any of De Wette's positions as they stand, nor to recognize the problem as I have put it in the above hypothetical form. The relation between our Epistle and that to the Colossians, I have endeavoured to elucidate below (§ vi. and Introd. to the Col., § iv.). The reasonings and connexions which he pronounces unworthy of the Apostle, I hold him, in almost every case, not to have appreciated: and where he has appreciated them, to have hastily condemned. Here, as in the instance of 1 Tim., his unfortunate prejudgment of the spuriousness of the Epistle has tinged his view of every portion of it: and his commentary, generally so thorough and able, so fearless and fair, is worth hardly more than those of very inferior men, not reaching below the surface, and unable to recognize the most obvious tendencies and connexions.

11. De Wette's arguments have been met in detail by Rückert and Hemsen; and touched upon by Harless, Neander, and Meyer (Einl.). Davidson also treats of them in full, and Eadie very slightly.

12. Baur's argument consists, as far as it is peculiar to him, mainly in an attempt to trace in our Epistle, and that to the Colossians (for he holds both to be spurious), expressions and sentiments known to be those of Gnosticism and Montanism: and in some few instances to shew that it is not probable that these heresies took their terms from the Epistles, but rather the Epistles from them. This latter part, on which indeed the conclusiveness of the whole depends, is very slightly, and to me most in-

conclusively done. And nothing is said in Baur of the real account of the occurrence of such terms in the Epistle, and subsequently in the vocabulary of these heretics: viz. that the sacred writer laid hold of them and employed them, so to speak, high up the stream of their usage, before they became polluted by heretical additions and misconceptions,—the heretics, lower down the same stream, when now the waters were turbid and noxious: his use of them having tended to impress them on men's minds, so that they were ready for the purpose of the heretics when they wanted them. That those heretics used many other terms not known to these Epistles, is no proof that their account was the original one, and this of our Epistles borrowed from it, but simply proves nothing. Some of these terms were suited to the Apostle's purpose in teaching or warning: these he was led to adopt: others were not so suitable,—those he left alone. Or it may be that between his writing and their development, the vocabulary had received additions, which consequently were never brought under his notice.

13. Taking then the failure of the above objections into account, and strengthening it by anticipation with other considerations which will come before the reader as we advance, we see no reason whatever against following the universal view of the Church, and pronouncing St. Paul to be, as he is stated to be (ch. i. 1), the author of our Epistle.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. In treating of this part of our subject, that city and church seem first to deserve notice, to which the Epistle, according to our present text, is addressed. We will first assume, that it was an Epistle to the Ephesians.

2. Ephesus, in Lydia, was situated in an alluvial plain on the south side of and near the mouth of the Caystrus. "The city stood on the S. of a plain about five miles long from E. to W., and three miles broad, the N. boundary being Mount Gallesius, the E. Mount Pactyas, the S. Mount Coressus, and on the W. it was washed by the sea. The sides of the mountains were very precipitous, and shut up the plain like a stadium, or race-course." Lewin, i. p. 344. See his plan, p. 362: and the view of the site of Ephesus in Conybeare and Howson, vol. ii. p. 83, edn. 2. For its ancient history see Lewin, and Conybeare and Howson ib., and the article 'Ephesus,' in Smith's Dict. of Geography. It was a place of great commerce, but was principally noted for its beautiful temple of Artemis, which was at the head of its harbour Panormus, and was from very ancient times the centre of the worship of

that goddess. This temple was burnt down by Herostratus, in the night of the birth of Alexander the Great (B.C. 355), but rebuilt at immense cost, and was one of the wonders of the ancient world. On the worship of Artemis there, &c., see Acts xix. 24 ff. and notes. The present state of the site of the city, the stadium, theatre, supposed basement of the temple, &c., are described in Smith's Dictionary, and in Conybeare and Howson as above.

3. St. Paul's first visit to Ephesus is related Acts xviii. 19—21. It was very short, as he was hastening to reach Jerusalem by the next Pentecost. The work begun by him in disputations with the Jews, was carried on by Apollos (ib. 24—26), and by Aquila and Priscilla (ib. 27). After visiting Jerusalem, and making a journey in the Eastern parts of Asia Minor, he returned thither (ib. xix. 1) and remained there "three years" (ib. xix.; xx. 31): during which period the founding of the Ephesian church must be dated. From what is implied in Acts xix. and xx., that church was considerable in numbers: and it had enjoyed a more than usual portion of the Apostle's own personal nursing and teaching. It will be important to bear this in mind when we come to consider the question of this section.

4. On his last recorded journey to Jerusalem he sailed by Ephesus, and summoned the elders of the Ephesian church to meet him at Miletus, where he took what he believed to be his last farewell of them, in that most characteristic and wonderful speech, Acts xx. 18—35.

5. At some subsequent time (see Introd. to the Pastoral Epistles), he left Timothy behind in Ephesus, at which place the first Epistle was addressed to him (1 Tim. i. 3), and perhaps (?) the second. The state of the Ephesian church at the time of these Epistles being written, will be found discussed in the Introd. to them.

6. Ecclesiastical tradition has connected the Apostle John with Ephesus: see Vol. I. Introd. ch. v. § i. 9 ff.: and his long residence and death there may with safety be assumed.

7. To this church our Epistle is addressed, according to our present text. And there is nothing in its contents inconsistent with such an address. We find in it clear indications that its readers were mixed Jews and Gentiles[10],—that they were in an especial manner united to the Apostle in spiritual privilege and heavenly hope[1]:—that they resided in the midst of an unusually corrupt and profligate people[2].

8. Nor are minor indications wanting, which possess interest as connecting our Epistle with the narrative in the Acts. He had preached to them "*the gospel of the grace of God,*" Acts xx. 24; and he commits them "*to the word of his grace,*" ib. ver. 32. In this Epistle alone, not in the

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[10] ch. ii. 14 ff. Compare Acts xix. 10.

[1] ch. i. 3 ff. and passim.

[2] ch. iv. 17 ff.; v. 1—13.

contemporary and in some respects similar one to the Colossians, do we find such expressions as "*the glory of his grace*," ch. i. 6,—"*the riches of his grace*," ib. 7, and ii. 7,—and an unusual recurrence of *grace* in all its forms and energies. If he preached among them 'the good tidings of the grace of God,' this may well be called 'the Epistle of the grace of God.' In no other of his writings, not even in the Epistle to the Romans, is grace so magnified and glorified. Again, in Acts xx. 22 ff. we read, "I go *bound* in the Spirit to Jerusalem . . . . . *bonds* and afflictions await me." And accordingly, here only in his Epistles addressed to churches[3], and not in that to the Colossians, do we find him calling himself *the prisoner* (ch. iii. 1 ; iv. 1).

He had not shrunk from declaring to them *the whole counsel of God* (Acts xx. 27): and accordingly, in this Epistle alone is the word *counsel* used by St. Paul of the divine purpose,—"according to the *counsel* of His will," ch. i. 11.

In Acts xx. 28 it is said of God and the church, "which He purchased with His own blood:" and in Eph. i. 14, we have the singular expression "for the redemption of the *purchased possession*," i. e. of that which He purchased (see note there).

In Acts xx. 32, he commits them to God and the word of His grace "which was able to *build them up* and give them an inheritance among the saints." Not to lay any stress on the frequent recurrence of the image of *building*, as being common in other Epistles,—the concluding words can hardly fail to recall Eph. i. 18, "what is the riches of the glory of his inheritance among the saints,"—Eph. i. 14, "which is the earnest of our inheritance,"—and v. 5, "hath no inheritance in the kingdom of Christ and of God" (see Acts xix. 8).

9. I would not lay the stress which some have laid on the prevalence of the figure of 'the spiritual building' in this Epistle, as having any connexion with the famous temple of Diana. We should, I think, be suspicious of such supposed local and temporal references (see on 1 Cor. v. 7), unless the context (as e. g. in 1 Cor. ix. 24, 25) plainly points them out.

10. But various objections have been brought against the view that this Epistle was really addressed to the Ephesians. I will take these as recently summed up by Conybeare and Howson, Life and Epistles of St. Paul, vol. ii. pp. 486 ff.

11. "*First, it would be inexplicable that St. Paul, when he wrote to the Ephesians, amongst whom he had spent so long a time, and to whom he was bound by ties of such close affection* (Acts xx. 17, &c.), *should not have a single message of personal greeting to send. Yet none such are found in this Epistle.*" It may be well, in dealing with this, to examine

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[3] The other cases are in those addressed to individuals; 2 Tim. i. 8. Philem. ver. 1, 9.

our Apostle's practice in sending these greetings. They are found in greatest abundance in the Epistle to the Romans, written to a church which, as a church, he had never seen, but which, owing to its situation in the great metropolis, contained many of his own friends and fellow-labourers, and many friends also of those who were with him at Corinth. In 1 Cor., written to a church which he had founded, and among whom he had long resided (Acts xviii. 11), there is not one person saluted by name[4];—and one salutation only sent, from Aquila and Priscilla. In 2 Cor., not one personal salutation of either kind. In Gal., not one: a circumstance commonly accounted for by the subject and tone of the Epistle: and if there, why not here also? In Phil., not one: though an approach may be said to be made to a personal greeting in "chiefly they of Cæsar's household." In Col., the Epistle sent at the same time as this, and by the same messengers, several of both kinds. In 1 Thess. and 2 Thess., none of either kind. In 1 Tim., *sent to Ephesus* (see Introd.), none: in 2 Tim., several of both kinds: in Philemon, salutations *from*, but not *to*, any brethren.

The result at which we thus arrive, without establishing any fixed law as to the Apostle's practice, shews us how little weight such an objection as this can have. The Philippians were his dearly beloved, his joy and his crown: yet not one of them is saluted. The Galatians were his little children, of whom he was in labour till Christ should be formed in them: yet not one is saluted. The Thessalonians were imitators of him and of the Lord, patterns to all that believed in Macedonia and Achaia: yet not one of them is selected for salutation. The general salutations found in several of these cases, the total omission of all salutation in others, seem to follow no rule but the fervour of his own mind, and the free play of his feeling as he writes. The more general and solemn the subject, the less he seems to give of these individual notices: the better he knows those to whom he is writing, as a whole, the less he seems disposed to select particular persons for his affectionate remembrance. May we not then conceive it to be natural, that in writing to a church with which he had been so long and intimately acquainted, in writing too on so grand and solemn a subject as the constitution and prospects of Christ's universal church, he should pass over all personal notices, referring them as he does to Tychicus, the bearer of the Epistle? I own I am unable to see any thing improbable in this:—but it seems to me, as far as we can trace his practice, to be in accordance with it.

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[4] It is plain that the salutation sent *from persons who were with the Apostle*, would depend on his circumstances at the time, and on the connexion between those with him and the church to which he was writing. When he wrote from Corinth to Rome they were abundant.

12. "*Secondly, he could not have described the Ephesians as a church whose conversion he knew only by report*" (i. 15).

The answer to this is very simple. First, he nowhere says that he knew their *conversion* only by report, but what he does say is, "having heard of the faith in the Lord Jesus which is among you and [the love which ye have] towards all the saints:" an expression having no reference whatever to their conversion, but pointing to the report which he had received of their abounding in Christian graces;—and perfectly consistent with, nay, explained as it seems to me most simply on, the hypothesis of his having known their previous circumstances well. Any supposition of allusion to their conversion robs the words "*among you*" of their fine distributive force, and misses the point of the sentence. But, secondly, if there were any doubt on this point,—if any were disposed to charge us with thus understanding the words merely as a help out of the difficulty,—their meaning is decided for us by the Apostle himself. *Philemon* was his *beloved* and *fellow-worker* (ver. 1). He was his son in the faith (ver. 19). Yet he addresses him in almost the same words, and in the same connexion with *thanking God.* He says, "hearing of thy love, and the faith which thou hast toward the Lord Jesus and toward all the saints." It is strange that after this had been pointed out, the objection should ever have been again raised.

13. "*Thirdly, he could not speak to them as only knowing himself* (*the founder of their church*) *to be an Apostle by hearsay* (iii. 2), *so as to need credentials to accredit him with them*" (iii. 4).

This objection, as will be seen by the notes on iii. 2, is founded on inattention to the force of the words in the original. The meaning is not, as A. V., 'If ye have heard,' implying a doubt whether they ever had heard, but as given in my note, 'If, that is, ye heard,'—i. e. 'assuming that, when I was with you, ye heard;' and the words convey a reminiscence of that which they did hear. The *credential* view of ver. 4 falls with this mistaken rendering of ver. 2: not to mention that it could not for a moment stand, even were that other possible, the reference being to what was before written in ch. i.

14. "*Fourthly, he could not describe the Ephesians as so exclusively Gentiles* (ii. 11; iv. 17), *and so recently converted*" (v. 8; i. 13; ii. 13).

To the former objection I reply, 1) that the Ephesian church, as other churches out of Judæa, would naturally be composed for the most part of Gentiles, and as such would be addressed in the main as Gentiles: so we have him writing to the Romans, xi. 13, *I say it to you Gentiles.* And if exception be taken to this reference, and it be understood as rather marking off the Gentile portion of those to whom he was then writing, the same exception cannot be taken to 1 Cor. xii. 2, where, in writing to a mixed church (Acts xviii. 4, 8), he says, almost in the same words as in Eph. ii. 11, "*Ye know that ye were Gentiles:*" 2) that in this Epistle, of all others, we might expect to find the distinction between Jew and Gentile pass into the background, the subject being, the constitution and glories of the universal Church: 3) that, as before remarked (under 7), indications are not wanting of the mixed composition of the Ephesian Church. Surely "*that He might make the two into one new man in Himself*" would not have been written to a Church exclusively Gentile.

To the latter objection I answer, that in no one of the passages cited is there the slightest intimation of their having been recently converted; —but, if any temporal conclusion can be drawn from them, all three testify rather to a considerable period having elapsed since that event. In ch. v. 8 we have, "*Ye were* **once** *darkness, but now are light in the Lord:*" in i. 13, "*When ye also believed, ye were sealed* . . .:" in ii. 13, "*Ye who were* **once** *far off, became nigh.*"

Of the first and third of these, we may observe that the same word, **once**, designates *their* unconverted state, by which he designates *his own* in Gal. i. 13, 23 bis, Tit. iii. 3: yet his conversion was by many years antecedent to that of the Ephesians. Of the second and third, that the indefinite past tenses serve to remove both the things spoken out of the category of recent events. Had their conversion been recent, and its presence, as an act, still abiding, we should have read the perfect tense here and not the indefinite past.

15. Having endeavoured to give a reply to these internal objections to the *Ephesian* view of the Epistle, I go on to notice the *external* difficulties besetting the view which I have taken.

16. They may be summed up in a discussion of the various reading in ch. i. 1, by which **in Ephesus** is omitted from the text. Basil the Great says: "Writing to the Ephesians as truly united to Him that IS, by knowledge, he uses, in addressing them, the peculiar appellation of 'those that ARE:' saying, 'To the saints that ARE, and the faithful in Christ Jesus.' For thus those before us have handed down the text, and thus we have found it in our older copies." From this we infer, that Basil received our Epistle as really written to the Ephesians, but read ch. i. 1 without the words **in Ephesus**, both traditionally, and because he had seen it so read in ancient MSS. The testimony then *does not touch the recognition of the Epistle as written to the Ephesians*, but simply the insertion or omission of these words in the text; a matter with which we will deal below.

17. "*This assertion of Basil's is confirmed by Jerome, Epiphanius, and Tertullian.*" C. and H. vol. ii. p. 487.

I have discussed these testimonies in my Greek Test., vol. iii. (Prolegg. p. 16 f.), and have shewn that none of them are strictly applicable.

18. If it be thought necessary to deal with the fact of the omission of **in Ephesus** in our two most ancient MSS., we may find at least an illustration of it in the words *in Rome* (Rom. i. 7) being omitted in some

MSS. It seems to have been done with reference to the catholic subject of the Epistle, very possibly by churches among whom it was read, and with a view to generalize the reference of its contents.

19. It is necessary now to deal with two hypotheses respecting the readers to whom our Epistle was addressed; both obviously falling to the ground if the words **in Ephesus** are genuine, but requiring also separate treatment. The first of these is, that it was to the *Laodiceans*. This idea has not even tradition to stand on. All the consensus of the ancient Church is against it. It has nothing to rest on but conjecture, arising out of the mention of an Epistle *from Laodicea*, in Col. iv. 16, which seems to have induced the ancient heretic Marcion to alter the title, as Tertullian says he did. No single MS. fills in the gap produced by omitting **in Ephesus** with the words "*in Laodicea*." Again, if this had been really so, is it conceivable that the Laodicean church would without protest and without any remaining sign of their right to the Epistle, have allowed that right to be usurped by the Ephesians and universally acknowledged by the church as theirs? Other minor difficulties of the hypothesis have been pointed out. This failing, another way has been struck out, possessing much more plausibility, and gaining many more adherents[5]. It has been supposed that the Epistle was *encyclical*, addressed to more churches than Ephesus only. But I cannot help regarding this hypothesis as even less worthy of our acceptance than the other. It has against it, 1) and chiefly, its total discrepancy with the spirit of the Epistle, which, to whomsoever sent, is clearly addressed to one set of persons throughout, coexisting in one place, and as one body, and under the same circumstances: 2) the improbability that the Apostle, who in two of his Epistles (2 Cor., Gal.) has so plainly specified their encyclical character, should have here omitted all such specification: 3) the even greater improbability that he should have, as on this hypothesis must be assumed, written a circular Epistle to a district of which Ephesus was the commercial capital, addressed to various churches within that district, yet from its very contents (as by the opponents' hypothesis) not admitting of application to the church of that metropolis, in which he had spent so long a time, and to which he was so affectionately bound: 4) the inconsistency of this hypothesis with the address of the Epistle, and the universal consensus of the ancient church, who, however they read that address, had no doubt of its being properly entitled. Nor is this objection removed by the form of the hypothesis suggested by Conybeare and Howson, that copies were sent, differently superscribed, which superscriptions, perplexing the copyists, were left out, and then, as

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[5] The hypothesis was started by Usher, in his Annals, on the year 64; and is upheld by very many of the principal commentators, with various sub-hypotheses as to the central church to which it was sent and the means by which it was to be circulated.

copies of the Epistle became spread over the world,—all imported from Ephesus, it was called 'the Epistle from Ephesus,' and so the name of Ephesus came into the text:—for this would, besides being very far-fetched and improbable, not account for the consensus throughout the church, in the Asiatic portion of which, at least, traces of the accurate addresses would be preserved. 5) Another objection, running counter to 1) but not therefore inconsistent with it, is that if it had been *encyclical*, some notice at least would have been found of special local (or rather *regional*) circumstances, as in those to the Corinthians and Galatians. The absence of such notice might easily be accounted for, if it were indeed written to the Ephesians alone: but not, if to various Asiatic churches, some of which were so far from having the Ephesians' intimacy with the Apostle, that they had never even seen him. There could be no reason for his addressing in common the churches of Laodicea, Hierapolis, Philadelphia, and others (I take the names from Conybeare and Howson, ii. 489), except the existence of some common special dangers, and need of some common special exhortation, of neither of which do we find any hint.

20. I infer then, in accordance with the prevalent belief of the Church in all ages, that this Epistle was VERITABLY ADDRESSED TO THE SAINTS IN EPHESUS, and TO NO OTHER CHURCH.

SECTION III.

ITS OCCASION, OBJECT, AND CONTENTS.

1. The contents of the Epistle afford no indication of its having sprung out of any *special circumstances* of the Ephesian church. Tychicus and Onesimus were being sent to Colossæ. The former was charged with a weighty Epistle to the church there, arising out of peculiar dangers which beset them; the latter, with a private apostolic letter of recommendation to his former master, also a resident at Colossæ. Under these circumstances, the yearning heart of St. Paul went forth to his Ephesians. He thought of them as a church in Christ of his own planting—as the mystic Body of Christ, growing onwards for an habitation of God through the Spirit. And, full of such thoughts, he wrote this Epistle to them at the same time with, or immediately subsequent to, his penning of that to the Colossians (on their relation, see below, § vi., and principally, Introd. to Col. § iv. p. 39 ff.).

2. This being so, the object of the Epistle is a general one—*to set forth the ground, the course, the aim and end, of the* CHURCH OF THE FAITHFUL IN CHRIST. He speaks to the Ephesians as a type or sample of the Church universal. He writes to them not as an ecclesiastical

father, united with others, Timotheus or the like, directing and cautioning them,—but as their Apostle and prisoner in the Lord, bound for them, and set to reveal God's mysteries to them.

3. To this intent and this spirit the contents admirably correspond. Through the whole Epistle, without one exception, we read of **the Church** in the singular, never of *churches* in the plural. Of this Church, through the whole, he describes the origin and foundation, the work and course, the scope and end. Every where, both in its larger and smaller portions, this threefold division is found. I have endeavoured, in the notes, to point it out, as far as my space would enable me: and those who wish to see it traced yet further, and can read German, will find this done even with more minuteness than I should be disposed in every particular to subscribe, in Stier's very elaborate and diffuse commentary. But in fact, the *trichotomy* respecting the Church rests upon another, and sublimer yet. Every where with him the origin and foundation of the Church is in the WILL OF THE FATHER, "*who worketh all things after the counsel of His own will*,"—the work and course of the Church is by the SATISFACTION OF THE SON, by our "*adoption through Jesus Christ*,"—the scope and end of the Church is the LIFE IN THE HOLY SPIRIT,—"*to be strengthened with might through His Spirit unto the inner man*."

4. The various sections will be found indicated in the notes. I will here give only a general summary of the Epistle.—In ch. i., after the introduction of the subject by an ascription of praise to the Father, who chose us to be holy to Himself in Christ by the Spirit[6], he opens the counsel of the Father[7], whose will it was to sum up all things in Christ[8], and above all His Church[9], composed of Jews and Gentiles, believers in Christ, and sealed with His Spirit. Then with a sublime prayer, that the eyes of their hearts might be enlightened to see the magnitude of the matter[1], he brings in the PERSON OF CHRIST[2], exalted above all for His Church's sake, to which God hath given Him as Head over all things. Thence[3] he passes to the fact of their own vivification in and with Christ, and the fellowship of the mystery which he, the Apostle of the Gentiles, was set to proclaim to the world, viz. that spiritual life, by which, rooted and grounded in love, they might come to know the knowledge-passing love of Christ, that they might be filled up to all the fulness of God. Thus having laid forth the ground, course, and scope of the Church, he ends this first part of his Epistle with a sublime doxology[4].

The rest from ch. iv. 1, is principally hortatory: but here also we have the same tripartite division. For he begins by explaining[5] the constitution of the Church, in unity and charity and spiritual gifts, by

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[6] ver. 3 ff.
[7] ver. 8 ff.
[8] ver. 10.
[9] ver. 11 ff.
[1] ver. 15 ff.
[2] ver. 20 ff.
[3] ch. ii. 1 ff.
[4] iii. 20 f.
[5] ch. iv. 1—16.

Christ: then [6] he exhorts to all these graces which illustrate the Christian life,—laying the foundation of each in the counsel of God towards us,—and proposing to us their end, our salvation and God's glory. And this he carries [7] into the common duties of ordinary life—into wedlock, and filial and servile relations. After this, in a magnificent peroration [8], he exhorts to the putting on of the Christian armour, by which the great end of the militant Church may be attained, to withstand in the evil day, and having accomplished all things, to stand firm. And most aptly, when this is concluded, he sums up all with the Catholic benediction and prayer of ch. vi. 23, 24.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. When St. Paul wrote our Epistle, he was a PRISONER; ch. iii. 1; iv. 1; vi. 20. This narrows our choice of time to two occasions, supposing it to have been written before the period when the history in the Acts terminates:

A) his imprisonment at Jerusalem and Cæsarea (Acts xxi. 27—xxvi. 32), from Pentecost 58, to the autumn of 60 (see Chronological Table in Vol. I. Introd. pp. 93—95):

B) his imprisonment at Rome, commencing in February 61, and lasting to the end of the history in the Acts, and probably longer.

2. Further, the three Epistles, to the Colossians, Ephesians, and Philemon, it can hardly be questioned, were sent at one and the same time. The two former are connected as well by their great similarity of contents, as by the fact that Tychicus was the common bearer of both: the two latter, by the common mention of Onesimus as sent to Colossæ, and the common mention of Epaphras, Marcus, Aristarchus, Demas, Lucas, as sending salutations. In speaking therefore of the time and place of writing this Epistle, we are dealing with those others likewise.

3. The view (A) has been taken by some distinguished scholars of modern times in Germany, among whom are Schulz, Thiersch, and Meyer.

4. The arguments by which it is supported are best and most compendiously stated by Meyer, and are as follows:

a) Because it is more natural and probable that the slave Onesimus fled from Colossæ to Cæsarea, than that he undertook a long sea-voyage to Rome.

b) If our Epistle and that to the Colossians were sent from Rome,

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[6] iv. 17—v. 21.

[7] v. 22—vi. 9.

[8] vi. 10—20.

Tychicus and his fellow-traveller Onesimus would arrive first at Ephesus and then at Colossæ: in which case we might expect that St. Paul would, in his notice of Tychicus to the Ephesians (ch. vi. 21, 22), have named Onesimus also, as he has done in Col. iv. 8, 9, to gain for his beloved Onesimus a good reception in Ephesus also. Whereas, if Tychicus and Onesimus travelled from Cæsarea, they would come first, according to the purpose of Onesimus's journey, to Colossæ, where the slave would be left with his master,—and thence to Ephesus: in which case Onesimus would naturally be named in the Epistle to the Colossians, and not in that to the Ephesians.

c) In Eph. vi. 21, "*but that ye* also *may know*,"—also shews that, when Tychicus should arrive at Ephesus, he would already have reported the affairs of the Apostle to some others. These others are the Colossians, whom Paul knew that he would visit *first:* which again speaks for Cæsarea, and not for Rome, as the place of writing. Had it been the latter, the "*also*" would have appeared in Col. iv. 8, not in Eph. vi. 21.

d) In Philem. 22, the Apostle begs Philemon to prepare him a lodging, and seems to anticipate occupying it soon; which assumes a direct journey to Phrygia after his liberation, which he would reach almost contemporaneously with the arrival of Onesimus. Now it appears from Phil. ii. 24, that on his liberation from his *Roman* imprisonment, he intended to go to Macedonia, which is inconsistent with visiting Philemon.

5. The view (B) has been the general belief from ancient times downwards. Its upholders urge that every circumstance of the Epistle fits it; and reply to the considerations urged above,

a) That there is no weight in this: a fugitive slave would be in fact more likely than otherwise to get on board ship and take refuge in the great metropolis. And there, notwithstanding what Meyer says to the contrary, he would be more likely to escape the search of the persons appointed to track fugitive slaves ('fugitivarii'), whose knowledge and occupation, we may presume, were principally local, hardly in strict organization over the whole empire.

b) This evidently requires, to be good for any thing, the assumption, that it fell in with the Apostle's plan to recommend Onesimus to the Ephesians. But in the absence of any allusion to personal matters in this Epistle,—in the reference of all such things to Tychicus,—accordant with the very *general* purpose and subject of the Epistle itself, this assumption cannot be received. Meyer argues that the *general* character of our Epistle cannot be pleaded with regard to the one passage in it which is individual and personal. But surely, it is perfectly legitimate to say, even with regard to such a passage, that the same plan, which induced the Apostle to insert only one such passage in the Epistle, would also induce him to insert one personal notice only in such passage. To found an argument on any such omission in our Epistle, would be unsafe.

c) It is maintained, falls entirely to the ground on the different rendering of **also**, adopted in the following commentary (see note on the place),—viz. referring it, not to another party who were to receive notices of the Apostle, besides those to whom he was writing, but to the reciprocal introduction of "*you*," 'you also concerning me, as I have been long treating concerning you.'

d) No argument can be raised on ground so entirely uncertain as this. It is very possible that altered circumstances may from time to time have changed the Apostle's plans; and that, as we have some reason to believe his projected journey to Spain (Rom. xv. 22—24) to have been relinquished, or at all events postponed,—so also other projected journeys may have been, according as different churches seemed to require his presence, or new fields of missionary work to open before him. Besides which, it may be fairly said, that there is nothing inconsistent in the two expressions, of Phil. ii. 23 and Philem. 22, with the idea of the Apostle projecting a land journey through Greece to Asia Minor: or at all events a general visitation, by what route he may not as yet have determined, which should embrace both Philippi and Colossæ.

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6. On the positive side of this view (B), it is alleged, that the circumstances of the Roman imprisonment suit those of these Epistles better than those of the Cæsarean. From Eph. vi. 19, 20, we gather that he had a certain amount of freedom in preaching the Gospel, which is hardly consistent with what we read in Acts xxiv. 23 of his imprisonment at Cæsarea, where, from the necessity of the case, a stricter watch was requisite (see Acts xxiii. 21), and none but those ascertained to be his friends were permitted to see him. Among any such multitude of Jews as came to his lodgings on the other occasion, Acts xxviii. 23 ff., might easily be introduced some of the conspirators, against whom he was being guarded.

Besides, we may draw some inference from his *companions*, as mentioned in these Epistles. Tychicus, Onesimus, Aristarchus, Marcus, Jesus Justus, Epaphras, Lucas, Demas, were all with him. Of these it is very possible that Lucas and Aristarchus may have been at Cæsarea during his imprisonment, for we find them both accompanying him to Rome, Acts xxvii. 1, 2. But it certainly is not so probable that all these were with him at one time in Cæsarea. The two, Lucas and Aristarchus, are confessedly common to both hypotheses. Then we may safely ask, In which of the two places is it more probable that six other of his companions were found gathered round him? In the great metropolis, where we already know, from Rom. xvi., that so many of the brethren were sojourning,—or at Cæsarea, which, though the most important place in Palestine, would have no attraction to gather so many of his friends, except the prospect of sailing thence with him, which we know none of them did?

Perhaps this is a question which never can be definitely settled, so as absolutely to preclude the Cæsarean hypothesis: but I own it appears to me that the whole weight of probability is on the Roman side. Those who firmly believe in the genuineness of this Epistle, will find another reason why it should be placed at Rome, at an interval of from three to five years after the Apostle's parting with the Ephesians in Acts xx., rather than at Cæsarea, so close upon that event. In this latter case, the absence of all special notices would be far more surprising than it is at present.

7. We may then, I believe, safely assume that our Epistle was written FROM ROME,—and that probably during the period comprised in Acts xxviii. 30, before St. Paul's imprisonment assumed that harsher character which seems to come before us in the Epistle to the Philippians (see Introd. to that Epistle, § iii.).

8. This would bring the time of writing it within the limits A.D. 61—63: and we should not perhaps be far wrong in dating it A.D. 62.

SECTION V.

ITS LANGUAGE, AND STYLE.

1. As might be expected from the account given of the object of our Epistle in § iii., the thoughts and language are elevated and sublime; and that to such a degree, that it takes, in this respect, a place of its own among the writings of St. Paul: "It is full of sublime and magnificent thoughts: for things which he has hardly spoken at all elsewhere, here he expounds in full," Chrysostom, who subjoins examples of this from ch. iii. 10; ii. 6; iii. 5. Theophylact says, "Seeing that this city was superstitious, and prided itself so much on its wise men, Paul takes great pains in writing to such persons, and has entrusted to them the deeper and loftier of his thoughts, as to persons fully instructed." So also Grotius, in his preface: "Paul, now old in the apostolic office, and in prison for the Gospel at Rome, shews them how great is the power of the Gospel above all other doctrines: how all God's counsels from all eternity have tended this way, how admirable is the efficacy of God's working in it, equalling the sublimity of the subject with words more sublime than any human tongue ever uttered." "So great," says Witsius, "is the overflowing fulness of the heart, that it is too much for the apprehension and inner conceptions of the mind: while they in their

turn press upon and crush the words used, and of even those again, the former act similarly on the latter."

2. These characteristics contribute to make our Epistle *by far the most difficult of all the writings of St. Paul.* Elsewhere, as in the Epistles to the Romans, Galatians, and Colossians, the difficulties lie for the most part at or near the surface: a certain degree of study will master, not indeed the mysteries of redemption which are treated of, but the contextual coherence, and the course of the argument: or if not so, will at least serve to point out to every reader where the hard texts lie, and to bring out into relief each point with which he has to deal: whereas here the difficulties lie altogether beneath the surface; are not discernible by the cursory reader, who finds all very straightforward and simple. All on the surface is smooth, and flows on unquestioned by the untheological reader: but when we begin to enquire, why thought succeeds to thought, and one cumbrous parenthesis to another,—depths under depths disclose themselves, wonderful systems of parallel allusion, frequent and complicated underplots; every word, the more we search, approves itself as set in its exact logical place; we see every phrase contributing, by its own similar organization and articulation, to the carrying out of the organic whole. But this result is not won without much labour of thought,—without repeated and minute laying together of portions and expressions,—without bestowing on single words and phrases, and their succession and arrangement, as much study as would suffice for whole sections of the more exoteric Epistles.

3. The student of the Epistle to the Ephesians must not expect to go over his ground rapidly; must not be disappointed, if the week's end find him still on the same paragraph, or even on the same verse, weighing and judging,—penetrating gradually, by the power of the mind of the Spirit, through one outer surface after another,—gathering in his hand one and another ramifying thread, till at last he grasps the main cord whence they all diverged, and where they all unite,—and stands rejoicing in his prize, deeper rooted in the faith, and with a firmer hold on the truth as it is in Christ.

4. And as the wonderful effect of the Spirit of inspiration on the mind of man is nowhere in Scripture more evident than in this Epistle, so, to discern those things of the Spirit, is the spiritual mind here more than any where required. We may shew this by reference to De Wette, one of the ablest of Commentators. I have mentioned above, § i. 6, that he approaches this Epistle with an unfortunate and unworthy prejudgment of its spuriousness. He never thinks of applying to it that humble and laborious endeavour which rendered his commentary on the Romans among the most valuable in existence. It is not too much to say, that on this account he has missed almost every point in the Epistle: that his Handbuch, in this part of it, is hardly better than

works of third-rate or fourth-rate men: and just for this reason—that he has never come to it with any view of learning from it, but with the averted eyes of a prejudiced man. Take, as a contrast, the two laborious volumes of Stier. Here, I would not deny, we have the opposite course carried into extreme: but with all Stier's faults of too minute classification,—of wearisome length in exegesis,—of unwillingness to lose, and attempts to combine, every divergent sense of the same passage,—we have the precious and most necessary endowment of spiritual discernment,—acquaintance with the analogy of the faith. And in consequence, the acquisition to the Church of Christ from his minute dissection of this Epistle has been most valuable; and sets future students, with regard to it, on higher spiritual ground than they ever occupied before.

5. It is not to be wondered at, where the subject is one of a kind peculiar to itself, and treated of in a method and style unusually sublime, that the unusual, or only once occurring words, should be in this Epistle more in number than common, as well as the ideas and images peculiar to it. I would again impress on the student, as against De Wette and others, that all such phænomena, instead of telling against its genuineness, are in its favour, and that strongly. Any skilful forger would not perhaps make his work a mere cento from existing undoubted expressions of St. Paul, but at all events would write on new matter in the Apostle's well-known phraseology, avoiding all words and ideas which were in his writings entirely without example.

SECTION VI.

ITS RELATION TO THE EPISTLE TO THE COLOSSIANS.

1. I reserve the full discussion of this subject to the chapter on the Epistle to the Colossians. It would be premature, until the student is in full possession of the object and occasion of that Epistle, to institute our comparison between the two.

2. It may suffice at present to say what may be just enough, as regards the distinctive character of the Epistle to the Ephesians. And this may be done by remarking, that we have here, in the midst of words and images common to the two, an entire absence of all controversial allusion, and of all assertion as against maintainers of doctrinal error. The Christian state, and its realization in the Church, is the one subject, and is not disturbed by any looking to the deviations from that state on either hand, nor guarded, except from that fundamental and directly subversive error of impure and unholy practice.

CHAPTER VI.

THE EPISTLE TO THE PHILIPPIANS.

SECTION I.

ITS AUTHORSHIP, AND INTEGRITY.

1. It has been all but universally believed that this Epistle was written by St. Paul. Indeed, considering its peculiarly Pauline psychological character, the total absence from it of all assignable motive for falsification, the spontaneity and fervour of its effusions of feeling, he must be a bold man who would call its authorship in question[9].

2. Yet this has been done, partially by Schrader, who supposed ch. iii. 1—iv. 9 interpolated, as well as shorter passages elsewhere, conceding however the Pauline authorship in the main: and entirely by Baur, on his usual ground of later Gnostic ideas being found in the Epistle. To those who would see an instance of the very insanity of hypercriticism, I recommend the study of these pages of Baur. They are almost as good by way of burlesque, as the "Historic Doubts respecting Napoleon Buonaparte" of Archbishop Whately. According to him, all *usual* expressions prove its spuriousness, as being taken from other Epistles: all *unusual* expressions prove the same, as being from another than St. Paul. Poverty of thought, and want of point, are charged against it in one page: in another, excess of point, and undue vigour of expression. Certainly the genuineness of the Epistle will never suffer in the great common-sense verdict of mankind, from Baur's attack. There is hardly an argument used by him, that may not more naturally be reversed and turned against himself.

3. In external testimonies, our Epistle is rich.

(*a*) Polycarp, in his Epistle to the Philippians, testifies to the fact of St. Paul having written to them, "Paul, who when absent wrote you letters[1]: into which if you look, ye will be able to be built up in the faith given you."

(*b*) And in the same Epistle, he writes, "I never knew or heard such a thing in you, among whom laboured the blessed Paul; who are praised in the beginning of his Epistle. For he boasts of you in all the churches which alone at that time knew God." Phil. i. 5 ff.

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[9] Meyer quotes from Rilliet, Commentaire, Genève, 1841: "Si parmi les écrits de Paul il est vu, qui plus d'autres porte l'empreinte de la spontanéité, et repousse toute apparence de falsification motivée par l'intérêt d'une secte, c'est sans contredit l'épitre aux Philippiens."

[1] Not necessarily to be understood of more than one Epistle.

(*c*) Irenæus, iv.: "As Paul saith to the Philippians, 'I am full of the things received from Epaphroditus,' &c."

(*d*) Clement of Alexandria says, that Paul "confesses himself not to have apprehended, &c." Phil. iii. 12—14. He also quotes several other places of the Epistle.

(*e*) In the Epistle of the Churches of Lyons and Vienne, giving an account of the martyrdom of Poltrinus, Blandina, and others (A.D. 177), the words "Who being in the form of God deemed not His equality with God a matter for grasping," are cited. Phil. ii. 6.

(*f*) Tertullian quotes Phil. iii. 11 ff.

(*g*) The same author devotes the 20th chapter of his fifth book against Marcion to testimonies from this Epistle, and shews that Marcion acknowledged it. And in another treatise, among the places to which 'authentic letters' of the Apostle's are enumerated, he says "You have Philippi."

(*h*) Cyprian quotes ch. ii. 6—11, as from the Epistle to the Philippians.

4. It has been hinted above, that Schrader doubted the *integrity* of our Epistle. This has also been done in another form by Heinrichs, who fancied it made up of two letters,—one to the Church, containing chaps. i. ii., to the words **in the Lord**, iii. 1, and iv. 21—23: the other to private friends, beginning at **to write the same things**, iii. 1, and containing the rest with the above exception. Paulus also adopted a modification of this view. But it is hardly necessary to say, that it is altogether without foundation. The remarks below (§ iv.) on its style will serve to account for any seeming want of exact juncture between one part and another.

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The city of PHILIPPI has been described, and the expression **the first Macedonian city of the district** discussed, in the notes on Acts xvi. 12 ff., to which the student is referred. I shall now notice only the foundation and condition of the Philippian Church.

2. The Gospel was first planted there by Paul, Silas, and Timothy (Acts xvi. 12 ff.), in the second missionary journey of the Apostle, in A.D. 51. (See Chron. Table in Introd. to Acts.) There we read of only a few conversions, which however became a rich and prolific seed of future fruit. He must have visited it again on his journey from Ephesus into Macedonia, Acts xx. 1; and he is recorded to have done so (a third time), when, owing to a change of plan to avoid the machinations of his enemies, the Jews at Corinth, he returned to Asia through Macedonia; see Acts xx. 6. But we have no particulars of either of these visits.

3. The cruel treatment of the Apostle at Philippi (Acts xvi. 19 ff. 1 Thess. ii. 2) seems to have combined with the charm of his personal fervour of affection to knit up a bond of more than ordinary love between him and the Philippian Church. They alone, of all churches, sent subsidies to relieve his temporal necessities, on two several occasions, immediately after his departure from them (Phil. iv. 15, 16; 1 Thess. ii. 2): and they revived the same good office to him shortly before the writing of this Epistle (Phil. iv. 10, 18; 2 Cor. xi. 9).

4. This affectionate disposition may perhaps be partly accounted for by the fact of *Jews* being so few at Philippi. There was no synagogue there, only a "*place for prayer*" by the river side: and the opposition to the Apostle arose not from Jews, but from the masters of the dispossessed maiden, whose hope of gain was gone. Thus the element which resisted St. Paul in every Church, was wanting, or nearly so, in the Philippian. His fervent affection met there, and almost there only, with a worthy and entire return. And all who know what the love of a warm-hearted people to a devoted minister is, may imagine what it would be between such a flock and such a shepherd. (See below, on the style of the Epistle.)

5. But while this can hardly be doubted, it is equally certain that the Church at Philippi was in danger from Jewish influence: not indeed among themselves, but operating on them from without (ch. iii. 2),—through that class of persons whom we already trace in the Epistle to the Galatians, and see ripened in the Pastoral Epistles, who insisted on the Mosaic law as matter of external observance, while in practice they gave themselves up to a life of lust and self-indulgence in depraved conscience.

6. The slight trace which is to be found in ch. iv. 2, 3, of the fact related Acts xvi. 13, that the Gospel at Philippi was first received by female converts, has been pointed out in the notes there.

7. The general state of the Church may be gathered from several hints in this Epistle and others. They were *poor*. In 2 Cor. viii. 1, 2, we read that "*their deep poverty abounded unto the riches of their liberality.*" They were *in trouble*, and probably from persecution: compare 2 Cor. viii. 2 with Phil. i. 28—30. They were *in danger of*, if not already in, *quarrel and dissension* (compare ch. ii. 1—4; and i. 27; ii. 12, 14; iv. 2); on what account, we cannot say; it may be, as has been supposed by De Wette, that they were peculiarly given to spiritual pride and mutual religious rivalry and jealousy. This may have arisen out of their very progress and flourishing state as a Church engendering pride. Credner supposes (Davidson, p. 381), that it may have been a spiritual form of the characteristic local infirmity, which led them to claim the title **the first city** for their city; but this falls to the ground, if "*the first*" be geographically explained: see note Acts xvi. 12.

8. The *object* of the Epistle seems to have been no marked and definite one, but rather the expression of the deepest Christian love, and the exhortation, generally, to a life in accordance with the Spirit of Christ. Epaphroditus had brought to the Apostle the contribution from his beloved Philippians; and on occasion of his return, he takes the opportunity of pouring out his heart to them in the fulness of the Spirit, refreshing himself and them alike by his expressions of affection, and thus led on by the inspiring Spirit of God to set forth truths, and dilate upon motives, which are alike precious for all ages, and for every Church on earth.

SECTION III.

AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. It has been believed, universally in ancient times, and almost without exception (see below) in modern, that our Epistle was written *from Rome,* during the imprisonment whose beginning is related in Acts xxviii. 30, 31.

2. There have been some faint attempts to fix it at Corinth (Acts xviii. 11), or at Cæsarea. Neither of these places will suit the indications furnished by the Epistle. The former view surely needs no refuting. And as regards the latter it may be remarked, that the strait between life and death, expressed in ch. i. 21—23, would not fit the Apostle's state in Cæsarea, where he had the appeal to Cæsar in his power, putting off at all events such a decision for some time. Besides which, the **household of Cæsar**, spoken of ch. iv. 22, cannot well be the *judgment hall* (*prætorium*) *of Herod* at Cæsarea of Acts xxiii. 35, and therefore it is by that clearer notice that the word *prætorium* of ch. i. 13 must be interpreted (see note there), not vice versâ. It was probably the barrack of the prætorian guards, attached to the palatium of Nero.

3. Assuming then that the Epistle was written from Rome, and during the imprisonment of Acts xxviii. 30, it becomes an interesting question, to *which part of that imprisonment* it is to be assigned.

4. On comparing it with the three contemporaneous Epistles, to the Colossians, to the Ephesians, and to Philemon, we shall find a marked difference. In them we have (Eph. vi. 19, 20) freedom of preaching the Gospel implied: here (ch. i. 13—18) much more stress is laid upon his bondage, and it appears that others, not he himself, preached the Gospel, and made the fact of his imprisonment known. Again, from this same passage it would seem that a considerable time had elapsed since his imprisonment: enough for "his bonds" to have had the general effects there mentioned. This may be inferred also from another fact: the

Philippians had heard of his imprisonment,—had raised and sent their contribution to him by Epaphroditus,—had heard of Epaphroditus's sickness,—of the effect of which news on them he (Epaphroditus) had had time to hear, ch. ii. 26, and was now recovered, and on his way back to them. These occurrences would imply four casual journeys from Rome to Philippi. Again (ch. ii. 19, 23) he is expecting a speedy decision of his cause, which would hardly be while he was dwelling as in Acts xxviii. 30.

5. And besides all this, there is a spirit of anxiety and sadness throughout this Epistle, which hardly agrees with the two years of the imprisonment in the Acts, nor with the character of those other Epistles. His sufferings are evidently not the chain and the soldier only. Epaphroditus's death would have brought on him "sorrow *upon sorrow:*" there was then a "sorrow" before. He is now in a conflict—in one not, as usual, between the flesh and the spirit, not concerning the long-looked for trial of his case, but one of which the Philippians had heard (ch. i. 29, 30), and in which they shared by being persecuted too: some change in his circumstances, some intensification of his imprisonment, which had taken place before this time.

6. And if we examine history, we can hardly fail to discover what this was, and whence arising. In February, 61, St. Paul arrived in Rome (see Chron. Table in Introd. to Acts, Vol. I.). In 62, Burrus (who was prætorian præfect at the time of Paul's arrival) died, and a very different spirit came over Nero's government: who in the same year divorced Octavia, married Poppæa, a Jewish proselytess, and exalted Tigellinus, the principal promoter of that marriage, to the joint prætorian præfecture. From that time, Nero began to incline to worse advisers: Seneca lost his power: Tigellinus became more powerful every day: a state of things which would manifestly deteriorate the condition of the Apostle, and have the effect of hastening on his trial. It will not be unreasonable to suppose that, some little time after the death of Burrus (Feb., 63, would complete the "two whole years" of Acts xxviii. 30), he was removed from his own house into the prætorium, or barrack of the prætorian guards attached to the palace, and put into stricter custody, with threatening of immediate peril of his life. Here it would be very natural that some of those among the prætorians who had had the custody of him before, should become agents in giving the publicity to "his bonds," which he mentions ch. i. 13. And such a hypothesis suits eminently well all the circumstances of our Epistle.

7. According to this, we must date it shortly after Feb., 63: when now the change was fresh, and the danger imminent. Say for its date then, the summer of 63.

SECTION IV.

LANGUAGE, AND STYLE.

1. The language of this Epistle is thoroughly Pauline. Baur has indeed selected some phrases which he conceives to savour of the vocabulary of the later Gnosticism, but entirely without ground. All those which he brings forward may easily be accounted for without any such hypothesis: and, as has been already observed in Introd. to Ephesians, peculiar expressions may just as well be held to have descended from our Epistle to the Gnostics, as vice versâ.

2. The mention of bishops and deacons in ch. i. 1, has surprised some. I have explained in the note there, that it belongs probably to the late date of our Epistle. But it need surprise no one, however that may be: for the terms are found in an official sense, though not in formal conjunction, in speeches made, and Epistles written long before this: e. g. in Acts xx. 28; Rom. xvi. 1.

3. In style, this Epistle, like all those where St. Paul writes with fervour, is discontinuous and abrupt, passing rapidly from one theme to another[2]; full of earnest exhortations[3], affectionate warnings[4], deep and wonderful settings-forth of his individual spiritual condition and feelings[5], of the state of Christians[6] and of the sinful world[7],—of the loving counsels of our Father respecting us[8], and the self-sacrifice and triumph of our Redeemer[9].

4. No epistle is so warm in its expressions of affection[1]. Again and again we have "*beloved*" and "*brethren*" recurring: and in one place, ch. iv. 1, he seems as if he hardly could find words to pour out the fulness of his love—"*My brethren, dearly beloved and longed for, my joy and my crown, so stand fast in the Lord, my beloved.*" We see how such a heart, penetrated to its depths by the Spirit of God, could love. We can see how that feeble frame, crushed to the very verge of death itself, shaken with fightings and fears, burning at every man's offence, and weak with every man's infirmity, had yet its sweet refreshments and calm resting-places of affection. We can form some estimate,—if the bliss of reposing on human spirits who loved him was so great,—how

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[2] e.g., ch. ii. 18, 19,—24, 25,—30, iii. 1,—2, 3, 4,—14, 15, &c.
[3] See ch. i. 27, iii. 16, iv. 1 ff., 4, 5, 8, 9.
[4] See ch. ii. 3, 4, 14 ff., iii. 2, 17—19.
[5] See ch. i. 21—26, ii. 17, iii. 4—14, iv. 12, 13.
[6] See ch. ii. 15, 16, iii. 3, 20, 21.
[7] See ch. iii. 18, 19.
[8] See ch. i. 6, ii. 13, iv. 7, 19.
[9] See ch. ii. 4—11.
[1] See ch. i. 7, 8, ii. 1, 2, iv. 1.

deep must have been his tranquillity, how ample and how clear his fresh springs of life and joy, in HIM, of whom he could write, "*Yet it is not I that live, but it is Christ that liveth in me*:" and of whose abiding power within him he felt, as he tells his Philippians, "I can do all things in Him which strengtheneth me."

CHAPTER VII.

THE EPISTLE TO THE COLOSSIANS.

SECTION I.

AUTHORSHIP.

1. THAT this Epistle is a genuine work of St. Paul, was never doubted in ancient times: nor did any modern critic question the fact, until Schrader, in his commentary, pronounced some passages suspicious, and led the way in which Baur and Meyerhoff followed. In his later work, Baur entirely rejects it. The grounds on which these writers rest, are partly the same as those already met in the Introduction to the Ephesians. The Epistle is charged with containing phrases and ideas derived from the later heretical philosophies,—an assertion, the untenableness of which I have there shewn as regards that Epistle, and almost the same words would suffice for this. Even De Wette disclaims and refutes their views, maintaining its genuineness: though, as Dr. Davidson remarks, "it is strange that, in replying to them so well, he was not led to question his own rejection of the authenticity of the Ephesian Epistle."

2. The arguments drawn from considerations peculiar to this Epistle, its diction and style, will be found answered under § iv.

3. Among many external testimonies to its genuineness and authenticity are the following:

(*a*) Justin Martyr three times calls our Lord "Firstborn of all creation" (Col. i. 15).

(*b*) Theophilus of Antioch has referred to the same passage.

These may perhaps hardly be conceded as direct quotations. But the following are beyond doubt:

(*c*) Irenæus, book iii.:

> "Again, in the Epistle to the Colossians, he says, 'Luke, the beloved physician, saluteth you.'"

(*d*) Clement of Alexandria:

> "And in the Epistle to the Colossians he writes, 'Admonishing every man, and teaching,' &c." (ch. i. 28).

He also cites ch. iii. 12 and 14: ch. i. 9—11, 28: ch. ii. 2 ff.: ch. iv. 2, 3 ff. He also says that "Paul in his Epistles calls the Grecian philosophy 'the elements of the world'" (Col. ii. 8).

(*e*) Tertullian:

> "From whom the Apostle drawing us back, by name points out philosophy as to be avoided, writing to the Colossians, 'Take heed that no man circumvent you,' &c." (ch. ii. 8).

And he cites ch. ii. 12 ff., and 20,—iii. 1, and 3.

(*f*) Origen, against Celsus:

> "In Paul, we read thus from his Epistle to the Colossians, 'Let no one of purpose defraud you of your prize,' &c." (ch. ii. 18, 19).

4. I am not aware that the *integrity* of the Epistle has ever been called in question. Even those who are so fond of splitting and portioning out other Epistles, do not seem to have tried to subject this to that process.

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. COLOSSÆ (or according to our best MSS., *Colassæ*), formerly a large city of Phrygia, on the river Lycus, a branch of the Mæander. In Strabo's time it had lost much of its importance, for he describes Apamea and Laodicea as the principal cities in Phrygia, and then says, "Round these lie lesser towns," among which he numbers Colossæ. For a minute and interesting description of the remains and neighbourhood, see Smith's Dict. of Ancient Geography, sub voce. From what is there said it would appear, that Chonæ (*Khonos*), which has, since the assertion of Nicetas the Byzantine historian who was born there, been taken for Colossæ, is in reality about three miles S. from the ruins of the city.

2. The church at Colossæ consisted principally of Gentiles, ch. ii. 13. To whom it owed its origin, is uncertain. From our interpretation of ch. ii. 1 (see note there), which we have held to be logically and contextually necessary, the Colossians are included among those who had not seen St. Paul in the flesh. In ch. i. 7, 8, Epaphras is described as "*a faithful minister of Christ on our behalf, who also declared unto us your love in the Spirit:*" and in speaking of their first hearing and accurate knowledge of the grace of God in truth, the Apostle adds, "*As ye learned from Epaphras, our beloved fellow-servant.*" Here we may safely conclude that the words "*ye learned*" refer to that first hearing, and by consequence that Epaphras was the founder of the Colossian Church. The time of this founding must have been subsequent to Acts xviii. 23, where St. Paul went "in order" through

Galatia and Phrygia, "*confirming all the disciples:*" in which journey he could not have omitted the Colossians, had there been a Church there.

3. In opposition to the above conclusion, there as been a strong current of opinion that the Church at Colossæ *was founded by St. Paul.* Theodoret seems to be the first who took this view. His argument is founded mainly on what I believe to be a misapprehension of ch. ii. 1, and also on a partial quotation of Acts xviii. 23, from which he infers that the Apostle must have visited Colossæ in that journey, adducing the words, "*he went through the country of Phrygia and Galatia,*" but without the additional clause "*confirming all the disciples.*"

4. The same position was taken up and very elaborately defended by Lardner. His arguments are chiefly these:

1) The improbability that the Apostle should have been twice in Phrygia, and not have visited its principal cities.

2) The Apostle's assurance of the fruitful state of the Colossian Church, ch. i. 6, 23: ii. 6, 7.

3) The kind of mention which is made of Epaphras, shewing him not to have been their first instructor: laying stress on the "even as ye also learned" (the *also* is not in any of our oldest authorities) in ch. i. 7, and imagining that the recommendations of him at ch. i. 7, 8, iv. 12, 13, were sent to prevent his being in ill odour with them for having brought a report of their state to St. Paul,—and that they are inconsistent with the idea of his having founded their Church.

4) He contends that the Apostle does in effect say that he had himself dispensed the Gospel to them, ch. i. 21—25.

5) He dwells on the difference (as noted by Chrysostom in his Pref. to Romans, but not with this view) between St. Paul's way of addressing the Romans and Colossians on the same subject, Rom. xiv. 1, 2; Col. ii. 20—23; and infers that as the Romans were not his own converts, the Colossians must have been.

6) From ch. ii. 6, 7, and similar passages as presupposing his own foundership of their Church.

7) "If Epaphras was sent to Rome by the Colossians to enquire after Paul's welfare, as may be concluded from ch. iv. 7, 8, that token of respect for the Apostle is a good argument of personal acquaintance. And it is allowed, that he had brought St. Paul a particular account of the state of affairs in this Church. Which is another argument that they were his converts."

8) Ch. i. 8, "who declared unto us your love in the Spirit," is "another good proof of personal acquaintance."

9) Ch. iii. 16, as shewing that the Colossians were endowed with spiritual gifts, which they could have received only from an Apostle.

10) From ch. ii. 1, 2, interpreting it as Theodoret above.

11) From the way in which his absence is mentioned in ch. ii. 5, as implying previous presence.

12) From ch. iv. 7—9, as "full proof that Paul was acquainted with them, and they with him."

13) From the salutations in ch. iv. 10, 11, 14, and the appearance of Timothy in the address of the Epistle, as implying that the Colossians were acquainted with St. Paul's fellow-labourers, and consequently with himself.

14) From the counter salutations in ch. iv. 15.

15) From ch. iv. 3, 4, and 18, as "demands which may be made of strangers, but are most properly made of friends and acquaintance."

16) From the Apostle's intimacy with Philemon, an inhabitant of Colossæ, and his family; and the fact of his having converted him. "Again, ver. 22, St. Paul desires Philemon to prepare him a lodging. Whence I conclude that Paul had been at Colossæ before."

5. To all the above arguments it may at once be replied, that based as they are upon mere verisimilitude, they must give way before the fact of the Apostle never having once directly alluded to his being their father in the faith, as he does so pointedly in 1 Cor. iii. 6, 10: in Gal. i. 11; iv. 13: Phil. ii. 16; iii. 17; iv. 9: 1 Thess. i. 5; ii. 1, &c. Only in the Epistles to the Romans and Ephesians, besides here, do we find such notice wanting: in that to the Romans, from the fact being otherwise: in that to the Ephesians, it may be from the general nature of the Epistle, but it may also be because he was not entirely or exclusively their founder: see Acts xviii. 19—28.

6. Nor would such arguments from verisimilitude stand against the logical requirements of ch. ii. 1. In fact, all the inferences on which they are founded will, as may be seen, full as well bear turning the other way, and ranging naturally and consistently enough under the other hypothesis. The student will find them all treated in detail in Dr. Davidson's Introduction, vol. ii. pp. 402—406.

7. It may be interesting to enquire, if the Church at Colossæ owed its origin not to St. Paul, but to Epaphras, why it was so, and at what period we may conceive it to have been founded. Both these questions, I conceive, will be answered by examining that which is related in Acts xix., of the Apostle's long sojourn at Ephesus. During that time, we are told, ver. 10,—"*This continued for two years, so that all that dwelt in Asia heard the word of the Lord, both Jews and Greeks:*"—and this is confirmed by Demetrius, in his complaint, ver. 26,—"*Ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people.*" So that we may well conceive, that during this time Epaphras, a native of Colossæ, and Philemon and his family, also natives of Colossæ, and others, may have fallen in with the Apostle at Ephesus, and become the seeds of the

Colossian Church. Thus they would be dependent on and attached to the Apostle, many of them personally acquainted with him and with his colleagues in the ministry. This may also have been the case with them at Laodicea and them at Hierapolis, and thus Pauline Churches sprung up here and there in Asia, while the Apostle confined himself to his central post at Ephesus, where, owing to the concourse to the temple, and the communication with Europe, he found so much and worthy occupation.

8. I believe that this hypothesis will account for the otherwise strange phænomena of our Epistle, on which Lardner and others have laid stress, as implying that St. Paul had been among them: for their personal regard for him, and his expressions of love to them: for his using, respecting Epaphras, language hardly seeming to fit the proximate founder of their Church:—for the salutations and counter salutations.

9. The enquiry into the occasion and object of this Epistle will be very nearly connected with that respecting the state of the Colossian Church, as disclosed in it.

10. It will be evident to the most cursory reader, that there had sprung up in that Church a system of erroneous teaching, whose tendency it was to disturb the spiritual freedom and peace of the Colossians by ascetic regulations: to divide their worship by inculcating reverence to angels, and thus to detract from the supreme honour of Christ.

11. We are not left to infer respecting the class of religionists to which these teachers belonged: for the mention of *new moons* and *sabbaths* in ch. ii. 16, at once characterizes them as Judaizers, and leads us to the then prevalent forms of Jewish philosophy, to trace them. Not that these teachers were *merely Jews;* they were Christians: but their fault was, the attempt to mix with the free and spiritual Gospel of Christ the theosophy and angelology of the Jews of their time, in which they had probably been brought up. Of such theosophy and angelology we find ample traces in the writings of Philo, and in the notices of the Jewish sect of the Essenes given us by Josephus, who tells us, among other things, that the Essenes took an oath to conceal the names of the angels.

12. It does not seem necessary to mark out very strictly the position of these persons as included within the limits of this or that sect known among the Jews: they were infected with the ascetic and theosophic notions of the Jews of their day, who were abundant in Phrygia[2]: and they were attempting to mix up these notions with the external holding of Christianity.

[2] Alexander the Great is related by Josephus to have sent, in consequence of the disaffection of Lydia and Phrygia, two thousand Mesopotamian and Babylonian Jews to garrison the towns.

13. There must have been also mingled in with this erroneous Judaistic teaching, a portion of the superstitious tendencies of the Phrygian character, and, as belonging to the Jewish philosophy, much of that incipient Gnosticism which afterwards ripened out into so many strange forms of heresy.

14. It may be noticed that the Apostle does not any where in this Epistle charge the false teachers with immorality of life, as he does the very similar ones in the Pastoral Epistles most frequently. The inference from this is plain. The false teaching was yet in its bud. Later down, the bitter fruit began to be borne; and the mischief required severer treatment. Here, the false teacher is "*vainly puffed up by the mind of his flesh:*" in 1 Tim. iv. 2, he is "*branded on his conscience:*" ib. vi. 5, "*corrupted in his mind,*" "*void of the truth, considering godliness to be a gainful pursuit.*" Between these two phases of heresy, a considerable time must have elapsed, and a considerable development of practical tendencies must have taken place.

15. Those who would see this subject pursued further, may consult Meyer and De Wette's Einleitungen: Davidson's Introduction, vol. ii. pp. 407—424, where the various theories respecting the Colossian false teachers are mentioned and discussed: and Professor Eadie's Literature of the Epistle, in the Introduction to his Commentary.

16. The occasion then of our Epistle being the existence and influence of these false teachers in the Colossian Church, the object of the Apostle was, to set before them their real standing in Christ: the majesty of His Person, and the completeness of His Redemption: and to exhort them to conformity with their risen Lord: following this out into all the subordinate duties and occasions of common life.

SECTION III.

TIME AND PLACE OF WRITING.

1. I have already shewn in the Introduction to the Ephesians that that Epistle, together with this, and that to Philemon, were written and sent at the same time: and have endeavoured to establish, as against those who would date the three from the imprisonment at Cæsarea, that it is much more natural to follow the common view, and refer them to that imprisonment at Rome, which is related in Acts xxviii. 30, 31.

2. We found reason there to fix the date of the three Epistles in A.D. 61 or 62, during that freer portion of the imprisonment which preceded the death of Burrus: such freedom being implied in the notices found both in Eph. vi. 19, 20, and Col. iv. 3, 4, and in the whole tone and spirit of the three Epistles as distinguished from that to the Philippiaus.

SECTION IV.

LANGUAGE, AND STYLE: CONNEXION WITH THE EPISTLE TO THE EPHESIANS.

1. In both language and style, the Epistle to the Colossians is peculiar. But the peculiarities are not greater than might well arise from the fact, that the subject on which the Apostle was mainly writing was one requiring new thoughts and words. Had not the Epistle to the Romans ever been written, that to the Galatians would have presented as peculiar words and phrases as this Epistle now does.

2. I have given in the corresponding section to this in the Prolegomena to my Greek Test. a list of the words peculiar to this Epistle. They are thirty-four in number, for the most part long compound words of a peculiar character.

3. A very slight analysis of the list will shew us to what they are chiefly owing. In ch. i. we have *seven:* in ch. ii., *nineteen:* in ch. iii., *six:* in ch. iv., *two.* It is evident then that the nature of the subject in ch. ii. has introduced the greater number. At the same time it cannot be denied that St. Paul does here express some things differently from his usual practice: no less than nine of the words enumerated are peculiarities owing not to the necessities of the subject, but to *style:* to the peculiar frame and feeling with which the writer was expressing himself, which led to his using these unusual expressions rather than other and more customary ones. And we may fairly say, that there is visible throughout the controversial part of our Epistle, a loftiness and artificial elaboration of style, which would induce precisely the use of such expressions. It is not uncommon with St. Paul, when strongly moved or sharply designating opponents, or rising into majestic subjects and thoughts, to rise also into unusual, or long and compounded words. It is this loftiness of controversial tone, even more than the necessity of the subject handled, which causes our Epistle so much to abound with peculiar words and phrases.

4. And this will be seen even more strongly, when we turn to the Epistle to the Ephesians, sent at the same time with the present letter. In writing both, the Apostle's mind was in the same general frame—full of the glories of the Person of Christ, and the consequent glorious privileges of His Church, which is built on Him, and vitally knit to Him. This mighty subject, as he looked with indignation on the beggarly system of meats and drinks and hallowed days and angelic mediations to which his Colossians were being drawn down, rose before him in all its length and breadth and height; but as writing to *them*, he was confined to one portion of it, and to setting forth that one portion pointedly

and controversially. He could not, consistently with the effect which he would produce on them, dive into the depths of the divine counsels in Christ with regard to them. At every turn, we may well conceive, he would fain have gone out into those wonderful prayers and revelations which would have been so abundant if he had had free scope: but at every turn the Spirit bound him to a lower region, and would not let him lose sight of the cautionary matter-of-fact pleading, which forms the ground-tone of this Colossian Epistle. Only in the setting forth of the majesty of Christ's Person, so essential to his present aim, does he know no limits to the sublimity of his flight. When he approaches those who are Christ's, the urgency of their conservation, and the duty of marking the contrast to their deceivers, cramps and confines him for the time.

5. But the Spirit which thus bound him to his special work while writing to the Colossians, would not let His divine promptings be in vain. While he is labouring with the great subject, and unable to the Colossians to express all he would, his thoughts are turned to another Church, lying also in the line which Tychicus and Onesimus would take: a Church which he had himself built up stone by stone; to which his affection went largely forth: where if the same baneful influences were making themselves felt, it was but slightly, or not so as to call for special and exclusive treatment. He might pour forth to his Ephesians all the fulness of the Spirit's revelations and promptings, on the great subject of the Spouse and Body of Christ. To them, without being bound to narrow his energies evermore into one line of controversial direction, he might lay forth, as he should be empowered, their foundation in the counsel of the Father, their course in the satisfaction of the Son, their perfection in the work of the Spirit.

6. And thus,—as a mere human writer, toiling earnestly and conscientiously towards his point, pares rigidly off the thoughts and words, however deep and beautiful, which spring out of and group around his subject, putting them by and storing them up for more leisure another day: and then on reviewing them, and again awakening the spirit which prompted them, playfully unfolds their germs, and amplifies their suggestions largely, till a work grows beneath his hands more stately and more beautiful than ever that other was, and carrying deeper conviction than it ever wrought:—so, in the higher realms of the fulness of Inspiration, may we conceive it to have been with our Apostle. His Epistle to the Colossians is his caution, his argument, his protest: is, so to speak, his working-day toil, his direct pastoral labour: and the other is the flower and bloom of his moments, during those same days, of devotion and rest, when *he* wrought not so much in the Spirit, as the Spirit wrought in *him*. So that while we have in the Colossians, system defined, language elaborated, antithesis and logical power, on the surface

—we have in the Ephesians the free outflowing of the earnest spirit,—to the mere surface-reader, without system, but to him that delves down into it, in system far deeper and more recondite, and more exquisite: the greatest and most heavenly work of one, whose very imagination was peopled with the things in the heavens, and even his fancy rapt into the visions of God.

7. Thus both Epistles sprung out of one Inspiration, one frame of mind; that to the Colossians first, as the task to be done, the protest delivered, the caution given: that to the Ephesians, begotten by the other, but surpassing it: carried on perhaps in some part simultaneously, or immediately consequent. So that we may have in both, many of the same thoughts uttered in the same words: many terms and phrases peculiar to the two Epistles; many instances of the same term or phrase still sounding in the writer's ear, but used in the two in a different connexion. All these are taken by the impugners of the Ephesian Epistle as tokens of its spuriousness: I should rather regard them as psychological phænomena strictly and beautifully corresponding to the circumstances under which we have reason to believe the two Epistles to have been written; and as fresh elucidations of the mental and spiritual character of the great Apostle.

CHAPTER VIII.

THE FIRST EPISTLE TO THE THESSALONIANS.

SECTION I.

ITS AUTHORSHIP.

1. THIS Epistle has been all but universally recognized as the undoubted work of St. Paul. It is true (see below) that no trustworthy citations from it appear in the Apostolic Fathers: but the external evidence from early times is still far too weighty to be set aside.

2. Its authorship has in modern times been called in question (1) by Schrader, and (2) by Baur, on internal grounds. Their objections, which are entirely of a subjective and most arbitrary kind, are reviewed and answered by De Wette, Meyer, and Dr. Davidson (Introd. to New Test., vol. ii. pp. 454 ff.)[3]: and have never found any acceptance even in Germany.

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[3] There is a very good statement of Baur's adverse arguments, and refutation of them, in Jowett's work on the Thessalonians, Galatians, and Romans, "Genuineness of the

3. The external testimonies of antiquity are the following:—

Irenæus: "The Apostle has explained the perfect and spiritual man of salvation in his first Epistle to the Thessalonians, saying thus: 'But may the God of peace sanctify you unto perfection,'" &c. (1 Thess. v. 23).

Clement of Alexandria quotes as St. Paul's 1 Thess. ii. 6.

Tertullian quotes, as the suggestion of the Holy Spirit, this from the First Epistle to the Thessalonians: "*But concerning the times,*" &c., down to "*shall so come as a thief in the night.*" (1 Thess. v. 1 ff.)

SECTION II.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. THESSALONICA was a city of Macedonia, and in Roman times, capital of the second district of the province of Macedonia, and the seat of a Roman prætor. It lay on the Sinus Thermaicus, and is represented to have been built on the site of the ancient Therme, or peopled from this city by Cassander, son of Antipater, and named after his wife Thessaloniké, sister of Alexander the Great (so called from a victory obtained by his father Philip on the day when he heard of her birth). Under the Romans it became rich and populous, was a "free city," and in later writers bore the name of "metropolis." "Before the founding of Constantinople it was virtually the capital of Greece and Illyricum, as well as of Macedonia: and shared the trade of the Ægean with Ephesus and Corinth" (Conybeare and Howson, edn. 2, vol. i. p. 380). Its importance continued through the middle ages, and it is now the second city in European Turkey, with 70,000 inhabitants, under the slightly corrupted name of Saloniki. For further notices of its history and condition at various times, see Conybeare and Howson, i. pp. 378—83.

2. The church at Thessalonica was founded by St. Paul, in company

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first Epistle," vol. i. 15—26. In referring to it, I must enter my protest against the views of Professor Jowett on points which lie at the very root of the Christian life; views as unwarranted by any data furnished in the Scriptures of which he treats, as his reckless and crude statement of them is pregnant with mischief to minds unaccustomed to biblical research. Among the various phænomena of our awakened state of apprehension of the characteristics and the difficulties of the New Testament, there is none more suggestive of saddened thought and dark foreboding, than the appearance of such a book as Professor Jowett's. Our most serious fears for the Christian future of England, point, it seems to me, just in this direction: to persons who allow fine æsthetical and psychological appreciation, and the results of minute examination of spiritual feeling and mental progress in the Epistles, to keep out of view that other line of testimony to the fixity and consistency of great doctrines, which is equally discoverable in them. I have endeavoured below, in speaking of the matter and style of our Epistle, to meet some of Professor Jowett's assertions and inferences of this kind.

with Silas and Timothy[4], as we learn in Acts xvii. 1—9. Very little is there said which can throw light on the origin or composition of the Thessalonian church. The main burden of that narrative is the rejection of the Gospel by the Jews there. It is however stated (ver. 4) that some of the Jews believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

3. But some account of the Apostle's employment and teaching at Thessalonica may be gathered from this narrative, connected with hints dropped in the two Epistles. He came to them, yet suffering from his persecution at Philippi (1 Thess. ii. 2). But they received the word joyfully, amidst trials and persecutions (ib. 6; ii. 13), and notwithstanding the enmity of their own countrymen and of the Jews (ii. 14 ff.). He maintained himself by his labour (ib. ii. 9), although his stay was so short[5], in the same spirit of independence which characterized all his apostolic course. He declared to them boldly and clearly the Gospel of God (ii. 2). The great burden of his message to them was the approaching coming and kingdom of the Lord Jesus (i. 10; ii. 12, 19; iii. 13; iv. 13—18; v. 1—11, 23, 24. Acts xvii. 7: see also § iv. below), and his chief exhortation, that they would walk worthily of this their calling to that kingdom and glory (ii. 13; iv. 1; v. 23).

4. He left them, as we know from Acts xvii. 5—10, on account of a tumult raised by the unbelieving Jews; and was sent away by night by the brethren to Berœa, together with Silas and Timothy (Acts xvii. 10). From that place he wished to have revisited Thessalonica: but was prevented (1 Thess. ii. 18) by the arrival, with hostile purposes, of his enemies the Thessalonian Jews (Acts xvii. 13), in consequence of which the brethren sent him away by sea to Athens.

5. Their state after his departure is closely allied with the enquiry as to the object of the Epistle. The Apostle appears to have felt much anxiety about them: and in consequence of his being unable to visit them in person, seems to have determined, during the hasty consultation previous to his departure from Berœa, to be left at Athens, which was the destination fixed for him by the brethren, alone, and

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[4] That this latter was with Paul and Silas, though not expressly mentioned in the Acts, is inferred by comparing Acts xvi. 3, xvii. 14, with 1 Thess. i. 1, 2 Thess. i. 1, 1 Thess. iii. 1—6.

[5] We are hardly justified in assuming, with Jowett, that it was only three weeks. For "three Sabbaths," even if they mark the whole stay, may designate four weeks: and we are not compelled to infer that a Sabbath may not have passed at the beginning, or the end, or both, on which he did not preach in the synagogue. Indeed the latter hypothesis is very probable, if he was following the same course as afterwards at Corinth and Ephesus, and on the Jews proving rebellious and unbelieving, separated himself from them: at which, or something approaching to it, the words "consorted with Paul and Silas" of Acts xvii. 4 may perhaps be taken as pointing.

to send Timothy back to Thessalonica to ascertain the state of their faith[6].

6. The nature of the message brought to the Apostle at Corinth (Acts xviii. 5) by Timothy on his arrival there with Silas, must be inferred from what we find in the Epistle itself. It was, in the main, favourable and consolatory (1 Thess. iii. 6—10). They were firm in faith and love, as indeed they were reputed to be by others who had brought to him news of them (i. 7—10), full of affectionate remembrance of the Apostle, and longing to see him (iii. 6). Still, however, he earnestly desired to come to them, not only from the yearnings of love, but because he wanted to fill up "*the defects of their faith*" (iii. 10). Their attention had been so much drawn to one subject—his preaching had been so full of one great matter, and from the necessity of the case, so scanty on many others which he desired to lay forth to them, that he already feared lest their Christian faith should be a distorted and unhealthy faith. And in some measure, Timothy had found it so. They were beginning to be restless in expectation of the day of the Lord (iv. 11 ff.),—neglectful of that pure, and sober, and temperate walk, which is alone the fit preparation for that day (iv. 3 ff.; v. 1—9),—distressed about the state of the dead in Christ, who they supposed had lost the precious opportunity of standing before Him at His coming (iv. 13 ff.).

7. This being so, he writes to them to build up their faith and love, and to correct these defects and misapprehensions. I reserve further consideration of the contents of the Epistle for § iv., 'On its matter and style.'

SECTION III.

PLACE AND TIME OF WRITING.

1. From what has been said above respecting the state of the Thessalonian Church as the occasion for writing the Epistle, it may readily be inferred that no considerable time had elapsed since the intelligence of that state had reached the Apostle. Silas and Timothy were with

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[6] I cannot see how this interpretation of the difficulty as to the mission of Timothy lies open to the charge of "diving beneath the surface to pick up what is really on the surface," and thus of "introducing into Scripture a hypercritical and unreal method of interpretation, which may be any where made the instrument of perverting the meaning of the text." (Jowett, i. p. 120.) Supposing that at Berœa it was fixed that Timothy should not accompany St. Paul to Athens, but go to Thessalonica, and that the Apostle should be deposited at Athens and left there alone, the brethren returning, what words could have more naturally expressed this than "*wherefore no longer being able to bear it we determined to be left behind at Athens alone*"?

him (i. 1): the latter had been the bearer of the tidings from Thessalonica.

2. Now we know (Acts xviii. 5) that they rejoined him at Corinth, apparently not long after his arrival there. That rejoining then forms our point of starting. And it would be in the highest degree unnatural to suppose that the whole time of his stay at Corinth (a year and six months, Acts xviii. 11) elapsed before he wrote the Epistle,—founded as it is on the intelligence which he had heard, and written with a view to meet present circumstances. CORINTH therefore may safely be assumed as the place of writing.

3. His stay at Corinth ended with his setting sail for the Pentecost at Jerusalem in the spring of 54 (see chron. table in Introd. to Acts). It would begin then with the autumn of 52. And in the *winter of that year*, I should be disposed to place the writing of our Epistle.

4. It will be hardly necessary to remind the student, that this date places the Epistle *first*, in chronological order, *of all the writings of St. Paul* that remain to us.

SECTION IV.

MATTER, AND STYLE.

1. It will be interesting to observe, wherein the first-written Epistle of St. Paul differs from his later writings. Some difference we should certainly expect to find, considering that we have to deal with a temperament so fervid, a spirit so rapidly catching the impress of circumstances, so penetrated by and resigned up to the promptings of that indwelling Spirit of God, who was ever more notably and thoroughly fitting His instrument for the expansion and advance of His work of leavening the world with the truth of Christ.

2. Nor will such observation and enquiry be spent in vain, especially if we couple it with corresponding observation of the sayings of our Lord, and the thoughts and words of His Apostles, on the various great departments of Christian belief and hope.

3. The faith, in all its main features, was delivered once for all. The facts of Redemption,—the Incarnation, and the Atonement, and the glorification of Christ,—were patent and undeniable from the first. Our Lord's own words had asserted them: the earliest discourses of the Apostles after the day of Pentecost bore witness to them. It is true that, in God's Providence, the whole glorious system of salvation by grace was the gradual imparting of the Spirit to the Church: by occasion here and there, various points of it were insisted on and made prominent. Even here, the freest and fullest statement did not come first.

"Repentance toward God, and faith toward our Lord Jesus Christ" was ever the order which the apostolic proclamation took. The earliest of the Epistles are ever moral and practical, the advanced ones more doctrinal and spiritual. It was not till it appeared, in the unfolding of God's Providence, that the bulwark of salvation by grace must be strengthened, that the building on the one foundation must be raised thus impregnable to the righteousness of works and the law, that the Epistles to the Galatians and Romans were given through the great Apostle, reaching to the full breadth and height of the great argument. Then followed the Epistles of the imprisonment, building up higher and higher the edifice thus consolidated: and the Pastoral Epistles, suited to a more developed ecclesiastical condition, and aimed at the correction of abuses, which sprung up later, or were the ripened fruit of former doctrinal errors.

4. In all these, however, we trace the same great elementary truths of the faith. Witness to them is never wanting: nor can it be said that any change of ground respecting them ever took place. The work of the Spirit as regarded them, was one of expanding and deepening, of freeing from narrow views, and setting in clearer and fuller light: of ranging and grouping collateral and local circumstances, so that the great doctrines of grace became ever more and more prominent and paramount.

5. But while this was so with these 'first principles,' the very view which we have taken will shew, that as regarded other things which lay at a greater distance from central truths, it was otherwise. In such matters, the Apostle was taught by experience; Christ's work brought its lessons with it: and it would be not only unnatural, but would remove from his writings the living freshness of personal reality, if we found him the same in all points of this kind, at the beginning, and at the end of his epistolary labours: if there were no characteristic differences of mode of thought and expression in 1 Thessalonians and in 2 Timothy: if advance of years had brought with it no corresponding advance of standing-point, change of circumstances no change of counsel, trial of God's ways no further insight into God's designs.

6. Nor are we left to conjecture as to those subjects on which especially such change, and ripening of view and conviction, might be expected to take place. There was one most important point, on which our Lord Himself spoke with marked and solemn uncertainty. The TIME OF HIS OWN COMING was hidden from all created beings,—nay, in the mystery of his mediatorial office, from the Son Himself (Mark xiii. 32). Even after his Resurrection, when questioned by the Apostles as to the time of his restoring the Kingdom to Israel, his reply is still, that "it is not for them to know the times and the seasons, which the Father hath put in his own power" (Acts i. 7).

7. Here then is a plain indication, which has not, I think, been sufficiently made use of in judging of the Epistles. The Spirit was to *testify of Christ:* to take of the things of Christ, and shew them unto them. So that however much that Spirit, in His infinite wisdom, might be pleased to impart to them of the details and accompanying circumstances of the Lord's appearing, we may be sure, that the truth spoken by our Lord, "Of that day and hour knoweth no man," would hold good with regard to them, and be traced in their writings. If they were true men, and their words and Epistles the genuine production of inspiration of them by that Spirit of Truth, we may expect to find in such speeches and writings tokens of this appointed uncertainty of the day and hour: expectations, true in expression and fully justified by appearances, yet corrected, as God's purposes were manifested, by advancing experience, and larger effusions of the Spirit of prophecy.

8. If then I find in the course of St. Paul's Epistles, that expressions which occur in the earlier ones, and seem to indicate expectation of His almost immediate coming, are gradually modified,—disappear altogether from the Epistles of the imprisonment,—and are succeeded by others speaking in a very different strain, of dissolving, and being with Christ, and passing through death and the resurrection, in the latest Epistles,—I regard it, not as a strange thing, not as a circumstance which I must explain away for fear of weakening the authority of his Epistles, but as exactly that which I should expect to find; as the very strongest testimony that these Epistles were written by one who was left in this uncertainty,—not by one who wished to make it appear that Inspiration had rendered him omniscient.

9. And in this, the earliest of those Epistles, I do find exactly that which I might expect on this head. While every word and every detail respecting the Lord's coming is a perpetual inheritance for the Church,—while we continue to comfort one another with the glorious and heart-stirring sentences which he utters to us in the word of the Lord,—no candid eye can help seeing in the Epistle, how the uncertainty of "the day and hour" has tinged all these passages with a hue of near anticipation: how natural it was that the Thessalonians, receiving this Epistle, should have allowed that anticipation to be brought even yet closer, and have imagined the day to be actually already at hand.

10. It will be seen by the above remarks, how very far I am from conceding their point to those who hold that the belief, of which this Epistle is the strongest expression, was an idle fancy, or does not befit the present age as well as it did that one. It is God's purpose respecting us, that we should ever be left in this uncertainty, looking for and hasting unto the day of the Lord, which may be upon us at any time before we are aware of it. Every expression of the ages before us,

betokening close anticipation, coupled with the fact that the day has not yet arrived, teaches us much, but unteaches us nothing: does not deprive that glorious hope of its applicability to our times, nor the Christian of his power of living as in the light of his Lord's approach and the daily realization of the day of Christ[7].

11. In style, this Epistle is thoroughly Pauline,—abounding with phrases, and lines of thought, which may be paralleled with similar ones in his other Epistles[8]: not wanting also in insulated words and sentiments, such as we find in all the writings of one who was so fresh in thought and full in feeling; such also as are in no way inconsistent with St. Paul's known character, but in every case finding analogical justification in Epistles of which no one has ever thought of disputing the genuineness.

12. As compared with other Epistles, this is written in a quiet and unimpassioned style, not being occasioned by any grievous errors of doctrine or defects in practice, but written to encourage and gently to admonish those who were, on the whole, proceeding favourably in the Christian life. To this may be attributed also the fact, that it does not deal expressly with any of the great verities of the faith, rather taking them for granted, and building on them the fabric of a holy and pure life. That this should have been done until they were disputed, was but natural: and in consequence not with these Epistles, but with that to the Galatians, among whom the whole Christian life was imperilled by Judaistic teaching, begins that great series of unfoldings of the mystery of salvation by grace, of which St. Paul was so eminently the minister.

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[7] It is strange that such words as the following could be written by Mr. Jowett, without bringing, as he wrote them, the condemnation of his theory and of its expression home to his mind: "*In the words which are attributed in the Epistle of St. Peter to the unbelievers of that day*" (? surely it is the unbelievers of *days to come*,—a fact which the writer, by altering the reference of the words, seems to be endeavouring to dissimulate), "*we might truly say that, since the fathers fell asleep, all things remain the same from the beginning. Not only do 'all things remain the same,' but the very belief itself* (*in the sense in which it was held by the first Christians*) *has been ready to vanish away.*" Vol. i. p. 97.

[8] Baur has most perversely adduced *both these* as evidences of spuriousness: among the former he cites ch. i. 5, as compared with 1 Cor. ii. 4: i. 6, with 1 Cor. xi. 1: i. 8, with Rom. i. 8: ii. 4—10, with 1 Cor. ii. 4, iv. 3, 4, ix. 15, 2 Cor. ii. 17, v. 11, xi. 9.

CHAPTER IX.

THE SECOND EPISTLE TO THE THESSALONIANS.

SECTION I.

ITS AUTHORSHIP.

1. The recognition of this Epistle has been as general,—and the exceptions to it for the most part the same,—as in the case of the last.

2. The principal testimonies of early Christian writers are the following:

(*a*) Irenæus:

"But that the Apostle (Paul) frequently uses hyperboles, on account of the rapidity of his sayings, and the impetus of the Spirit which is in him, we may see from many other examples. . . . And again in the second to the Thessalonians, speaking of Antichrist, he says, '*And then shall be revealed*,'" &c. (ch. ii. 8, 9).

(*b*) Clement of Alexandria:

"'*Not in all*,' saith the Apostle, '*is knowledge: but pray that we may be delivered from unreasonable and wicked men: for all have not faith*.'"

(*c*) Tertullian: following on the citation from the first Epistle given above, ch. viii. § i. 3, ... "and in the second, even with more anxiety he saith to the same persons: '*But I beseech you, brethren, by the coming of our Lord Jesus Christ*,'" &c. (ch. ii. 1, 2).

3. The objections brought by Schmidt, Kern, and Baur against the genuineness of the Epistle, in as far as they rest on the old story of similarities and differences as compared with St. Paul's acknowledged Epistles, have been already more than once dealt with. I shall now only notice those which regard points peculiar to our Epistle itself.

4. It is said that this second Epistle is not consistent with the first: that directed their attention to the Lord's coming as almost immediate: *this* interposes delay,—the apostasy,—the man of sin, &c. It really seems as if no propriety nor exact fitting of circumstances would ever satisfy such critics. It might be imagined that this very discrepancy, even if allowed, would tell most strongly in favour of the genuineness.

5. It is alleged by Kern, that the whole prophetic passage, ch. ii. 1 ff., does not correspond with the date claimed for the Epistle. It is assumed, that *the man of sin* is Nero, who was again to return, Rev. xvii. 10,—*he that hindereth*, Vespasian,—the *apostasy*, the falling away of the Jews and Christians alike. This view, it is urged, fits a writer in A.D. 68—70, between Nero's death and the destruction of Jerusalem. But than

this nothing can be more inconclusive. Why have we not as good a right to say, that *this interpretation* is wrong, because it *does not correspond to the received date* of the Epistle, as vice versâ? To us (see below, § v.) the interpretation is full of absurdity, and therefore the argument carries no conviction.

6. It is maintained again, that ch. iii. 17 is strongly against the genuineness of our Epistle: for that there was no reason for guarding against forgeries; and as for the words "*in every Epistle*," the Apostle had written but one. For an answer to this, see note on the place, where both the reason for inserting this is adduced, and it is shewn, that almost all of his Epistles either are expressly, or may be understood as having been, thus authenticated.

SECTION II.

FOR WHAT READERS, AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The former particular has been already sufficiently explained in the corresponding section of the Introduction to the first Epistle. But inasmuch as the condition of the Thessalonian Church in the mean time bears closely upon the object of the Epistle, I resume here the consideration of their circumstances and state of mind.

2. We have seen that there were those among them, who were too ready to take up and exaggerate the prevalence of the subject of Christ's coming among the topics of the Apostle's teaching. These persons, whether encouraged by the tone of the first Epistle or not, we cannot tell (for we cannot see any reference to the first Epistle in ch. ii. 2, see note there), were evidently teaching, as an expansion of St. Paul's doctrine, or as under his authority, or even as enjoined in a letter from him (ib. note), the actual presence of the day of the Lord. In consequence of this, their minds had become unsettled: they wanted directing into the love of God and the imitation of Christ's patience (ch. iii. 5). Some appear to have left off their daily employments, and to have been taking advantage of the supposed reign of Christ to be walking disorderly.

3. It was this state of things, which furnished the occasion for our Epistle being written. Its object is to make it clear to them that the day of Christ, though a legitimate matter of expectation for every Christian, and a constant stimulus for watchfulness, was not yet come: that a course and development of events must first happen, which he lays forth to them in the spirit of prophecy: shewing them that this development has already begun, and that not until it has ripened will the coming of the Lord take place.

4. This being the occasion of writing the Epistle, there are grouped

round the central subject two other general topics of solace and confirmation: comfort under their present troubles (ch. i.): exhortation to honesty and diligence, and avoidance of the idle and disorderly (ch. iii.).

SECTION III.

PLACE AND TIME OF WRITING.

1. In the address of the Epistle, we find the same three, Paul, Silvanus, and Timothy, associated together, as in the first Epistle. This circumstance would at once direct us to Corinth, where Silas and Timothy rejoined St. Paul (Acts xviii. 5), and whence we do not read that they accompanied him on his departure for Asia (ib. xviii. 18). And as we believe the first Epistle to have been written from that city, it will be most natural, considering the close sequence of this upon that first, to place the writing of it at Corinth, somewhat later in this same visit of a year and a half (Acts xviii. 11).

2. *How long* after the writing of the first Epistle in the winter of A.D. 52 (see above, ch. v. § iii. 3) we are to fix the date of our present one, must be settled merely by calculations of probability, and by the indications furnished in the Epistle itself.

3. The former of these do not afford us much help. For we can hardly assume with safety that the Apostle had received intelligence of the effects of his first Epistle, seeing that we have found cause to interpret ch. ii. 2 not of that Epistle, but of false ones, circulated under the Apostle's name. All that we can assume is, that more intelligence had arrived from Thessalonica: how soon after his writing to them, we cannot say. Their present state, as we have seen above, was but a carrying forward and exaggerating of that already begun when the former letter was sent: so that a very short time would suffice to have advanced them from the one grade of undue excitement to the other.

4. Nor do any hints furnished by our Epistle give us much more assistance. They are principally these. (a) In ch. i. 4, the Apostle speaks of his *boasting among the churches of God* concerning the endurance and faith of the Thessalonians under persecutions. It would seem from this, that the Achæan Churches (see 1 Cor. i. 2; 2 Cor. i 1; Rom. xvi. 1) had by this time acquired number and consistence. This however would furnish but a vague indication: it might point to any date after the first six months of his stay at Corinth. (b) In ch. iii. 2, he desires their prayers "*that we may be delivered from unreasonable and wicked men.*" It has been inferred from this, that the tumult which occasioned his departure from Corinth was not far off: that the designs of the unbelieving Jews were drawing to a head: and that consequently our date must be fixed just before his departure. But this inference is

not a safe one: for we find that his open breach with the Jews took place close upon the arrival of Silas and Timotheus (Acts xviii. 5—7), and that his situation immediately after this was one of peril; for in the vision which he had, the Lord said to him, "*No one shall set upon thee to hurt thee.*"

5. So that we really have very little help in determining our date, from either of these sources. All we can say is, that it must be fixed, in all likelihood, between the winter of 52 and the spring of 54: and taking the medium, we may venture to place it somewhere about the middle of the year 53.

SECTION IV.

STYLE.

1. The style of our Epistle, like that of the first, is eminently Pauline. Certain dissimilarities have been pointed out by Baur, &c. (see above, p. 75): but they are no more than might be found in any one undoubted writing of our Apostle. In a fresh and vigorous style, there will ever be, so to speak, librations over any rigid limits of habitude which can be assigned: and such are to be judged of, not by their mere occurrence and number, but by their subjective character being or not being in accordance with the writer's well-known characteristics. Professor Jowett has treated one by one the supposed inconsistencies with Pauline usage (vol. i. p. 139 f.), and shewn that there is no real difficulty in supposing any of the expressions to have been used by St. Paul. He has also collected a very much larger number of resemblances in manner and phraseology to the Apostle's other writings.

2. One portion of this Epistle, viz. the prophetic section, ch. ii. 1—12, as it is distinguished from the rest in subject, so differs in style, being, as is usual with the more solemn and declaratory paragraphs of St. Paul, loftier in diction and more abrupt and elliptical in construction. The passage in question will be found on comparison to bear, in style and flow of sentences, a close resemblance to the denunciatory and prophetic portions of the other Epistles: compare for instance ver. 3 with Col. ii. 8, 16; vv. 8, 9 with 1 Cor. xv. 24—28; ver. 10 with Rom. i. 18, 1 Cor. i. 18, 2 Cor. ii. 15; ver. 11 with Rom. i. 24, 26; ver. 12 with Rom. ii. 5, 9, and Rom. i. 32.

SECTION V.

ON THE PROPHETIC IMPORT OF CH. II. 1—12.

1. It may be well, before entering on this, to give the passage, as it stands in the rendering in the notes to my Greek Testament[1]:

"(1) But we entreat you, brethren, in regard of the coming of our Lord Jesus Christ, and our gathering together to Him,—(2) in order that ye should not be lightly shaken from your mind nor troubled, neither by spirit, nor by word, nor by epistle as from us, to the effect that the day of the Lord is present. (3) Let no man deceive you in any manner: for [that day shall not come] unless there have come the apostasy first, and there have been revealed the man of sin, the son of perdition, (4) he that withstands and exalts himself above every one that is called God or an object of adoration, so that he sits in the temple of God, shewing himself that he is God. (5) . . . . . (6) And now ye know that which hinders, in order that he may be revealed in his own time. (7) For the MYSTERY ALREADY is working of lawlessness, only until he that now hinders be removed: (8) and then shall be REVEALED the LAWLESS ONE, whom the Lord Jesus will destroy by the breath of His mouth, and annihilate by the appearance of His coming: (9) whose coming is according to the working of Satan in all power and signs and wonders of falsehood, (10) and in all deceit of unrighteousness for those who are perishing, because they did not receive the love of the truth in order to their being saved. (11) And on this account God is sending to them the working of error, in order that they should believe the falsehood, (12) that all might be judged who did not believe the truth, but found pleasure in iniquity."

2. It will be my object to give a brief résumé of the history of the interpretation of this passage, and afterwards to state what I conceive to have been its meaning as addressed to the Thessalonians, and what as belonging to subsequent ages of the Church of Christ. The history of its interpretation I have drawn from several sources: principally from Lünemann's concluding remarks to chap. ii. of his Commentary, pp. 204—217.

3. The first particulars in the history must be gleaned from the early

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[1] I must again caution the reader, as I have already done in the Preliminary Notice to this volume, that the rendering given in my notes is not in any case intended for a polished and elaborated version, nor is it my object to put the meaning into the best idiomatic English: but I wish to represent, as nearly as possible, the construction and intent of the original. The difference between a literal rendering, and a version for vernacular use, is very considerable, and has not been enough borne in mind in judging of our authorized English version.

Fathers. And their interpretation is for the most part well marked and consistent. They all regard it as a prophecy of the future, as yet unfulfilled when they wrote. They all regard the coming (*parousia*) as the personal return of our Lord to judgment and to bring in His Kingdom. They all regard the adversary here described as an individual person, the incarnation and concentration of sin[2].

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[2] The following citations will bear out the assertion in the text:

IRENÆUS: "For he (Antichrist), taking on him all the power of the devil, shall come, not as a righteous king, nor as lawfully appointed in obedience to God, but as impious, and unjust, and lawless, and iniquitous, and murderous, as a thief and robber, summing up in himself the details of the devil's own apostasy: setting aside idols, to persuade men that he himself is God: exalting himself as the one idol, containing in himself the manifold error of all other idols: that those who with various abominations adore the devil, may by this one idol serve Antichrist himself, concerning whom the Apostle in the second Epistle to the Thessalonians says" (he then quotes verses 3 and 4).

Again, ib. 3: "'*Unto a time of times, and half a time*' (Dan. vii. 25), i. e. during three years and a half, in which he shall come and reign over the earth. Concerning whom also the Apostle Paul in the second to the Thessalonians, at the same time announcing the causes of his coming, says" (verses 8 and following).

Again, ib. 30. 4: "But when this Antichrist shall have devastated all things in this world, he shall reign three years and six months, and shall sit in the temple at Jerusalem: then the Lord shall come from the heavens in the clouds, sending him and all who obey him into the lake of fire, and bringing to the just the times of the kingdom, that is, rest, the seventh day which was sanctified: and restoring to Abraham the promise of the inheritance: in which kingdom the Lord saith that many coming from the east and from the west, sit down with Abraham, Isaac, and Jacob."

TERTULLIAN, de Resurr. c. 24, quoting the passage, inserts after "*he that withholdeth,*" "Who is this, but the estate of Rome? the sundering and dispersion of which into ten kings shall bring in Antichrist, and then shall the wicked one be revealed."

JUSTIN MARTYR: "Two comings of the Lord are announced: one, in which He is described as suffering, and inglorious, and dishonoured, and crucified, and the second in which He shall come with glory from the heavens, when also the man of the apostasy, the same that speaketh great things against the Highest, shall have dared to do impious deeds against us Christians."

ORIGEN, against Celsus: "Him that occupies one of these extremes, and the best, we must call the Son of God, on account of His pre-eminence; but him who is diametrically opposite to him, the son of the wicked spirit, and of Satan, and of the devil. . . . And Paul saith it, when he is teaching concerning this so-called Antichrist, and setting before us somewhat obscurely in what way he shall come, and when, upon the race of men, and for what reason." He then quotes this whole passage.

CHRYSOSTOM in his comment on this passage: "Who is this? is it Satan? By no means: but some man possessed with all his energy. '*And* (*until*) *the man shall be revealed,*' says he, '*who setteth himself up above every one that is called God, or an object of worship.*' This man shall not bring in idolatry, but shall be an adversary of God, and shall abolish all Gods, and command men to worship him instead of God, and shall sit in the temple of God, not that of Jerusalem only, but that of the universal Church."

And below: "And what follows? close on this comes the consolation. For he adds: '*whom the Lord Jesus shall consume with the breath of His mouth and destroy with the appearance of His coming.*' For just as fire, when it is approaching, merely

4. Respecting, however, the minor particulars of the prophecy, they are not so entirely at agreement. Augustine says (compare also Jerome in the note),—"In *what* temple of God he is to sit, is uncertain: whether in that ruin of the temple which was built by King Solomon, or not rather, in the Church. For the Apostle would not call a temple of any idol or demon *the temple of God*[3]." And from this doubt about his "session," a doubt about his person also had begun to spring up; for he continues, "Whence some would have the word Antichrist in this place understood not of the chief himself, but somehow of his whole body, i. e. the multitude of men pertaining to him, together with their chief himself."

5. The meaning of **that which hindereth**, though, as will be seen from the note, generally agreed to be the Roman Empire, was not by any means universally acquiesced in. Theodoret says, "Some, by the words, '*that which hindereth*,' have understood the Roman kingdom; others, the grace of the Spirit. Owing, says the Apostle, to the hindering grace of the Spirit, he cometh not; but it cannot be that the grace of the Spirit should ever entirely cease. . . . . . But neither shall any other kingdom succeed the Roman; for by the fourth beast the most divine Daniel intended the Roman kingdom: and in his time the little horn grows up,

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causes the lesser insects to shrivel up, and consumes them, so shall Christ, with His word alone and His appearing, consume Antichrist. It is enough that the Lord is come: forthwith Antichrist and all belonging to him have perished." See the rest cited in the note on ver. 8.

CYRIL OF JERUS.: "That fore-announced Antichrist cometh, when the times of the Roman monarchy shall be fulfilled, and moreover the end of the world approaches. Ten kings of the Romans arise together, possibly in different places, but reigning at the same time. After these comes Antichrist, the eleventh, grasping to himself by his magic arts of evil the Roman power."

Theodoret's interpretation agrees with the above as to the personality of Antichrist and as to our Lord's coming. I shall quote some portion of it below, on the subject of "*him that withholdeth*," and "*the mystery*."

AUGUSTINE: "Christ shall not come to judge the quick and dead, without first His adversary Antichrist shall have come to seduce those that are spiritually dead."

JEROME: "'*Unless*,' he says, '*there shall have come a departure first*' . . . that all the nations which are subject to the Roman Empire may recede from these, and HE shall be revealed, i. e. manifested, whom all the words of the prophets announce, the man of sin, in whom is the fountain-head of all sins, and the son of perdition, i. e. of the devil: for he is the perdition of all, being himself opposed to Christ, and he is therefore called Antichrist, and is uplifted above all that is called God, so that he treads under foot the gods of all the nations, or perhaps all proved and true religion: and shall sit in the temple of God, either at Jerusalem (as some think) or in the Church, as we judge to be the truer view, shewing himself as if he himself were Christ and the Son of God. Unless, he saith, the Roman Empire shall have been first desolated, and Antichrist shall have preceded, Christ will not come: who will thus come for that purpose, that He may destroy Antichrist."

[3] Theodoret also: "He calls '*the temple of God*' the churches, in which he shall grasp the pre-eminence, attempting to exhibit himself as God."

which makes war with the saints. He is the person of whom the divine Apostle speaks the foregoing words. I do not think then that the divine Apostle meant (by '*that which hindereth*') either of these, but I believe that to be true which is said by other expositors: viz. that the God of all has decreed that he (Antichrist) shall appear close upon the time of the end; so that it is *God's decree*, which now hinders him from appearing." And so also Theodore of Mopsuestia[4]. Another meaning yet is mentioned by Chrysostom, or rather another form of that repudiated above by Theodoret, viz. that the continuance of "the grace of the Spirit, i. e. spiritual gifts," hindered his appearing. And remarkably enough, he rejects this from a reason the very opposite of that which weighed with Theodoret,—viz. from the fact that spiritual gifts *had* ceased: "He ought already to have appeared, if he was to appear when spiritual gifts failed: for they have long ago failed[5]." Augustine's remarks are curious: "As to what he says,—'*and now ye know what hindereth.*' . . . . . Since he says that they knew it, he wished to speak plainly. And on that very account we, who are ignorant of what they knew, desire to attain with pains to that which the Apostle meant, but cannot: especially because what he adds afterwards makes this meaning yet more obscure. For what does this mean, '*For the mystery is already working*,' &c.? I confess that I am entirely ignorant what he means to say." Then he mentions the various opinions on "*that which hindereth*," giving this as the view of some, that it was said "concerning the bad men and hypocrites who are in the Church, until they come to such a number as to constitute a great people for Antichrist: and that this is the mystery of iniquity, because it seems hidden . ." then again, quoting ver. 7, adds, "that is, until the mystery of iniquity which is now hidden in the Church, go forth from the midst of it."

6. This **mystery of iniquity, or lawlessness**, was also variously understood. Chrysostom says, "He here is speaking of Nero, who was as it were a type of Antichrist: for he wished to be thought a god. And he well names him the *mystery:* for he did it not openly, as Antichrist will, nor unblushingly. For if before that time there were found one not far behind Antichrist in wickedness, what wonder if there shall be again? But he spoke thus obscurely, and did not wish to make him evident, not from fear, but to teach us not to conceive excessive enmities when there is no urgent cause." This opinion is also mentioned by Augustine, but involves of course an anachronism, as our Epistle was written probably before the commencement of Nero's reign,—certainly, at its very com-

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[4] It is decisive against this latter view, as Lünemann has observed, that if "*that which hindereth*" be God's decree, "*He that hindereth*" must be *God Himself*, and then the "*until he be removed*" could not be said.

[5] An ingenuous and instructive confession, at the end of the fourth century, from one of the most illustrious of the Fathers.

mencement, years before his bad qualities became predominant. Theodoret, also mentioning it, adds: "But I think that the Apostle points at the heresies which had sprung up. It is through them that the devil, by drawing away many from the truth, prepares beforehand the destructive snares of his deceit. He calls them the *mystery* of lawlessness, because they held the snare of lawlessness concealed: . . . that which he has been always preparing in secret, then he will proclaim openly and in plain words."

7[6]. The view of the Fathers remained for ages the prevalent one in the Church. Modifications were introduced into it, as her relation to the State gradually altered,—and the Church at last, instead of being exposed to further hostilities from the secular power, rose to the head of that power,—and, penetrating larger and larger portions of the world, became a representation of the kingdom of God on earth, with an imposing hierarchy at her head. Then followed, in the Church in general, and among the hierarchy in particular, a neglect of the subject of Christ's coming. But meanwhile, those who from time to time stood in opposition to the hierarchy, understood the Apostle's description here, as they did also the figures in the Apocalypse, of that hierarchy itself. And thus arose,—the *coming of the Lord* being regarded much as before, only as an event far off instead of near,—first in the eleventh century the idea, that the Antichrist foretold by St. Paul is the *establishment and growing power of the Popedom.*

8. This view first appears in the conflict between the Emperors and the Popes, as held by the partisans of the imperial power: but soon becomes that of all those who were opponents of the hierarchy, as wishing for a freer spirit in Christendom than the ecclesiastical power allowed. It was held by the Waldenses, the Albigenses, the followers of Wickliffe and Huss. The *hindrance*, which retarded the destruction of the Papacy, was held by them to be the *Imperial power*, which they regarded as simply a revival of the old Roman Empire.

9. Thus towards the time of the Reformation, this reference of Antichrist to the papal hierarchy became very prevalent: and after that event it assumed almost the position of a dogma in the Protestant Churches. It is found in almost all the foreign Reformers, and many subsequent Commentators: in the symbolical books of the Lutheran Church, and in Luther's own writings: and runs through the works of our English Reformers[7].

10. The upholders of this view generally conceive that the Papacy will go on bringing out more and more its antichristian character, till at last

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[6] What follows, as far as paragraph 24, is taken principally from Lünemann's concluding remarks, as above: with the exception of the citations made in full, and personal opinions expressed.

[7] See a very complete résumé of the passages on Antichrist in the Reformers, under the word, in the excellent Index to the publications of the Parker Society.

the *coming of the Lord* will overtake and destroy it. The *apostasy* is the *fall from pure evangelical doctrine* to the traditions of men. The singular, "*the man of sin*," is taken collectively, to signify a "*series and succession of men*," inasmuch as it is a monarchical empire which is in question, which remains one and the same, though its individual head may change. The godlessness of Antichrist, described in ver. 4, is justified historically by the Pope setting himself above all authority divine and human, the words "*every one that is called God*," &c., being, in accordance with Scriptural usage, taken to mean the princes and governments of the world, and an allusion being found in the term **object of worship** (*sebasma*) to **worshipful** (*sebastos*), the title of the Roman Emperors. The "*temple of God*" is held to be the *Christian Church*, and the "*sitting in it*" to point to the tyrannical power which the Pope usurps over it. By "*that which hindereth*" is understood the *Roman Empire*, and by "*him that hindereth*" the *Roman Emperor*,—and history is appealed to, to shew that out of the ruins of that empire the papacy has grown up. The declaration, "*the mystery of lawlessness is already working*," is justified by the fact, that the "seeds of error and ambition," which prepared the way for the papacy, were already present in the Apostle's time. For a catalogue of the "*wonders of falsehood*," ver. 9, rich material was found in relics, transubstantiation, purgatory, &c. The annihilation of Antichrist by the *breath of the mouth* of the Lord, has been understood of the breaking down of his power in the spirits of men by the opening and dispersion of the word of God in its purity by means of the Reformation; and the *destroying by the appearance of His coming*, of the final and material annihilation of Antichrist by the coming of the Lord Himself.

11. In the presence of such a polemical interpretation directed against them, it could hardly be expected that the Roman Catholics on their side would abstain from retaliation on their opponents. Accordingly we find that such writers as Estius, al., interpret the "*apostasy*" of *the defection from the Romish Church and the Pope*, and understand by Antichrist the *heretics*, especially *Luther and the Protestant Church*.

12. Even before the reference to the papacy, the interpreters of the Greek Church took *Mohammed* to be the Antichrist intended by St. Paul, and the "*apostasy*" to represent the *falling off* of many Oriental and Greek Churches *to Islamism*. And this view so far influenced the Protestant Church, that some of its writers have held a double Antichrist,—an Eastern one, viz. Mohammed and the Turkish power,—and a Western, viz. the Pope and his power. So Melancthon, Bucer, Bullinger, Piscator, &c.

13. Akin to this method of interpretation is that which in our own century has found the apostasy in the enormities of the French Revolu-

tion, Antichrist in *Napoleon*, and "*that which hindereth*" in the *continuance of the German Empire:* an idea, remarks Lünemann, convicted of error by the termination of that empire in 1806.

14. One opinion of modern days has been, that it is objectionable to endeavour to assign closely a meaning to the single details of the imagery used by St. Paul. This has led to giving the whole description a general, ideal, or symbolic sense. So *Koppe*, who thinks that the Apostle is only following the general import of the Jewish expectations, resting on the prophecy of Daniel, that there should be a season of godlessness before the time of the end, the full eruption of which he expects after his own death: he himself being "*he that hindereth*." Similarly *Storr*,—who sees in "*the man of sin*" some power, hostile to God and to all religion, which is now quite unknown, and will manifest itself at some future time: and in "*that which hindereth*" "the multitude of men actuated by true love towards the Christian religion."—*Nitzsch* again believes the "man of sin" to be the power of godlessness come to have open authority, or the general contempt of all religion. *Pelt*, in his Commentary on these Epistles, believes the adversary to be the spiritual principle which is antagonistic to the Gospel, the most eminent example of which hitherto has been the papacy. He thinks the *coming* of Antichrist to be some future culminating of this evil principle, which shall precede Christ's return, by which last he thinks is only meant the general accession of the nations to Christianity. "*That which hindereth*" he believes, with Theodoret, to be the will of God restraining the kingdom of Satan; and if second causes be regarded, in the Apostle's time the Roman Empire,—in every age that resistance which public opinion and value for men's esteem opposes to the progress of evil. He thinks that the symptoms of the future corruption of the Christian Church were already discernible in the apostolic times, in the danger of falling back from Christian freedom into Jewish legality, in the mingling of heathenism with Christianity, in false gnosis (knowledge) and ascetic practices, in angelolatry, in the pride, altogether alien from the Christian religion.

15. *Olshausen's* view is, that inasmuch as the personal coming of Christ is immediately to follow this revelation of Antichrist, such revelation cannot have yet taken place: and consequently, though we need not stigmatize any of the various interpretations as false, none of them has exhausted the import of the prophecy. The various untoward events and ungodly persons which have been mentioned, including the unbelief and godlessness of the present time, are all prefigurations of Antichrist, but contain only *some* of his characteristics, not *all:* it is the union of *all* in some one personal appearance, that shall make the full Antichrist, as the union in one Person, Jesus of Nazareth, of all the types and prophecies, constituted the full Christ. And "*that which hindereth*"

is the *moral and conservative influence of political states*, restraining this great final outbreak. See more on this below.

16. On the other hand, some have regarded the prophecy as one already fulfilled. So Grotius, Wetstein, Le Clerc, Whitby, Schöttgen, Nösselt, Krause, and Harduin. All these concur in referring the "*advent of the Lord*" to the coming of Christ in the *destruction of Jerusalem.*

17. *Grotius* holds Antichrist to be the godless *Caligula*, who ordered universal supplication to himself as the High God, and would have set up a colossal image of himself in the temple at Jerusalem: and in "*him that hindereth*" he sees *L. Vitellius*, the proconsul of Syria and Judæa, whose term of office delayed the putting up of the statue,—and in "*that lawless one*," *Simon Magus.* This theory is liable to the two very serious objections, 1) that it makes "*the man of sin*" and "*the lawless one*" into two separate persons: 2) that it involves an anachronism, our Epistle having been written after Caligula's time.

18. According to *Wetstein*, the "*man of sin*" is *Titus*, whose army, "while the temple was burning and all around it, taking their standards into the sacred enclosure, and placing them before the eastern gate, sacrificed to them there, and saluted Titus imperator with great cheering" (Josephus). His "*hinderer*" is *Nero*, whose death was necessary for the reign of Titus,—and his *apostasy*, the *rebellion and slaughter of three princes*, Galba, Otho, and Vitellius, which brought in the Flavian family. But this is the very height of absurdity, and surely needs no serious refutation.

19. *Hammond* makes the *man of sin* to be *Simon Magus*, and *the Gnostics*, whose head he was. The "*gathering together to Christ*," ver. 1, he interprets as the "greater liberty of assembling in Church meetings to worship Christ:" the *apostasy*, the falling off of Christians *to Gnosticism* (1 Tim. iv. 1): the *revelation* of the man of sin, the *Gnostics* "putting off their disguise, and revealing themselves in their colours, i. e. cruel, professed enemies to Christ and Christians:" ver. 4 refers to Simon "making himself the supreme Father of all, who had created the God of the Jews" (Iren. i. 20). By *that which hindereth*, he understands the *union* yet subsisting more or less *between the Christians and the Jews* in the Apostle's estimation, which was removed when the Apostles entirely separated from the Jews: and *him that hindereth* he maintains to be virtually the same with *that which hindereth*, but if any masculine subject must be supplied, would make it *the law*. The *mystery of lawlessness* he refers to the *wicked lives* of these Gnostics, but mostly to their persecution of the Christians. Ver. 8 he explains of the *conflict at Rome* between Simon and the Apostles Peter and Paul, which ended in the death of the former. Lünemann adds, "The exegetical and historical monstrosity of this interpretation is at present universally acknowledged."

20. *Le Clerc* holds the apostasy to be the *rebellion of the Jewish people* against the yoke of Rome: the man of sin, the *rebel Jews*, and especially their leader *Simon, son of Giora*, whose atrocities are related in Josephus: *every one called God*, &c., denotes the *government*:—"*that which hindereth*" is *whatever hindered the open breaking out of the rebellion*,—partly the influence of those Jews in office who dissuaded the war,—partly fear of the Roman armies: and *he that hindereth*, on one side, the "Roman prefect,"—on the other, the "chief men of the nation, King Agrippa and most of the high priests." The *mystery of lawlessness* is the *rebellious ambition*, which under the cloak of Jewish independence and zeal for the law of Moses, was even then at work, and at length broke openly forth.

21. *Whitby* takes the *Jewish people* for Antichrist, and finds in the apostasy the *falling away of the Jewish converts to their old Judaism*, alluded to in the Epistle to the Hebrews (iii. 12—14; iv. 11; vi. 4—6; x. 26, 27 al. fr.). His "*hinderer*" is "the *Emperor Claudius*, who will let till he be taken away, i. e. he will hinder the Jews from breaking out into an open rebellion in his time, they being so signally and particularly obliged by him, that they cannot for shame think of revolting from his government."

22. *Schöttgen* takes Antichrist to be the *Pharisees, Rabbis, and Doctors of the law*, who set up themselves above God, and had impious stories tending to bring Him into contempt: the *apostasy*, the *rebellion against Rome*: the *hindrance*, "the Christians, who by their prayers put off the event for some time, until they, admonished by a divine oracle, departed from Jerusalem, and seceded to Pella:" the *mystery of iniquity*, "the perverse doctrine itself," referring to 1 Tim. iii. 16.

23. *Nösselt* and *Krause* understand by Antichrist the *Jewish zealots*, and by the *hindrance, Claudius*, as Whitby. Lastly, *Harduin* makes the apostasy the *falling off of the Jews to paganism*,—the man of sin, the *High Priest Ananias* (Acts xxiii. 2),—the *hinderer, his predecessor*, whose term of office must come to an end before he could be elected. From the beginning of his term, the *man of sin* was working as a prophet of lies, and was destroyed at the taking of Jerusalem by Titus.

24. All these *præterist* interpretations have against them one fatal objection:—that it is impossible to conceive of the destruction of Jerusalem as in any sense corresponding to the Lord's coming, in St. Paul's sense of the term: see especially, as bearing immediately on this passage, 1 Thess. ii. 19; iii. 13; iv. 15; v. 23.

25. A third class of interpretations is that adopted by many of the modern German expositors, and their followers in England. It is best described perhaps in the words of De Wette: "He goes

altogether wrong, who finds here any more than the Apostle's subjective anticipation from his own historical position, of the future of the Christian Church;" and expanded by Mr. Jowett (vol. ii. p. 178), "Such passages (Eph. vi. 12) are a much safer guide to the interpretation of the one we are considering, than the meaning of similar passages in the Old Testament. For they indicate to us the habitual thought of the Apostle's mind: 'a falling away first,' suggested probably by the wavering which he saw around him among his own converts, the grievous wolves that were entering into the Church of Ephesus (Acts xx. 29): the turning away of all them of Asia (2 Tim. i. 15). When we consider that his own converts, and his Jewish opponents, were all the world to him,—that through them, as it were in a glass, he appeared to himself to see the workings of human nature generally, we understand how this double image of good and evil should have presented itself to him, and the kind of necessity which he felt, that Christ and Antichrist should alternate with each other. It was not that he foresaw some great conflict, decisive of the destinies of mankind. What he anticipated far more nearly resembled the spiritual combat in the seventh chapter of the Romans. It was the same struggle, written in large letters, as Plato might have said, not on the tables of the heart, but on the scene around: the world turned inside out, as it might be described: evil as it is in the sight of God, and as it realizes itself to the conscience, putting on an external shape, transforming itself into a person."

26. This hypothesis is so entirely separate from all others, that there seems no reason why we should not deal with it at once and on its own ground, before proceeding further. It will be manifest to any one who exercises a moment's thought, that the question moved by it simply resolves itself into this: *Was the Apostle, or was he not, writing in the power of a spirit higher than his own?* In other words, we are here at the very central question of *Inspiration or no Inspiration:* not disputing about any of its details, which have ever been matters of doubt among Christians: but just asking, for the Church and for the world, *Have we, in any sense, God speaking in the Bible, or have we not?* If we have, then of all passages, it is in these which treat so confidently of futurity, that we must recognize His voice: if we have it not in these passages, then where are we to listen for it at all? Does not this hypothesis, do not they who embrace it, at once reduce the Scriptures to books written by men,—their declarations to the assertions of dogmatizing teachers,—their warnings to the apprehensions of excited minds,—their promises to the visions of enthusiasts,—their prophecies to anticipations which may be accounted for by the circumstances of the writers, but have in them no objective permanent truth whatever?

27. On such terms, I fairly confess I am not prepared to deal with a question like that before us. I believe that our Lord uttered the

words ascribed to Him by St. John (ch. xvi. 12, 13); I believe the apostolic Epistles to be the written proof of the fulfilment of that promise, as the apostolic preaching and labours were the spoken and acted proof: and in writing such passages as this, and 1 Thess. iv. 13—17, and 1 Cor. xv., I believe St. Paul to have been giving utterance, not to his own subjective human opinions, but to truths which the Spirit of God had revealed to him: which he put forth indeed in writing and in speaking, as God had placed him in a Church which does not know of the time of her Lord's coming,—as God had constituted his own mind the vessel and organ of these truths, and gifted him with power of words,—but still, as being the truth for the Church to be guided by, not his own forebodings, for her to be misled by. What he may have meant by his expressions, is a question open to the widest and freest discussion: but that what he did mean, always under the above necessary conditions, is truth for us to receive, not opinion for us to canvass, is a position, the holding or rejecting of which might be very simply and strictly shewn to constitute the difference between one who receives, and one who repudiates, Christian revelation itself.

28. I now proceed to enquire, which, or whether any of all the above hypotheses, with the exception of the last, seems worthy of our acceptance. For the reason given above (24), I pass over those which regard the prophecy as fulfilled. The destruction of Jerusalem is inadequate as an interpretation of the coming of the Lord here: He has not yet come in any sense adequate to such interpretation: therefore the prophecy has yet to be fulfilled.

29. The interpretations of the ancient Fathers deserve all respect, short of absolute adoption *because they were* their interpretations. We must always in such cases strike a balance. In living near to the time when the speaking voice yet lingered in the Church, they had an advantage over us: in living far down in the unfolding of God's purposes, we have an advantage over them. They may possibly have heard things which we have never heard: we certainly have seen things which they never saw. In each case, we are bound to enquire, which of these two is likely to preponderate?

30. Their consensus in expecting a *personal* Antichrist, is, I own, a weighty point. There was nothing in their peculiar circumstances or temperament, which prevented them from interpreting all that is here said as a personification, or from allegorizing it, as others have done since. This fact gives that interpretation a *historical* weight, the inference from which it is difficult to escape. The subject of the coming of Antichrist must have been no uncommon one in preaching and in converse, during the latter part of the first, and the second century. That no echoes of the apostolic sayings on the matter should have reached thus far, no savour of the first outpouring of interpretation by

the Spirit penetrated through the next generation, can hardly be conceived. So far, I feel, the patristic view carries with it some claim to our acceptance.

31. The next important point, the interpretation of **that which hindereth** and **he that hindereth**, rests, I would submit, on different grounds. Let us for a moment grant, that by the former of these words was imported the *temporal political power*, and by the latter, *he who wielded it*. Such being the case, the concrete interpretatio most likely to be adopted by the Fathers would be, the *Roman Empire*, which existed before their eyes as that political power. But *we* have seen that particular power pass away, and be broken up: and that very passing away has furnished us with a key to the prophecy, which they did not possess.

32. On the **mystery of lawlessness**, as has been seen, they are divided: but even were it otherwise, their concrete interpretations are just those things in which we are not inferior to them, but rather superior. The prophecy has since their time expanded its action over a wide and continually increasing historic field: it is for us to observe what they could not, and to say what it is which could be thus described,—then at work, ever since at work, and now at work; and likely to issue in that concentration and revelation of evil which shall finally take place.

33. On looking onward to the next great class of interpretations, that which makes the man of sin to be the *Papal power*, it cannot be doubted, that there are many and striking points of correspondence with the language of the prophecy in the acts and professions of those who have successively held that power. But on the other hand it cannot be disguised that, in several important particulars, the prophetic requirements are very far from being fulfilled. I will only mention two, one subjective, the other objective. In the characteristic of ver. 4, the Pope does not and never did fulfil the prophecy. Allowing all the striking coincidences with the latter part of the verse which have been so abundantly adduced, it never can be shewn that he fulfils the former part, nay so far is he from it, that the abject adoration of and submission to "*those which are called God's*" and "*objects of worship*" has ever been one of his most notable peculiarities[8]. The second objection, of an external and historical character, is even more decisive. If the Papacy

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[8] It must be plain to every unbiassed mind, that the mere logical inference, that the Pope sets himself up above all objects of worship, because he *creates* objects of worship, *and the maker must be greater than the thing made*, is here quite beside the purpose. It entirely fails in shewing *hostility to and lifting himself above every one that is called god, or an object of worship*. The Pope is the *devoted servant* of the false gods whom he creates, not their antagonist and treader down. I should not have noticed so irrelevant an argument, had it not been made much of as against my view.

be Antichrist, then has the manifestation been made, and endured now for nearly 1500 years, and yet that day of the Lord is not come, which by the terms of our prophecy such manifestation is immediately to precede[9].

34. The same remarks will apply even more forcibly to all those minor interpretations which I have enumerated above. None of them exhausts the sense of the prophecy: and the taking any one of them to be that which is here designated, would shew the failure of the prophecy, not its fulfilment: for they have been and have passed away, and the Lord is not yet come.

35. We are thus directed to a point of view with regard to the prophecy, of the following kind. The **lawless one**, in the full prophetic sense, is not yet come. Though 1800 years later, we stand, with regard to him, where the Apostle stood: the day of the Lord not present, and not to arrive until this man of sin be manifested: the *mystery of lawlessness* still working, and much advanced in its working: the *hindrance* still hindering. And let us ask ourselves, what does this represent to us? Is it not indicative of a state in which the *lawlessness* is working on, so to speak, underground, under the surface of things,—gaining, throughout these many ages, more expansive force, more accumulated power, but still hidden and unconcentrated? And might we not look, in the progress of such a state of things, for repeated minor embodiments of this *lawlessness,—lawless men*, and *many Antichrists* (1 John ii. 18) springing up here and there in different ages and countries,—the *apostasy* going onward and growing,—just as there were of Christ Himself frequent types and minor embodiments before He came in the flesh? Thus in the Papacy, where so many of the prophetic features are combined, we see as it were a standing embodiment and type of the final Antichrist —in the remarkable words of Gregory the Great, the "*precursor of Antichrist:*" and in Nero, and every persecutor as he arose, and Mohammed, and Napoleon, and many other forms and agencies of evil, other more transient types and examples of him. We may, following out the parallelism, contrast the Papacy, as a type of Antichrist, having its false priesthood, its pretended sacrifices, its "Lord God" the Pope, with that standing Jewish hierarchy of God's own appointing, and its High Priesthood by which our Lord was prefigured: and the other and personal types, with those typical persons, who appeared under the old covenant, and set forth so plainly the character and sufferings and triumphs of the Christ of God.

36. According then to this view, we still look for the man of sin, in the fulness of the prophetic sense, to appear, and that immediately

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[9] For surely this is the only possible understanding of our ver. 8 on the ordinary acceptance of words.

before the coming of the Lord. We look for him as the final and central embodiment of that *lawlessness*, that resistance to God and God's law, which has been for these many centuries fermenting under the crust of human society, and of which we have already witnessed so many partial and tentative eruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce: still we would not forget, that both ancient interpretation, and the world's history, point this way. Almost all great movements for good or for ill have been gathered to a head by one central personal agency. Nor is there any reason to suppose that this will be otherwise in the coming ages. In proportion as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished, but its extraordinary power is increased; its reach deepened, its hold rendered more firm. As men become familiar with the achievements and the exercise of talent, they learn to despise and disregard its daily examples, and to be more independent of mere men of ability; but they only become more completely in the power of gigantic intellect, and the slaves of pre-eminent and unapproachable talent. So that there seems nothing improbable, judging from these considerations, and from the analogy of the partial manifestations which we have already seen, that the centralization of the antichristian power, in the sense of this prophecy, may ultimately take place in the person of some one of the sons of men.

37. The great **apostasy** again will receive a similar interpretation. Many signal apostasies the world and the Church have seen. Continually, those are going out from us, who were not of us. Unquestionably the greatest of these has been the Papacy, that counterfeit of Christianity, with its whole system of falsehood and idolatry. But both it, and Mohammedanism, and Mormonism, and the rest, are but tentamina and foreshadowings of that great final apostasy, which shall deceive, if it were possible, even the very elect.

38. The particulars of ver. 4 we regard variously, according as the **lawless one** is a person or a set of persons, with however every inclination to take them literally of a person, giving out these things respecting himself, and sitting as described in the temple of God, whether that temple is to be taken in the strictly literal signification of the Jerusalem-temple (to which we do not incline), or as signifying a Christian place of assembly, the gathering-point of those who have sought the fulfilment of the divine promise of God's presence,—and so called the temple of God.

39. The **hindrance** and **hinderer**, the one the *general hindrance*, the other the *person in whom that hindrance is summed up*, are, in this view, very plain. As the Fathers took them of the Roman Empire and Emperor, standing and ruling in their time, repressing the outbreak of sin and enormity,—so have we been taught by history to widen this view, and

understand them of the *fabric of human polity*, and *those who rule that polity*, by which the great up-bursting of godlessness is kept down and hindered. I say, we have been taught this by history: seeing that as often as these outbursts have taken place, their course and devastations have been checked by the knitting up again of this fabric of temporal power: seeing that this power, wherever the seeds of evil are most plentiful, is strictly a *coercive* power, and that there only is its restraining hand able to be relaxed, where the light and liberty of the Gospel are shed abroad: seeing that especially has this temporal power ever been in conflict with the Papacy, restraining its pretensions, modifying its course of action, witnessing more or less against its tyranny and its lies.

40. The explanation of the **mystery of lawlessness** has been already anticipated. It, the *lawlessness*, in the hearts and lives, in the speeches and writings of men, is and ever has been working in hidden places, and only awaits the removal of the hindering power to issue in that concentrated manifestation of **the lawless one**, which shall usher in the times of the end.

41. *When* this shall be, is as much hidden from us, as it was from the Apostles themselves. This may be set, on the one hand, as a motive to caution and sobriety; while on the other let us not forget, that every century, every year, brings us nearer to the fulfilment,—and let this serve to keep us awake and watchful, as servants that wait for the coming of their Lord. We are not to tremble at every alarm; to imagine that every embodiment of sin is the final one, or every falling away the great apostasy: but to weigh, and to discern, in the power of Him, by whom the prince of this world is judged: that whenever the Lord comes He may find us ready,—ready to stand on His side against any, even the final concentration of His adversaries; ready, in daily intercourse with and obedience to Him, to hail His appearance with joy.

42. If it be said, that this is somewhat a dark view to take of the prospects of mankind, we may answer, first, that we are not speculating on the phænomena of the world, but we are interpreting God's word: secondly, that we believe in One in whose hands all evil is working for good,—with whom there are no accidents nor failures,—who is bringing out of all this struggle, which shall mould and measure the history of the world, the ultimate good of man and the glorification of His boundless love in Christ: and thirdly, that no prospect is dark for those who believe in Him. For them all things are working together for good; and in the midst of the struggle itself, they know that every event is their gain: every apparent defeat real success; and even the last dread conflict, the herald of that victory, in which all who have striven on God's part shall have a glorious and everlasting share.

CHAPTER X.

ON THE EPISTLES TO TIMOTHY AND TITUS, COMMONLY CALLED THE PASTORAL EPISTLES.

SECTION I.

THEIR AUTHORSHIP.

1. There never was the slightest doubt in the ancient Church, that the Epistles to Timothy and Titus were canonical, and written by St. Paul.

(*a*) They are contained in the Peschito Syriac version, which was made in the second century.

(*b*) In the fragment on the Canon of Scripture first edited by Muratori, and thence known by his name, generally ascribed to the end of the second century or the beginning of the third, we have enumerated, among the Epistles of St. Paul, "*one to Philemon and two to Timothy.*"

(*c*) Irenæus begins his preface with a citation of 1 Tim. i. 4, adding "*as the Apostle saith:*" he also cites i. 9, and vi. 20: also 2 Tim. iv. 9—11: Titus iii. 10 ("*whom Paul orders us after a first and second admonition to avoid*"): again, with "*as also Paul said,*" iii. 3. 4. He also says, "*Of this Linus Paul makes mention in his Epistles to Timothy.*"

(*d*) Clement of Alexandria quotes as "*the Apostle's,*" 1 Tim. iv. 20: again, with "*the blessed Paul saith,*" 1 Tim. iv. 1: again he says, "*We know what things the noble Paul ordereth concerning deaconesses in the second Epistle to Timothy.*" Again, "*The seventh some hold to be . . . others Epimenides the Cretan, of whom the Apostle Paul maketh mention in the Epistle to Titus, saying thus*" (Tit. i. 12).

These are only a few of the direct quotations in Clement.

(*e*) Tertullian quotes as Paul's, 1 Tim. vi. 20; 2 Tim. i. 14; Tit. iii. 10, 11; and other places.

(*f*) Eusebius includes all three Epistles among the universally confessed canonical writings.

It is useless to cite further testimonies, for they are found every where, and in abundance.

2. But we must notice various allusions, more or less clear, to these Epistles, which occur in the *earlier* Fathers.

(*g*) CLEMENT OF ROME (end of Cent. I.): "*Let us then approach Him in holiness of soul, lifting up chaste and undefiled hands to Him.*" See 1 Tim. ii. 8.

(*h*) IGNATIUS (beginning of Cent. II.): "*Please Him for whom ye serve in warfare.*" See 2 Tim. ii. 4.

(*i*) POLYCARP (beginning of Cent. II.): "*But the beginning of all mischiefs is the love of money. Knowing therefore that we brought nothing into the world, and neither have we any thing to carry out, let us arm ourselves with the arms of righteousness.*" 1 Tim. vi. 7, 10. "*For they loved not this present world.*" See 2 Tim. iv. 10.

(*k*) HEGESIPPUS (end of Cent. II.), as cited by Eusebius, says that, while the *holy band of the Apostles* remained, the Church *remained a pure and uncorrupt virgin:* but that, after their withdrawal, and that of those who had been ear-witnesses of inspired wisdom, *the system of godless error* began, *through the fraud of those who were* **teachers of strange things**: who, as no Apostle was left, "*with uncovered head* (i. e. boldly, unblushingly) *now at length took in hand to preach* **knowledge falsely so called** *in opposition to the preaching of the truth.*" See 1 Tim. vi. 3, 20.

(*l*) ATHENAGORAS (end of Cent. II.): "*For God is Himself all things to Himself,* **light unapproachable.**" 1 Tim. vi. 16.

(*m*) THEOPHILUS OF ANTIOCH (end of Cent. II.): "*And besides, respecting subjection to governments and authorities, and praying for them, the divine word orders us* **that we may lead a quiet and peaceful life.**" He also quotes the words, **the font of regeneration.** 1 Tim. ii. 1, 2. Tit. iii. 1.

(*n*) To these may be added Justin Martyr (middle of Cent. II.), who cites **the goodness and love toward man of God.** Tit. iii. 4.

3. Thus the Pastoral Epistles seem to have been from the earliest times known, and continuously quoted, in the Church. It is hardly possible to suppose that the above coincidences are all fortuitous. The only other hypothesis on which they can be accounted for, will be treated further on.

4. Among the Gnostic heretics, however, they did not meet with such universal acceptance. Clement of Alexandria, after having quoted 1 Tim. vi. 20 ff., adds: "*Being convicted by this saying, the heretics reject the Epistles to Timothy.*" Tertullian states that Marcion rejected from his canon the Epistles to Timothy and Titus. And Jerome, in his Prologue to Titus, complains of the heretics, that they, besides mutilating the Scriptures when contrary to their tenets, rejected some entire books, among which he enumerates both Epistles to Timothy and this to Titus, which last, however, was received by Tatian, one of their chiefs.

5. From their time to the beginning of the present century, the authenticity of the Pastoral Epistles remained unquestioned. At that time, *Schmidt* (*J. E. C.*) first, and afterwards *Schleiermacher* attacked the genuineness of the first Epistle to Timothy: which on the other hand, was defended by *Planck*, *Wegscheider*, and *Beckhaus*. It soon began however to be seen, that from the close relation of the three Epistles, the arguments which Schleiermacher had used against one, would apply to all: and accordingly first *Eichhorn*, and then not so decidedly *De Wette*, denied the genuineness of all three.

6. The latter Commentator, in his Introduction (1826), combined the view of Schleiermacher, that 1 Tim. was a compilation from the other two, with that of Eichhorn, that all three were not the genuine productions of St. Paul: but at the same time allowed to the consent of the Church in all ages so much weight, that his view influenced only the historical origin of the Epistles, not their credit and authority.

7. This mere negative ground was felt to be unsatisfactory: and Eichhorn soon put forth a positive hypothesis, that the Epistles were written by some disciple of St. Paul, with a view of collecting together his oral injunctions respecting the constitution of the Church. This was adopted by Schott, with the further conjecture that St. Luke was the author.

8. The defenders of the Epistles[1] found it not difficult to attack such a position as this, which was raised on mere conjecture after all: and Baur, on the other hand, remarked, "We have no sufficient resting-place for our critical judgment, as long as we only lay down that the Epistles are not Pauline: we must have established some positive data which transfer them from the Apostle's time into another age." Accordingly, he himself has laboured to prove them to have been written in the time of the Marcionite heresy; and their author to have been one who, not having the ability himself to attack the Gnostic positions, thought to uphold the Pauline party by putting his denunciations of it into the mouth of the Apostle.

9. This view of Baur's has been, however, very far from meeting with general adoption, even among the impugners of the genuineness of our Epistles. The new school of Tübingen have alone accepted it with favour. De Wette himself, in the later editions of his Handbuch (I quote from that of 1847), though he is stronger than ever against the three Epistles, does not feel satisfied with the supposed settling of the question by Baur. He remarks, "According to Baur, the Epistles were written after the middle of the second century, subsequently to the appearance of Marcion and other Gnostics. But, inasmuch as the allu-

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[1] Hug, Bertholdt, Fielmoser, Guerike, Böhl, Curtius, Klug, Heydenreich, Mack. See Huther, Einleitung, p. 38, from which many of the particulars in the text are taken.

sions to Marcion, on which he builds this hypothesis, are by no means certain, and the testimonies of the existence of the Pastoral Epistles stand in the way (for it is hardly probable that the passage in Polycarp, c. 4 [see above, par. 2], can have been the original of 1 Tim. vi. 7, 10): it seems that we must assume an earlier date for the Epistles,—somewhere about the end of the first century."

10. With this last dictum of De Wette's, adverse criticism has resumed its former uncertain footing, and is reduced to the mere negative complexion which distinguished it before the appearance of Baur's first work. We have then merely to consider it as a negation of the Pauline origin of the Epistles, and to examine the grounds on which that negation rests. These may be generally stated under the three following heads:

I. The historical difficulty of finding a place for the writing of the three Epistles during the lifetime of St. Paul:

II. The apparent contact with various matters and persons who belong to a later age than that of the Apostles: and

III. The peculiarity of expressions and modes of thought, both of which diverge from those in St. Paul's recognized Epistles.

11. Of the first of these I shall treat below, in the section "On the times and places of writing." It may suffice here to anticipate merely the general conclusion to which I have there come, viz. that they belong to the latest period of our Apostle's life, after his liberation from the imprisonment of Acts xxviii. Thus much was necessary in order to our discussion of the two remaining grounds of objection.

12. As regards objection II., three subordinate points require notice:

(a) *The heretics, whose views and conduct are opposed in all three Epistles.*

It is urged that these belonged to later times, and their tenets to systems undeveloped in the apostolic age. In treating of the various places where they are mentioned, I have endeavoured to shew that the tenets and practices predicated of them will best find their explanation by regarding them as the marks of a state of transition between Judaism, through its ascetic form, and Gnosticism proper, as we afterwards find it developed[2].

13. The traces of Judaism in the heretics of the Pastoral Epistles are numerous and unmistakeable. They professed to be *teachers of the law* (1 Tim. i. 7): commanded *to abstain from meats* (ib. iv. 3): are expressly stated to consist of *chiefly those of the circumcision* (Tit. i. 10): caused

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[2] See 1 Tim. i. 3, 4, 6, 7, 19; iv. 1—7; vi. 3 ff.; 2 Tim. ii. 16—23; iii. 6—9, 13; iv. 4; Titus i. 10, 11, 14, 16; iii. 9, 10,—and notes.

men *to attend to Jewish fables* (ib. 14): brought in *strifes about the law* (ib. iii. 9).

14. At the same time, the traces of incipient Gnosticism are equally apparent. It has been thought best, in the notes on 1 Tim. i. 4, to take that acceptation of the word *genealogies*, which makes it point to those lists of Gnostic emanations, so familiar to us in their riper forms in after history: in ch. iv. 3 ff., we find the seeds of Gnostic dualism; and though that passage is prophetic, we may fairly conceive that it points to the future development of symptoms already present. In ib. vi. 20, we read of *knowledge* (Gnosis) *falsely so called*, an expression which has furnished Baur with one of his strongest objections, as betraying a post-apostolic origin[3]. But, granted the reference to *gnosis*, Gnostically so called, neither Baur nor any one else has presumed to say, when the term began to be so used. For our present purpose, the reference is clear. Again in 2 Tim. ii. 17, 18, we read of some of them explaining away the resurrection of the body, saying that it has passed already,—a well-known error of the Gnostics (see note in loc.).

15. It remains that we should shew two important facts, which may influence the reader's mind concerning both the nature of these heretics, and date of our Epistles. First, they are not the Judaizers of the Apostle's earlier Epistles. These his former opponents were strong upholders of the law and its requirements: identify themselves plainly with the 'certain men from Judæa' of Acts xv. 1, in spirit and tenets: uphold circumcision, and would join it with the faith in Christ. Then as we proceed, we find them retaining indeed some of their former features, but having passed into a new phase, in the Epistle to the Colossians. There, they have added to their Judaizing tenets, various excrescences of will-worship and superstition: are described no longer as persons who would be under the law and Christ together, but as vain, puffed up in their carnal mind, not holding the Head (see Introd. to Col., § ii. 10 ff.).

16. The same character, or even a further step in their course, seems pointed out in the Epistle to the Philippians. There, they are not only Judaizers, not only that which we have already seen them, but *dogs, evil workers, the concision;* and those who serve God in the power of His Spirit are contrasted with them. And here (Phil. iii. 13), we seem

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[3] Baur makes much of the passage of Hegesippus quoted above, par. 2, *k*, in which he says that this "*knowledge falsely so called*" first became prevalent after the Apostles were removed from the Church. On this he founds an argument that our Epistle could not have appeared till that time. But the passage as compared with the Epistle proves the very reverse. The "*knowledge falsely so called*" was secretly working in the Apostles' time, and for that reason this caution was given: but after their time it began to be openly professed, and came forth, as Hegesippus says, with uncovered head.

to find the first traces becoming perceptible of the heresy respecting the resurrection in 2 Tim. ii. 18, just as the preliminary symptoms of unsoundness on this vital point were evident in 1 Cor. xv.

17. If now we pass on to our Epistles, we shall find the same progress from legality to superstition, from superstition to godlessness, in a further and riper stage. Here we have more decided prominence given to the abandonment of the foundations of life and manners displayed by these false teachers. They had lost all true understanding of the law itself (1 Tim. i. 7): had repudiated a good conscience (ib. 19): are hypocrites and liars (ib. iv. 2), branded with the foul marks of moral crime (ib.): are of corrupt minds, using religion as a means of bettering themselves in this world (ib. vi. 5. Tit. i. 11): insidious and deadly in their advances, and overturning the faith (2 Tim. ii. 17): proselytizing and victimizing foolish persons to their ruin (ib. iii. 6 ff.): polluted and unbelieving, with their very mind and conscience defiled (Tit. i. 15): confessing God with their mouths, but denying Him in their works; abominable and disobedient, and for every good work worthless (ib. i. 16).

18. I may point out to the reader, how well such advanced description of these persons suits the character which we find drawn of those who are so held up to abhorrence in the later of the Catholic Epistles, and in the Epistle to the Hebrews: how we become convinced, as we pass down the apostolic age, that all its heresies and false teachings must be thought of as gradually converging to one point,—and that point, godlessness of life and morals. Into this, Judaism, once so rigid, legality, once so apparently conscientious, broke and crumbled down. I may state my own conviction, from this phænomenon in our Pastoral Epistles, corroborated indeed by all their other phænomena, that we are, in reading them, necessarily placed at a point of later and further development than in reading any other of the works of St. Paul.

19. The *second* important point as regards these heretics is this: as they are not the Judaizers of former days, so *neither are they the Gnostics of later days.* Many minor points of difference might be insisted on, which will be easily traced out by any student of church history: I will only lay stress on one, which is in my mind fundamental and decisive.

20. The Gnosticism of later days was eminently *anti-judaistic.* The Jewish Creator, the Jewish law and system, were studiously held in contempt and abhorrence. The whole system had migrated, so to speak, from its Jewish standing-point, and stood now entirely over against it. And there can be little doubt, whatever other causes may have cooperated to bring about this change, that the great cause of it was the break-up of the Jewish hierarchy and national system with the destruction of Jerusalem and the temple. The heretical speculations had, so to

speak, no longer any mooring-place in the permanence of the old law, and thus, rapidly drifting away from it, soon lost sight of it altogether, and learned to despise it as a thing gone by. Then the oriental and Grecian elements, which had before been in a state of forced and unnatural fusion with Judaism, cast it out altogether, retaining only those traces of it which involved no recognition of its peculiar tenets.

21. The false teachers then of our Epistles seem to hold a position intermediate to the Apostle's former Judaizing adversaries and the subsequent Gnostic heretics, distinct from both, and just at that point in the progress from the one form of error to the other, which would suit the period subsequent to the Epistle to the Philippians, and prior to the destruction of Jerusalem. There is therefore nothing in them and their characteristics, which can cast a doubt upon the genuineness of the Epistles.

22. (b) [See above, par. 12], *The ecclesiastical order subsisting when they were written.* Baur and De Wette charge the author of these Epistles with hierarchical tendencies. They hold that the strengthening and developing of the hierarchy, as we find it aimed at in the directions here given, could not have been an object with St. Paul. De Wette confines himself to this general remark: Baur goes further into detail. In his earlier work on the Pastoral Epistles, he asserts, that in the genuine Pauline Epistles there is found no trace of any official leaders of the Churches (it must be remembered that with Baur, the genuine Epistles are only those to the Galatians, Corinthians, and Romans): whereas here those Churches are found in such a state of organization, that bishops, presbyters, and deacons are significantly put forward: *presbyters* according to him being the name for the collective body of church-rulers, and *bishop* for that one of them who was singly entrusted with the government. In his later work, he maintains that the Gnostics, as the first heretics proper, gave the first occasion for the foundation of the episcopal government of the Churches. But even granting this, the very assumption would prove the earlier origin of our Epistles: for in them there is not the slightest trace of episcopal government, in the later sense. Baur's own explanation of *bishop* differs entirely from that later sense.

23. The fact is, that the form of Church government disclosed in our Epistles is of the simplest kind possible. The diaconate was certainly, in some shape or other, coeval with the very infancy of the Church: and the presbyterate was almost a necessity for every congregation. No Church could subsist without a government of some kind: and it would be natural that such an one as that implied in the presbyterate should arise out of the circumstances in every case.

24. The directions also which are here given, are altogether of an ethical, not of an hierarchical kind. They refer to the selection of men,

whose previous lives and relations in society afford good promise that they will discharge faithfully the trust committed to them, and work faithfully and successfully in their office. The fact that no such directions are found in the other Epistles, is easily accounted for: partly from the nature of the case, seeing that the Writer is here addressing persons who were entrusted with this selection, whereas in those others no such matter is in question: partly also from the late date of these letters, the Apostle being now at the end of his own course,—seeing dangerous heresies growing up around the Church, and therefore anxious to give those who were to succeed him in its management, direction how to consolidate and secure it.

25. Besides which, it is a pure assumption that St. Paul could not, from his known character, have been anxious in this matter. In the Acts, we find him ever most careful respecting the consolidation and security of the churches which he had founded: witness his journeys to inspect and confirm his converts (Acts xv. 36; xviii. 23), and that speech uttered from the very depth of his personal feeling and desire, to the presbytery of the Ephesian Church (ib. xx. 18—38).

26. We must infer then, that there is nothing in the hints respecting Church government which these Epistles contain, to make it improbable that they were written by St. Paul towards the close of his life.

27. (c) [See above, par. 12] *The institution of widows*, referred to 1 Tim. v. 9 ff., is supposed to be an indication of a later date. I have discussed, in the note there, the description and standing of these widows: holding them to be not, as Schleiermacher and Baur, deaconesses, among whom in later times were virgins also, known by the name of *widows* (Ignatius writing to the Smyrnæans, speaks of "*the virgins who are called widows*"), but as De Wette and others think, an especial band of real widows, set apart, but not yet formally and finally, for the service of God and the Church. In conceiving such a class to have existed thus early, there is no difficulty: indeed nothing could be more natural: we already find traces of such a class in Acts ix. 41; and it would grow up and require regulating in every portion of the Church. On the *wife of one husband*, which is supposed to make another difficulty, see note, 1 Tim. iii. 2.

28. Other details belonging to this objection II. are noticed and replied to in treating of the passages to which they refer. They are founded for the most part in unwarranted assumptions regarding the apostolic age and that which followed it: in forgetting that there must have been a blending of the one age into the other during that later section of the former and earlier section of the latter, of both of which we know so little from primitive history: that the forms of error which we find prevalent in the second century, must have had their origin and their infancy in an age previous: and that here as

elsewhere, 'the child is father of the man:' the same characteristics, which we meet full-grown both in the heretics and in the Church of the second century, must be expected to occur in their initiative and less consolidated form in the latter days of the Apostles and their Church [4].

29. We come now to treat of objection III.,—*the peculiarity of expressions and modes of thought, both of which diverge from those in St. Paul's recognized Epistles.* There is no denying that the Pastoral Epistles do contain very many peculiar words and phrases, and that the process of thought is not that which the earlier Epistles present. Still, our experience of men in general, and of St. Paul himself, should make us cautious how we pronounce hastily on a phænomenon of this kind. Men's method of expression changes with the circumstances among which they are writing, and the persons whom they are addressing. Assuming the late date for our Epistles which we have already mentioned, the circumstances both of believers and false teachers had materially changed since most of those other Epistles were written. And if it be said that on any hypothesis it cannot have been many years since the Epistles of the imprisonment, we may allege on the other hand the very great difference in subject, the fact that these three are addressed to his companions in the ministry, and contain directions for Church management, whereas none of the others contain any passages so addressed or of such character.

30. Another circumstance here comes to our notice, which may have modified the diction and style at least of these Epistles. Most of those others were written by the hand of an amanuensis; and not only so, but probably with the co-operation, as to form of expression and putting out of the material, of either that amanuensis or some other of his fellow-helpers. The peculiar character of these Pastoral Epistles forbids us from imagining that they were so written. Addressed to dear friends and valued colleagues in the ministry, it was not probable that he should have written them by the agency of others. Have we then, assuming that he wrote them with his own hand, any points of comparison in the other Epistles? Can we trace any resemblance to their peculiar diction in portions of those other Epistles which were undoubtedly or probably also autographic?

31. The first unquestionably autographic Epistle which occurs to us is that to Philemon: which has also this advantage for comparison, that it is written to an individual, and in the later portion of St. Paul's life. And it must be confessed, that we do not find here the resemblance of which we are in search. There is actually but one single word as a

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[4] See the objection regarding the *youth of Timothy* assumed in these Epistles, treated below in § ii., 'On the places and times of writing.'

point of contact between the unusual expressions of the two. It is true that the occasion and subject of the Epistle to Philemon were totally distinct from those of any of the Pastoral Epistles: almost all their solitary sayings are from the very nature of things excluded from it. Still I must admit that the dissimilarity is striking and not easily accounted for. I would not disguise the difficulty which besets this portion of our subject: I would only endeavour to point out in what direction it ought to guide our inference from the phænomena.

32. We have found reason to believe (see note on Gal. vi. 11) that the Epistle to the Galatians was of this same autographic character. Allowing for the difference of date and circumstances, we may expect to find here some points of peculiarity in common. In both, false teachers are impugned: in both, the Apostle is eager and fervent, abrupt in expression, and giving vent to his own individual feelings. And here we do not seek in vain. We find several unusual words and phrases common only to the two or principally occurring in them[5]. Here again, however, the total difference of subject throughout a great portion of the Epistle to the Galatians prevents any very great community of expression.

33. We have a very remarkable addition to the Epistle to the Romans in the doxology, ch. xvi. 25, 26; appended to it, as we have there inferred, in later times by the Apostle himself, as a thankful effusion of his fervent mind. That addition is in singular accordance with the general style of these Epistles. We may almost conceive him to have taken his pen off from writing one of them, and to have written it under the same impulse.

34. There remain, however, many expressions and ideas not elsewhere found. Such are **faithful is the saying**, 1 Tim. i. 15; iii. 1; iv. 9: 2 Tim. ii. 11: Tit. iii. 8,—a phrase dwelling much at this time on the mind of the writer, but finding its parallel at other times in his favourite "*faithful is God*," and the like: compare 1 Cor. i. 9; x. 13: 2 Cor. i. 18: 1 Thess. v. 24: 2 Thess. iii. 3:—**godliness, godly**, 1 Tim. ii. 2; iii. 16; iv. 7; vi. 11: 2 Tim. iii. 5, 12: Tit. i. 1; ii. 12,—of which we can only say that occurring as it does in this peculiar sense only here and in 2 Peter, we should be disposed to ascribe its use to the fact of the word having at the time become prevalent in the Church as a compendious term for the religion of Christians:—**sober-minded** and its derivatives, 1 Tim. ii. 9, 15; iii. 2: 2 Tim. i. 7: Tit. i. 8; ii. 2, 4 ff., 12,—a term by no means strange to the Apostle's other writings, compare Rom. xii. 3: 2 Cor. v. 13, but probably coming into more frequent use as the necessity for the quality itself became more and more apparent in the settlement of the Church (compare also 1 Pet. iv. 7):—**sound**

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[5] See the list in my Greek Test., vol. iii., Proleg., ch. vii. § v., par. 32, note.

(healthy), and **to be sound**, of right doctrine, 1 Tim. i. 10; vi. 3, 4: 2 Tim. i. 13; iv. 3: Tit. i. 9, 13; ii. 1 f., 8,—one of the most curious peculiarities of our Epistles, and only to be ascribed to the prevalence of the image in the writer's mind at the time, arising probably from the now apparent tendency of the growing heresies to corrupt the springs of moral action:—**fables**, 1 Tim. i. 4; iv. 7: 2 Tim. ii. 4: Tit. i. 14,—to be accounted for by the fact of the heretical legends having now assumed such definite shape as to deserve this name, compare also 2 Pet. i. 16:—**questionings**, 1 Tim. i. 4; vi. 4: 2 Tim. ii. 23: Tit. iii. 9,—which expression, if not exactly applied to erroneous speculations, is yet used elsewhere of disputes about theological questions: compare Acts xv. 2; xxv. 20 (John iii. 25); the difference of usage is easily accounted for by the circumstances:—**appearance (epiphany)**, instead of "*coming*," 1 Tim. vi. 14: 2 Tim. iv. 1, 8: Tit. ii. 13,—which has a link uniting it to 2 Thess. ii. 8, and may have been, as indeed many others in this list, a word in familiar use among the Apostle and his companions, and so used in writing to them:—**despotēs**, for "*lord*," in the secular sense of *master*, 1 Tim. vi. 1, 2: 2 Tim. ii. 21: Tit. ii. 9,—which is certainly remarkable, St. Paul's word being "*lord*" (*kyrios*), Eph. vi. 5, 9: Col. iii. 22; iv. 1,—and of which I know no explanation but this possible one, that the Eph. and Col. being written simultaneously, and these three also near together, there would be no reason why he might not use one expression at one time and the other at another, seeing that the idea never occurs again in his writings:—**to deny**, 1 Tim. v. 8: 2 Tim. ii. 12 f.; iii. 5: Tit. i. 16; ii. 12,—common to our Epistles with 2 Pet., 1 John, and Jude, but never found in the other Pauline writings; and of which the only account that can be given is, that it must have been a word which came into use late as expressing apostasy, when the fact itself became usual, being taken from our Lord's own declarations, Matt. x. 33, &c.:—**to decline, avoid**, 1 Tim. iv. 7; v. 11: 2 Tim. ii. 23: Tit. iii. 10,—a word the links of whose usage are curious. It is confined to St. Luke and St. Paul and the Epistle to the Hebrews. We have it thrice in the parable of the great supper, Luke xiv. 18, 19: then in the answer of Paul to Festus, in all probability made by himself in Greek, Acts xxv. 11: and Heb. xii. 19, 25 twice. We may well say of it, that the *thing* introduced the word: had the Apostle had occasion for it in other Epistles, he would have used it: but he has not (the same may be said of **genealogies**, 1 Tim. i. 4: Tit. iii. 9; **foolish speaking**, 1 Tim. i. 6: Tit. i. 10; **empty utterances**, 1 Tim. vi. 20: 2 Tim. ii. 16; **word-strivings**, 1 Tim. vi. 4: 2 Tim. ii. 14; **deposit in trust**, 1 Tim. vi. 20: 2 Tim. i. 12, 14):—**Saviour**, spoken of God,—1 Tim. i. 1; ii. 3; iv. 10: Tit. i. 3; ii. 10,—common also to Luke (i. 47) and Jude (25): the account of which seems to be, that it was a purely Jewish devotional expression, as we have it in the Magnificat,—and not thus absolutely used by the Apostles, in their special proclamation of the Son of God in this character;—we may observe that St. Jude introduces it (in the genuine text) with the limitation "*through Jesus Christ our Lord;*"—but in the familiar writing one to another, when there was no danger of the mediatorship of Jesus being forgotten, this true and noble expression seems still to have been usual:—**profane**, 1 Tim. i. 9; iv. 7; vi. 20: 2 Tim. ii. 16,—common only to Heb. (xii. 16),—an epithet interesting, as bringing with it the fact of the progress of heresy from doctrine to practice, as also does **unholy**, 1 Tim. i. 9: 2 Tim. iii. 2:—**to maintain constantly**, 1 Tim. i. 7: Tit. iii. 8:—**to put in mind**, 2 Tim. ii. 14: Tit. iii. 1 (2 Pet. i. 12: 3 John 10: Jude 5):—a word naturally coming into use rather as time drew on, than "in the beginning of the Gospel:"—**to turn away from**, or out of, 2 Tim. iii. 5: 1 Tim. i. 6; v. 15; vi. 20: 2 Tim. iv. 4 (Heb. xii. 13),—terms owing their use to the progress of heresy; which may be said also of the term **to miss the aim**, 1 Tim. i. 6; vi. 21: 2 Tim. ii. 18,—and **to be besotted with pride**, 1 Tim. iii. 6; vi. 4: 2 Tim. iii. 4:—&c. &c.

35. There seems no reason why any of the above peculiarities of diction should be considered as imperilling the authenticity of our Epistles. The preceding paragraph will have shewn, that of many of them, some account at least may be given: and when we reflect how very little we know of the circumstances under which they were used, it appears far more the part of sound criticism to let such difficulties stand unsolved, under a sense that we have not the clue to them, than at once and rashly to pronounce on them, as indicative of a spurious origin.

36. Another objection brought by De Wette against our Epistles seems to me to make so strikingly and decisively *for* them, that I cannot forbear giving it in his own words before commenting upon it: "In the composition of all three Epistles we have this common peculiarity,—that from that which belongs to the object of the Epistle, and is besides for the most part of general import, the writer is ever given to digress to general truths, or so-called common-places (1 Tim. i. 15; ii. 4—6; iii. 16; iv. 8—10: 2 Tim. i. 9 f.; ii. 11—13, 19—21; iii. 12, 16: Tit. ii. 11—14; iii. 3—7), and that even that which is said by way of contradiction or enforcing attention, appears in this form (1 Tim. i. 8—10; iv. 4 f.; vi. 6—10: 2 Tim. ii. 4—6: Tit. i. 15). With this is combined another peculiarity common to them, that after such digressions or general instructions, the writer's practice is to recur, or finally to appeal to and fall back on previous exhortations or instructions given to his correspondent (1 Tim. iii. 14 f.; iv. 6, 11; vi. 2, 5 [rec.]: 2 Tim. ii. 7, 14; iii. 5: Tit. ii. 15; iii. 8)." In commenting on this, I would ask, what could be more natural than both these phænomena, under the circumstances, supposing St. Paul their author? Is it not the tendency

of an instructor writing to his pupil to make these compendious references to truths well known and established between them? Would not this especially be the case, as age drew on, and affectionate remembrance took the place of present and watchful instruction? We have hardly a stronger evidence for the authenticity of our Epistles, than our finding them so exactly corresponding with what we might expect from Paul the aged towards his own sons in the faith. His restless energies are still at work: we see that the *strength which is working in him* will keep him toiling to the end in his *stewardship:* but those energies have changed their complexion: they have passed from the dialectic character of his former Epistles, from the wonderful capacity of intricate combined ratiocination of his subsequent Epistles, to the urging, and repeating, and dilating upon truths which have been the food of his life: there is a resting on former conclusions, a stating of great truths in concentrated and almost rhythmical antithesis, a constant citation of the '*time gone by*,' which lets us into a most interesting phase of the character of the great Apostle. We see here rather the succession of brilliant sparks, than the steady flame: burning words indeed and deep pathos, but not the flower of his firmness, as in his discipline of the Galatians, not the noon of his bright warm eloquence, as in the inimitable Psalm of Love (1 Cor. xiii.).

37. We may also notice, as I have pointed out in the notes on 1 Tim. i. 11 ff., a habit of going off, not only at a word, or into some collateral subject, as we find him doing in all his writings, but on the mention of any thing which reminds him of God's mercies to himself, or of his own sufferings on behalf of the Gospel, into a digression on his own history, or feelings, or hopes. See 1 Tim. i. 11 ff.; ii. 7: 2 Tim. i. 11 ff., 15 ff.; ii. 9, 10; iii. 10 f.; iv. 6 ff. These digressions do not occur in the Epistle to Titus, perhaps on account of the less intimate relation which subsisted between him and the Apostle. I cannot help considering them also as deeply interesting, betokening, as I have there expressed it in the note, advancing age, and that faster hold of individual habits of thought, and mannerisms, which characterizes the decline of life.

38. De Wette brings another objection against our Epistles, which seems to me just as easily to bear urging on the other side as the last. It is, the constant *moral* reference of all that is here said respecting the faith: the idea that error is ever combined with evil conscience, the true faith with good conscience. From what has been already said, it will be seen how naturally such a treatment of the subject sprung out of the progress of heresy into ethical corruption which we have traced through the later part of the apostolic age: how true all this was, and how necessary it was thus to mark broadly the line between that faith, which was the only guarantee for purity of life, and those perversions

of it, which led downwards to destruction of the moral sense and of practical virtue.

39. When however in his same paragraph he assumes that the writer gives a validity to *moral desert*, which stands almost in contradiction to the Pauline doctrines of grace, and cites 1 Tim. ii. 15; iii. 13; iv. 8; vi. 18 ff.: 2 Tim. iv. 8, to confirm this,—I own I am quite unable to see any inconsistency in these passages with the doctrine of grace as laid down, or assumed, in the other Epistles. See Rom. ii. 6—10: 1 Cor. iii. 14; ix. 17, 25; xv. 58: Phil. i. 19, and many other places, in which the foundation being already laid of union with Christ by faith, and salvation by His grace, the carrying on and building up of the man of God in good works, and reward according to the measure of the fruits of the Spirit, are quite as plainly insisted on as any where in these Epistles.

40. De Wette also finds what he calls "an *apology for the law*, and an admission of its possessing an ethical use," in 1 Tim. i. 8. In my notes on that passage, I have seen reason to give it altogether a different bearing: but even admitting the fact, I do not see how it should be any more inconsistent with St. Paul's measure of the law, than that which he says of it in Rom. vii. And when he objects that the *universalism* of these Epistles (1 Tim. ii. 4; iv. 10: Tit. ii. 11), although in itself Pauline, does not appear in the same polemical contrast, as e. g. in Rom. iii. 29,—this seems very trifling in fault-finding: nothing on the contrary can be more finely and delicately in accordance with his former maintenance against all impugners of God's universal purpose of salvation to all mankind, than that he should, even while writing to one who did not doubt of that great truth, be constant to his own habit of asserting it.

41. There are many considerations pressed by the opponents of the Pauline authorship, which we can only mention and pass by. Some of them will be found incidentally dealt with in the notes: with others the student, who has hitherto followed the course of these remarks, will know how himself to deal. As usual, the similarities to, as well as discrepancies from, the other Epistles, are adduced as signs of spuriousness[6]. The three Epistles, and especially the first to Timothy, are charged with poverty of sentiment, with want of connexion, with unworthiness of the Apostle as author. On this point no champion of the Epistles could

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[6] Huther gives a list of parallels against which this objection has been brought, and I transcribe it, that the reader may judge and refute for himself: 1 Tim. i. 12—14, as compared with 1 Cor. xv. 9, 10: 1 Tim. ii. 11, 12, with 1 Cor. xiv. 34, 35: 2 Tim. i. 3—5, with Rom. i. 8 ff.: ii. 5, with 1 Cor. ix. 24: ii. 6, with 1 Cor. ix. 7 ff.: ii. 8, with Rom. i. 3: ii. 11, with Rom. vi. 8: ii. 20, with Rom. ix. 21: iii. 2 ff., with Rom. i. 29 ff.: iv. 6, with Phil. ii. 17: Tit. i. 1—4, with Rom. i. 1 ff.

so effectually defeat the opponents, as they have defeated themselves. Schleiermacher, holding 1 Tim. to be compiled out of the other two, finds it in all these respects objectionable and below the mark: Baur will not concede this latter estimate, and De Wette charges Schleiermacher with having failed to penetrate the sense of the writer, and found faults, where a more thorough exposition must pronounce a more favourable judgment. These differences may well serve to strike out the argument, and indeed all such purely subjective estimates, from the realm of biblical criticism.

42. A word should be said on the smaller, but not less striking indications of genuineness, which we here find. Such small, and even trifling individual notices, as we here meet with, can hardly have proceeded from a forger. Of course a careful falsifier may have taken care to insert such, as would fall in with the known or supposed state of the Apostle himself and his companions at the time: a shrewd and skilful one would invent such, as might further any views of his own, or of the Churches with which he was connected: but I must say I do not covet the judgment of that critic, who can ascribe such a notice as that of 2 Tim. iv. 13, "*the cloak which I left behind at Troas with Carpus, when thou comest, bring, and the books, especially the parchments,*" to either the caution or the skill of a forger. What possible motive there could be for inserting such minute particulars, unexampled in the Apostle's other letters, founded on no incident in history, tending to no result,—might well baffle the acutest observer of the phænomena of falsification to declare.

43. A concession by Baur himself should not be altogether passed over. St. Paul in his farewell discourse, Acts xx. 29, 30, speaks thus: "*I know that after my departure there shall enter in among you grievous wolves, not sparing the flock: and from among yourselves shall arise men speaking perverse things to draw away disciples after them.*" Baur confesses that here the defenders of the Epistles have firm ground to stand on. "Here we see," he continues, "the Apostle anticipating just what we find more in detail in the Pastoral Epistles." But then he proceeds to set aside the validity of the inference, by quietly disposing of the farewell discourse, as written "*after the event.*" For those who look on that discourse very differently, his concession has considerable value.

44. I would state then the general result to which I have come from all these considerations:

1. External testimony in favour of the genuineness of our Epistles is so satisfactory, as to suggest no doubt on the point of their universal reception in the earliest times.
2. The objections brought against the genuineness by its opponents, on internal grounds, are not adequate to set it aside, or even to raise a doubt on the subject in a fair-judging mind.

45. I therefore rest in the profession of the Epistles themselves, and the universal belief of Christians, that they were VERITABLY WRITTEN BY ST. PAUL[7].

SECTION II.

TIME AND PLACE OF WRITING.

1. A difficult problem yet remains: to assign, during the life of the Apostle, a time for the writing, which will suit the phænomena of these Epistles.

2. It will have been abundantly seen by what has preceded, that I cannot consent to place them in any portion of St. Paul's apostolic labours recorded in the Acts. All the data with which they themselves furnish us, are against such a supposition. And most of all is the state of heresy and false teaching, as indicated by their common evidence. No amount of ingenuity will suffice to persuade us, that there could have been during the long sojourn of the Apostle at Ephesus in Acts xix., such false teachers as those whose characters have been examined in the last section. No amount of ingenuity again will enable us to conceive a state of the Church like that which these Epistles disclose to us, at any time of that period, extending from the year 54 to 63, during which the other Epistles were written. Those who have attempted to place the Pastoral Epistles, or any of them, in that period, have been obliged to overlook all internal evidence, and satisfy themselves with fulfilling the requirements of external circumstances.

3. It will also be seen, that I cannot consent to separate these Epistles widely from one another, so as to set one in the earlier, and the others in the later years of the Apostle's ministry. On every account, they must stand together. Their style and diction, the motives which they furnish, the state of the Church and of heresy which they describe, are the same in all three: and to one and the same period must we assign them.

4. This being so, they necessarily belong to the latest period of the

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[7] I have preferred in this section giving those considerations which influence most my own mind, to entering at full length on all the bearings of the subject. The reader will find a very good and terse compendium of the objections and their answers in Conybeare and Howson, vol. ii. pp. 657—660, edn. 2: and a full and elaborate discussion of both in Dr. Davidson's Introduction to the New Test. vol. iii. pp. 100—153. That portion of Dr. Davidson's work is very well and thoroughly done, in which he shews the insuperable difficulties which beset the hypothesis of a scholar of St. Paul having forged the Epistles at the end of the first century, as De Wette supposes. Huther's and Wiesinger's introductions also contain full and able discussions of the whole question; especially the latter.

Apostle's life. The concluding notices of the Second Epistle to Timothy forbid us from giving an earlier date to that, and consequently to the rest. And no writer, as far as I know, has attempted to place that Epistle, supposing it St. Paul's, at any date except the end of his life[8].

5. The question then for us is, What was that latest period of his life? Is it to be placed at the end of the first Roman imprisonment, or are we to conceive of him as liberated from that, and resuming his apostolic labours?

6. Let us first try the former of these hypotheses. It has been adopted by chronologers of considerable note: lately, by Wieseler and Dr. Davidson. We approach it, laden as it is with the weight of (to us) the insuperable objection on internal grounds, stated above. We feel that no amount of chronological suitableness will induce us complacently to put these Epistles in the same age of the Church with those to the Ephesians, Colossians, and Philippians. But we would judge the hypothesis here on its own merely external grounds.

7. In order for it to stand, we must find some occasion, *previous to the imprisonment*, when St. Paul may have left Timothy at Ephesus, himself proceeding to Macedonia. And this time must of course be subsequent to St. Paul's first visit to Ephesus, Acts xviii. 20, 21, when the Church there was founded, if indeed it can be said to have been then founded. On his departure then, he did not go into Macedonia, but to Jerusalem; which alone, independently of all other considerations, excludes that occasion[9].

8. His second visit to Ephesus was that long one related in Acts xix., the "*three years*" of Acts xx. 31, the "*two years*" of xix. 10, which latter, however, need not include the whole time. When he left Ephesus at the end of this time, after the tumult, "*he went forth to go to Macedonia,*" which seems at first sight to have a certain relation to the words "*when I was going to Macedonia*" of 1 Tim. i. 3. But on examination, this relation vanishes: for in Acts xix. 22, we read that, intending to go to Jerusalem by way of Macedonia and Achaia, he sent off from Ephesus, before his own departure, Timothy and Erastus: so that he could not have left Timothy behind in Ephesus. Again, in 1 Tim. iii. 14, he hopes to return to Ephesus shortly. But we find no trace of such an intention, and no attempt to put it in

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[8] De Wette has fallen into a curious blunder in carrying out his own hypothesis. He argues that 1 Tim. must have been written after 2 Tim., because we find Hymenæus, who is mentioned with reprobation, apparently for the first time, in 2 Tim. ii. 17 ff.,—in a further stage of reprobation, judged and condemned, in 1 Tim. i. 20. He forgets that, the two Epistles being according to him forgeries, with no real circumstances whatever as their basis, such reasoning is good for nothing. He is in fact arguing from their genuineness to their spuriousness.

[9] This was however supposed by Calvin to have been the time of writing 1 Tim.

force, in the history. And besides, even if Timothy, as has sometimes been thought from 1 Cor. xvi. 11, did return to Ephesus before the Apostle left it, and in this sense might have been left there on his departure, we must then suppose him to have almost immediately deserted the charge entrusted to him; for he is again, in the autumn of 57, with St. Paul in Macedonia in 2 Cor. i. 1, and in Corinth in the winter (Rom. xvi. 21), and returned to Asia thence with him, Acts xx. 4: and thus, as Wieseler remarks, the whole scope of our Epistle, the ruling and ordering of the Ephesian Church during the Apostle's absence, would be defeated. Grotius suggested, and Bertholdt adopted, a theory that the Epistle might have been sent on St. Paul's return from Achaia to Asia, Acts xx. 4, and that Timothy may, instead of remaining in Troas on that occasion, as related Acts xx. 5, have gone direct to Ephesus, and there received the Epistle. But, apart from all other difficulties, how exceedingly improbable, that such an Epistle should have preceded only by a few weeks the farewell discourse of Acts xx. 18—35, and that he should have sent for the elders to Miletus, though he himself had expreſsed, and continually alluded to in the Epistle, an intention of visiting Ephesus shortly!

9. These difficulties have led to a hypothesis that the journey from Ephesus is one unrecorded in the Acts, occurring during the long visit of Acts xix. That during that time a journey to Corinth did take place, we have inferred from the data furnished in the Epistles to the Corinthians: see this Introd. ch. ii. § v. During that journey, Timothy may have been left there. This conjecture is at least worthy of full discussion: for it seems to fulfil most of the external requirements of the first Epistle.

10. Mosheim, who was its originator, held the journey to Greece to have taken place very early in the three years' visit to Ephesus, and to have lasted nine months,—thus accounting for the difference between the *two years and three months* of Acts xix. 8, 10, and the *three years* of Acts xx. 31. Wieseler, however, has so far regarded the phænomena of the Epistle itself, as to shew that it would be very unlikely that the false teachers had early in that visit assumed such consistency and acquired such influence: and besides, we must assume, from the intimation in 1 Tim. i. 3 ff., that the false teachers had already gained some notoriety, and were busy in mischief, *before* the Apostle's departure.

11. Schrader, the next upholder of the hypothesis, makes the Apostle remain in Ephesus up to Acts xix. 21, and then undertake the journey there hinted at, through Macedonia to Corinth, thence to Crete (where he founded the Cretan Churches, and left Titus), to Nicopolis in Cilicia (see below, in the Introd. to Titus: sending from thence the first Epistle to Timothy and that to Titus), Antioch, and so through Galatia back

to Ephesus. The great and fatal objection to this hypothesis is, the insertion in Acts xix. 21—23 of so long a journey, lasting, according to Schrader himself, two years (from Easter 54 to Easter 56), not only without any intimation from St. Luke, but certainly against any reasonable view of his text, in which it is implied, that the intention of ver. 21 was not then carried out, but afterwards, as related in ch. xx. 1 ff.

12. Wieseler himself has adopted, and supported with considerable ingenuity, a modified form of Schrader's hypothesis. After two years' teaching at Ephesus, the Apostle, he thinks, went, leaving Timothy there, on a visitation tour to Macedonia, thence to Corinth, returning by Crete, where he left Titus, to Ephesus. During this journey, either in Macedonia or Achaia, he wrote 1 Tim.,—and after his return to Ephesus, the Epistle to Titus: 2 Tim. falling towards the end of his Roman imprisonment, with which, according to Wieseler, his life terminated. This same hypothesis Dr. Davidson adopts, rejecting however the unrecorded visit to Corinth, which Wieseler inweaves into it: and placing the voyage to Crete during the same Ephesian visit, but separate from this to Macedonia.

13. It may perhaps be thought that some form of this hypothesis would be unobjectionable, if we had *only the first Epistle to Timothy* to deal with. But even thus, it will not bear the test of thorough examination. In the first place, as held by Davidson, in its simplest form, it inserts into the Apostle's visit to Ephesus, a journey to Macedonia and back entirely for the sake of this Epistle[1]. Wieseler's form of the hypothesis avoids, it is true, this gratuitous supposition, by connecting the journey with the unrecorded visit to Corinth: but is itself liable to these serious objections, that 1) it makes St. Paul write the first Epistle to the Corinthians a very short time after the unrecorded visit to Corinth, which is on all accounts improbable. And this is necessary to his plan, in order to give time for the false teachers to have grown up at Ephesus:—2) that we find the Apostle, in his farewell discourse, prophetically anticipating the arising of evil men and seducers among the Ephesians: whereas by any placing of this Epistle during the three years' visit, such must have already arisen, and drawn away many[2]. 3) The whole character of the first Epistle shews that it belongs, not to a very brief and casual absence of this kind, but to one originally intended to last some time, and not unlikely

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[1] "Why the Apostle went into Macedonia from Ephesus cannot be discovered." Davidson, vol. iii. p. 14.

[2] Dr. Davidson (iii. p. 14) refers for a refutation of this objection, to his subsequent remarks (pp. 32 f.) on the state of the Ephesian Church. But no sufficient refutation is there found. Granting the whole account of the Ephesian Church there given, it would be quite impossible to conceive that subsequently the Apostle should have spoken of the "*grievous wolves*" as altogether future.

to be prolonged beyond expectation. The hope of returning very soon (iii. 14) is faint: the provision made, is for a longer absence. Had the Apostle intended to return in a few weeks to Ephesus and resume the government of the Church there, we may safely say that the Epistle would have presented very different features. The hope expressed in ch. iii. 14, quite parenthetically, must not be set against the whole character of the Epistle[3], which any unbiassed reader will see provides for a lengthened superintendence on the part of Timothy as the more probable contingency.

14. Thus we see that, independently of graver objections, independently also of the connexion of the three Epistles, the hypothesis of Wieseler and Davidson does not suit the requirements of this first Epistle to Timothy. When those other considerations come to be brought again into view,—the necessarily later age of all three Epistles, from the heresies of which they treat, from the Church development implied by them, from the very diction and form of thought apparent in them,—the impossibility, on any probable psychological view of St. Paul's character, of placing writings, so altogether diverse from the Epistles to the Corinthians, in the same period of his life with them,—I am persuaded that very few students of Scripture will be found, whose mature view will approve any form of the above hypothesis.

15. It will not be necessary to enter on the various other sub-hypotheses which have been made, such as that of Paulus, that the first Epistle was written from Cæsarea; &c. &c. They will be found dealt with in Wieseler and Davidson, and in other introductions.

16. Further details must be sought in the following Introductions to each individual Epistle. I will mention however two decisive notices in 2 Tim., which no advocate of the above theory, or of any of its modifications, has been able to reconcile with his view. According to that view, the Epistle was written at the end of the first (and only) Roman imprisonment. In ch. iv. 13, we have directions to Timothy to bring a cloak and books which the Apostle left at Troas. In ib. ver. 20 we read "*Erastus remained in Corinth, but Trophimus left I behind in Miletus sick.*" To what these notices point I shall consider further on: I would now only call the reader's attention to the following facts. Assuming as above, and allowing only the two years for the Roman imprisonment,—the last time he was at Troas and Miletus was *six years before* (Acts xx. 6, 17); on that occasion *Timothy was with him:* and he had repeatedly seen Timothy since: and, what is insuperable, even supposing these difficulties overcome, *Trophimus did not remain there*, for he was at Jerusalem with St. Paul at the time of his apprehension, Acts xxi. 29. It will be easily seen by reference to any of the supporters

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[3] See Davidson, ib. vol. iii. p. 14.

of the one imprisonment, how this point presses them. Dr. Davidson tries to account for it by supposing Trophimus to have sailed with St. Paul from Cæsarea in Acts xxvii., and to have been left at Myra, with the *understanding that he should go forward to Miletus*, and that under this impression, the Apostle could say Trophimus I left behind at Miletus sick. Any thing lamer, or more self-refuting, can hardly be conceived: not to mention, that thus also some years had since elapsed, and that the above insuperable objection, that Timothy had been with him since, and that Trophimus *the Ephesian* must have been talked of by them, remains in full force.

17. The whole force then of the above considerations, as well of the internal character of the Epistles, as of their external notices and requirements, compels us to look, for the time of their writing, to a period subsequent to the conclusion of the history in the Acts, and consequently, since we find in them the Apostle at liberty, *subsequent to his liberation from the imprisonment with which that history concludes.* If there were no other reason for believing that he was thus liberated, and undertook further apostolic journeyings, the existence and phænomena of these Epistles would enforce such a conclusion upon us. I had myself some years since, on a superficial view of the Pauline chronology, adopted and vindicated the one imprisonment theory: but the further study of these Epistles has altogether broken down my former fabric. We have in them, as I feel satisfied any student who undertakes the comparison will not fail to discover, a link uniting St. Paul's writings with the second Epistle of Peter and with that of Jude, and the Epistles of St. John: in other words, with the later apostolic age. There are *two ways only* of solving the problem which they present: one of these is, by believing them to be spurious; the other, by ascribing them to a period of St. Paul's apostolic agency subsequent to his liberation from the Roman imprisonment of Acts xxviii. ultt.

18. The whole discussion and literature of this view, of a liberation and second imprisonment of our Apostle, would exceed both the scope and the limits of this Introduction. It may suffice to remind the reader, that it is supported by an ancient tradition by no means to be lightly set aside: and to put before him the principal passages of early ecclesiastical writers in which that tradition is mentioned.

19. Eusebius relates thus, speaking of the time subsequent to the close of the Acts of the Apostles: "Tradition says, that after having made his defence, the Apostle again set out on the ministry of preaching, and a second time having come to the same city, was perfected by his martyrdom; close upon which, being in prison, he wrote the second Epistle to Timothy, &c."

20. Clement of Rome, in a difficult, but, with all its obscurities, an important passage: "On account of zeal, Paul also the Apostle gained the

prize of patience, seven times having worn chains, having been exiled, having been stoned. Having been a preacher both in the east and in the west, he received the noble glory of his faith, having taught righteousness to all the world, and gone to the[4] extreme bound of the west, and having suffered martyrdom under the princes. Thus he left the world, and went to the holy places, having become the greatest example of patience."

21. The fragment of Muratori on the canon contains the following curious passage: "Luke [in his treatise beginning] 'Most excellent Theophilus,' comprehends those things which passed [or, that all the things passed] in his presence, as also he evidently declares the passion of Peter separately, but the departure of Paul from the city on his way to Spain."

These words are enigmatical, and far from easy to interpret. But all that we need dwell on is, that *the journey of St. Paul into Spain is taken as a fact;* and in all probability, the word "*omits*" being supplied after "*but*," the writer means to say, that St. Luke in the Acts does not relate that journey.

22. This liberation and second imprisonment being assumed, it will naturally follow that the first Epistle to Timothy and that to Titus were written during the interval between the two imprisonments;—the second to Timothy during the second imprisonment. We shall now proceed to enquire into the probable assignment and date of each of the three Epistles.

23. The last notice which we possess of the first Roman imprisonment, is the Epistle to the Philippians. There (i. 26) the Apostle evidently intends to come and see them, and (ii. 24) is confident that it will be before long. The same anticipation occurred before in his Epistle to Philemon (ver. 22). We may safely then ascribe to him the intention, in case he should be liberated, of visiting the Asiatic and the Macedonian Churches.

24. We suppose him then, on his hearing and liberation, which cannot have taken place before the spring of A.D. 63 (see chronological table in Introd. to Acts), to have journeyed Eastward: visiting perhaps Philippi, which lay on the great Egnatian road to the East, and passing into Asia. There, in accordance with his former desires and intentions, he would give Colossæ, and Laodicea, and Hierapolis, the benefit of his apostolic counsel, and confirm the brethren in the faith. And there perhaps, as before, he would fix his head-quarters at Ephesus. I would not however lay much stress on this, considering that there might well have been a reason for his not spending much time there, considering the

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[4] By some of those who deny a second imprisonment, this expression is interpreted as if the genitive were one of apposition, "*his boundary, which was the West:*" by others it is rendered the *goal* or *centre* of the West: by others, the *Eastern* boundary of the West: and by all it is taken to mean *Rome*. By those who hold a second imprisonment, it is taken to mean *Spain*, or even *Britain*.

cause which had driven him thence before (Acts xix.). But that he did *visit* Ephesus, must on our present hypothesis be assumed as a certain fact, notwithstanding his confident anticipation expressed in Acts xx. 25 that he should never see it again. It was not the first time that such anticipations had been modified by the event[5].

25. It would be unprofitable further to assign, except by the most distant indications, his course during this journey, or his employment between this time and that of the writing of our present Epistles. One important consideration, coming in aid of ancient testimony, may serve as our guide in the uncertainty. The contents of our Epistles absolutely require as late a date as possible to be assigned them. The same internal evidence forbids us from separating them by any considerable interval, either from one another, or from the event which furnished their occasion.

26. Now we have traditional evidence well worthy of note, that our Apostle suffered martyrdom in the last year, or the last but one, of Nero, Eusebius in his Chronicle, under the year 2083 (commencing October A.D. 67), says, "13th of Nero. Nero to his other crimes first joined persecution of the Christians: under whom the Apostles Peter and Paul consummated their martyrdom at Rome."

And Jerome, in his Catalogue of Ecclesiastical Writers, under "Paul," says: "He then, in the 14th year of Nero, on the same day as Peter, was beheaded at Rome for Christ, and buried in the road to Ostia, in the 37th year after the passion of the Lord."

27. I should be disposed then to agree with Conybeare and Howson in postponing both the occasions and the writing of the Pastoral Epistles to very near this date. The interval may possibly have been filled up, agreeably to the promise of Rom. xv. 24, 28, and the tradition of Clement of Rome (quoted above, par. 20), by a journey to Spain, the "*extreme bound of the West:*" or it may have been spent in Greece and Asia and the interjacent islands.

As we approach the confines of the known ground again furnished by our Epistles, we find our Apostle again at Ephesus. However the intervening years had been spent, much had happened which had wrought changes on the Church, and on himself, since his last visit. Those heresies which were then in the bud, had borne bitter fruit. He had, in his own weak and shattered frame, borne about, for four or five more years of declining age, the dying of the Lord Jesus. Alienation from himself had been spreading wider among the Churches, and was embittering his life. Supposing this to have been in A.D. 66 or 67, and the "young man Saul" to have been 34 or 35 at his conversion, he would not now be more than 64 or 65: but a premature old age would be every way consistent with what we know of his physical and mental constitution. Four years before this he had affectionately pleaded his advancing years in urging a request on his friend Philemon (Philem. 9).

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[5] Compare 2 Cor. v. 4, 5, with Phil. i. 23. Dr. Davidson lays great stress on the words "**I know**" of Acts xx. 25, as implying certain apostolic foresight in the power of the Spirit, and argues thence that a subsequent visit to Ephesus cannot have taken place. For argument's sake, let it be so, and let us turn to Phil. i. 25, written, according to Dr. Davidson, at the close of the Roman imprisonment, from which he was not liberated but by death. There we read, "I know *that I shall abide and remain with you all for your progress and joy of faith, that your boasting may abound in Christ Jesus in me* through my presence again with you." Surely what is good on one side is good on the other: and I do not see how Dr. Davidson can escape the force of his own argument. He must take his choice, and give up one I know, or the other. *He* has surrendered the latter: why may not *we* the former?

28. From Ephesus, leaving Timothy there, he went into Macedonia (1 Tim. i. 3). It has been generally assumed, that the first Epistle was written from that country. It may have been so; but the words "*I besought thee to remain in Ephesus when I was going to Macedonia,*" rather convey to my mind the impression that he was *not in Macedonia* as he was writing. He seems to speak of the whole occurrence as one past by, and succeeded by other circumstances. If this impression be correct, it is quite impossible to assign with any certainty the place of its being written. Wherever it was, he seems to have been in some field of labour where he was likely to be detained beyond his expectations (1 Tim. iii. 14, 15); and this circumstance united with others to induce him to write a letter full of warning and exhortation and direction to his son in the faith, whom he had left to care for the Ephesian Church.

29. Agreeably with the necessity of bringing the three Epistles as near as may be together, we must here place a visit to Crete in company with Titus, whom he left there to complete the organization of the Cretan Churches. From the indications furnished by that Epistle, it is hardly probable that those Churches were now founded for the first time. We find in them the same development of heresy as at Ephesus, though not the same ecclesiastical organization (cf. Tit. i. 10, 11; 15, 16; iii. 9, 11, with i. 5). Nor is the former circumstance at all unaccountable, even as combined with the latter. The heresy, being a noxious excrescence on Judaism, was flourishing independently of Christianity,—or at least required not a Christian Church for its place of sustenance. When such Church began, it was at once infected by the error. So that the Cretan Churches need not have been long in existence. From Tit. i. 5, they seem to have sprung up *dispersedly,* and to have been on this occasion included by the Apostle in his tour of visitation: who seeing how much needed supplying and arranging, left Titus there for that purpose (see further in Introd. to Titus, § ii.).

30. The Epistle to Titus, evidently written very soon after St. Paul left Crete, will most naturally be dated from Asia Minor. Its own notices agree with this, for we find that he was on his way to winter at Nico-

polis (ch. iii. 12), by which it is most natural to understand the well-known city of that name in Epirus[6]. And the notices of 2 Tim. equally well agree with such an hypothesis: for there we find that the Apostle had, since he last communicated with Timothy, been at Miletus and at Troas, probably also at Corinth (2 Tim. iv. 13, 20). That he again visited Ephesus, is on every account likely: indeed, the natural inference from 2 Tim. i. 18 is, that he had spent some time (possibly of weakness or sickness—from the expression "*in how many things he ministered:*" but this inference is not necessary, see note there) at that city in the companionship of Timothy, to whom he appeals to confirm what he there says of Onesiphorus.

31. We may venture then to trace out this his last journey as having been from Crete by Miletus, Ephesus, Troas, to Corinth (?): and thence (or perhaps direct by Philippi without passing up through Greece: or he may have gone to Corinth from Crete, and thence to Asia) to Nicopolis, where he had determined to winter (Tit. iii. 12). Nicopolis was a Roman colony (Plin. iv. 1 or 2: Tacit. Ann. v. 10), where he would be more sure against tumultuary violence, but at the same time more open to direct hostile action from parties plotting against him in the metropolis. The supposition of Mr. Conybeare (Conybeare and Howson, ii. 573, edn. 2), that being known in Rome as the leader of the Christians, he would be likely, at any time after the fire in 64, to be arrested as implicated in causing it, is not at all improbable. In this case, as the crime was alleged to have been committed at Rome, he would be sent thither for trial (Conybeare and Howson, ib. note) by the magistrates (duumviri) of Nicopolis.

32. Arrived at the metropolis, he is thrown into prison, and treated no longer as a person charged with matters of the Jewish law, but as a common criminal: "*I suffer evil even unto bonds as a malefactor,*" 2 Tim. ii. 9. All his Asiatic friends avoided him, except Onesiphorus, who sought him out, and was not ashamed of his chain (2 Tim. i. 16). Demas, Crescens, and Titus had, for various reasons, left him. Tychicus he had sent to Ephesus. Of his usual companions, only the faithful Luke remained with him. Under these circumstances he writes to Timothy a second Epistle, most likely to Ephesus (ii. 17; iv. 13), and perhaps by Tychicus, earnestly begging him to come to him before winter (iv. 21). If this be the winter of the same year as that current in Tit. iii. 12, he must have been arrested immediately on, or perhaps even before, his

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[6] See a complete account of Nicopolis in Wordsworth's Pictorial Greece, pp. 310—312; Conybeare and Howson, vol. ii. p. 572, edn. 2; Smith's Dict. of Geography, sub voce.

It is very improbable that any of the comparatively insignificant places elsewhere called by this name is here intended. I may mention that both Winer and Dr. Smith fall into the mistake of saying that *St. Paul dates the Epistle from Nicopolis.* No such inference can fairly be drawn from ch. iii. 12.

arrival at Nicopolis. And he writes from this his prison, expecting his execution ("*for I am now being poured out, and the time of my departure is at hand*," 2 Tim. iv. 6).

33. We hear, 2 Tim. iv. 16, 17, of his being brought up before the authorities, and making his defence. If in the last year of Nero, the Emperor was absent in Greece, and did not try him in person. To this may perhaps point the "*having suffered martyrdom under the princes*" of Clement of Rome (see above, par. 20): but it would be manifestly unwise to press an expression in so rhetorical a passage. At this his hearing, none of his friends was bold enough to appear with or for him: but his Christian boldness was sustained by Him in whom he trusted.

34. The second Epistle to Timothy dates after this his first apology. How long after, we cannot say: probably some little time, for the expression does not seem to allude to a *very recent* occurrence.

35. After this, all is obscurity. That he underwent execution by the sword, is the constant tradition of antiquity, and would agree with the fact of his Roman citizenship, which would exempt him from death by torture. We have seen reason (above, par. 26) to place his death in the last year of Nero, i. e. late in A.D. 67, or A.D. 68. And we may well place the second Epistle to Timothy a few months at most before his death[7].

CHAPTER XI.

THE FIRST EPISTLE TO TIMOTHY.

THE AUTHORSHIP, and TIME AND PLACE OF WRITING, have been already discussed: and much has been said on the style and diction of this in common with the other Pastoral Epistles. It only remains to consider, 1. The person to whom the Epistle was written: 2. Its especial occasion and object.

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[7] One objection which is brought against the view taken above of the date of the Pastoral Epistles, is drawn from 1 Tim. iv. 12, "*Let no one despise thy youth.*" It is argued by Dr. Davidson, that supposing Timothy to have been twenty when the Apostle first took him for his companion,—at the date which we have assigned to the first Epistle, he would not be less than thirty-four or thirty-five when the Epistle was written; "an age," adds Dr. Davidson, "at which it was not likely he should be despised for his youth." But surely such an age would be a very early one at which to be set over such a Church as that of Ephesus: and at such an age, an ecclesiastical officer whose duty was to rebuke elders, unless he comported himself with irreproachable modesty and gravity, would be exceedingly liable to be slighted and set aside for his youth. The caution seems to me quite to stand in its place, and to furnish no valid objection whatever to our view.

SECTION I.

TO WHOM WRITTEN.

1. TIMOTHY (Timotheus) is first mentioned Acts xvi. 1 ff. as dwelling either in Derbe or Lystra ("*there*," after both places have been mentioned), but probably in the latter: at St. Paul's second visit to those parts (Acts ib., see xiv. 6 ff.). He was of a Jewish mother (Euniké, 2 Tim. i. 5) and a Gentile father (Acts xvi. 1, 3): and had probably been converted by the Apostle on his former visit, for he calls him his "*true child in the faith*" (1 Tim. i. 2). His mother, and his grandmother (Lois, 2 Tim. i. 5), were both Christians,—probably also converted, from having been pious Jewesses (2 Tim. iii. 14, 15), during that former visit.

2. Though as yet young, Timothy was well reported of by the brethren in Lystra and Iconium (Acts xvi. 2), and hence, forming as he did by his birth a link between Jews and Greeks, and thus especially fitted for the exigencies of the time (Acts ib. ver. 4), St. Paul took him with him as a helper in the missionary work. He first circumcised him (ib. 3), to remove the obstacle to his access to the Jews.

3. The next time we hear of him is in Acts xvii. 14 ff., where he with Silas remained behind in Berœa on occasion of the Apostle being sent away to Athens by sea. From this we infer that he had accompanied him in the progress through Macedonia. His youth would furnish quite a sufficient reason why he should not be mentioned throughout the occurrences at Philippi and Thessalonica. That he had been at this latter place, is almost certain: for he was sent back by St. Paul (from Berœa, see Introd. to 1 Thess. § ii. 5 f.) to ascertain the state of the Thessalonian Church (1 Thess. iii. 2), and we find him rejoining the Apostle, with Silas, at Corinth, having brought intelligence from Thessalonica (1 Thess. iii. 6).

4. He remained with the Apostle at Corinth, and his name, together with that of Silas (Silvanus), appears in the addresses of both the Epistles to the Thessalonians, written (see Introd. to 1 Thess. § iii.) at Corinth. We have no express mention of him from this time till we find him "ministering" to St. Paul during the long stay at Ephesus (Acts xix. 22): but we may fairly presume that he travelled with him from Corinth to Ephesus (Acts xviii. 18, 19), either remaining there with Priscilla and Aquila, or (which is hardly so probable) going with the Apostle to Jerusalem, and by Antioch through Galatia and Phrygia.

From Ephesus (Acts xix. 22) we find him sent forward with Erastus to Macedonia and Corinth (1 Cor. iv. 17; xvi. 10: see on this whole visit, Introd. to 2 Cor. § ii. 4). He was again with St. Paul in Macedonia when he wrote the second Epistle to the Corinthians (2 Cor. i. 1: Introd. ibid.). Again, in the winter following we find him in his company in Corinth, where he wrote the Epistle to the Romans (Rom. xvi. 21): and among the number of those who, on his return to Asia through Macedonia (Acts xx. 3, 4), went forward and waited for the Apostle and St. Luke at Troas.

5. The next notice of him occurs in three of the Epistles of the first Roman imprisonment. He was with St. Paul when he wrote to the Colossians (Col. i. 1), to Philemon (Philem. 1), and to the Philippians (Phil. i. 1). How he came to Rome, whether with the Apostle or after him, we cannot say. If the former, we can only account for no mention of him being made in the narrative of the voyage (Acts xxvii., xxviii.) by remembering similar omissions elsewhere when we know him to have been in company, and supposing that his companionship was almost a matter of course.

6. From this time we know no more, till we come to the Pastoral Epistles[8]. There we find him left by the Apostle at Ephesus to take care of the Church during his absence: and the last notice which we have in 2 Tim. makes it probable that he would set out (in the autumn of A.D. 67 ?), shortly after receiving the Epistle, to visit St. Paul at Rome.

7. Henceforward, we are dependent on tradition for further notices. In Eusebius, we read, "Timothy is said to have been the first elected bishop of the district of Ephesus:" an idea which may well have originated with the Pastoral Epistles, and seems inconsistent with the very general tradition, hardly to be sat aside (see Introd. to St. John's Gospel, § i. 9 ff.), of the residence and death of St. John in that city. Nicephorus and the ancient martyrologies make him die by martyrdom under Domitian. See Butler's Lives of the Saints, Jan. 24.

8. We learn that he was set apart for the ministry in a solemn manner by St. Paul, with laying on of his own hands and those of the presbytery (1 Tim. iv. 14; 2 Tim. i. 6), in accordance with prophetic utterances of the Spirit (1 Tim. ib. and i. 18): but at what time this took place, we are not informed: whether early in his course, or in Ephesus itself, as a consecration for his particular office there. This latter seems to me far the more probable view.

9. The character of Timothy appears to have been earnest and self-denying. We may infer this from his leaving his home to accompany the Apostle, and submitting to the rite of circumcision at his hands

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[8] On the notice of him in Heb. xiii. 23, see Introd. to that Epistle, § i. 160.

(Acts xvi. 1 ff.),—and from the notice in 1 Tim. v. 23, that he usually drank only water. At the same time it is impossible not to perceive, in the notices of him, signs of backwardness and timidity in dealing with the difficulties of his ministerial work. In 1 Cor. xvi. 10 f., the Corinthians are charged, "*But if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, even as I. Let no man therefore despise him, but set him forward in peace.*" And in the notes to the two Epistles the student will find several cases, in which the same traits seem to be referred to[1]. They appear to have increased, in the second Epistle[2], where the Apostle speaks earnestly, and even severely, on the necessity of Christian boldness in dealing with the difficulties and the errors of the day.

10. I subjoin a chronological table of the above notices in the course of Timothy, arranging them according to that already given in the Introd. to Acts, and to the positions taken in the preceding chapter:

A.D.	
45.	Converted by St. Paul, during the first missionary journey, at Lystra.
51.	Taken to be St. Paul's companion and circumcised (Acts xvi. 1 ff.).
Autumn.	Sent from Berœa to Thessalonica (Acts xvii. 14; 1 Thess. iii. 2).
52.	With Silas, joins St. Paul at Corinth (Acts xviii. 5; 1 Thess. iii. 6).
Winter, see above, ch. v. § iii.	With St. Paul (1 Thess. i. 1; 2 Thess. i. 1).
57. Spring.	With St. Paul at Ephesus (Acts xix. 22): sent thence into Macedonia and to Corinth (Acts ib.; 1 Cor. iv. 17, xvi. 10).
Winter.	With St. Paul (2 Cor. i. 1).
58, beginning.	With St. Paul (Rom. xvi. 21).
Spring.	Journeying with St. Paul from Corinth to Asia (Acts xx. 4).
62 or 63.	With St. Paul in Rome (Col. i. 1; Philem. 1; Phil. i. 1).
63—66.	Uncertain.
66 or 67.	Left by St. Paul in charge of the Church at Ephesus. (First Epistle.)
67 or 68.	(Second Epistle.) Sets out to join St. Paul at Rome.
Afterwards.	Uncertain.

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[1] See notes on 1 Tim. v. 23; 2 Tim. i. 5, 7; iii. 10; and cf. besides 1 Tim. iv. 12.

[2] It is possible that there may have been a connexion between these indications and the tone of the message in Rev. ii. 1—6: see note there.

SECTION II.

OCCASION AND OBJECT.

1. The Epistle declares its own occasion. The Apostle had left the Ephesian Church in charge to Timothy: and though he hoped soon to return, was apprehensive that he might be detained longer than he expected (1 Tim. iii. 14, 15). He therefore despatched to him these written instructions.

2. The main object must be described as personal: to encourage and inform Timothy in his superintendence at Ephesus. But this information and precept regarded two very different branches of his ecclesiastical duty.

3. The first was, the making head against and keeping down the growing heresies of the day. These are continually referred to: again and again the Apostle recurs to their mention: they evidently dwelt much on his mind, and caused him, in reference to Timothy, the most lively anxiety. On their nature and characteristics I have treated in the preceding chapter.

4. The other object was, the giving directions respecting the government of the Church itself: as regarded the appointing to sacred offices, the selection of widows to receive the charity of the Church, and do service for it,—and the punishment of offenders.

5. For a compendium of the Epistle, and other details connected with it, see Davidson, vol. iii.

CHAPTER XII.

THE SECOND EPISTLE TO TIMOTHY.

SECTION I.

TO WHAT PLACE WRITTEN.

1. It has been very generally supposed, that this Epistle was written to Timothy while the latter was still at Ephesus.

2. The notices contained in it seem partially to uphold the idea. In ch. i. 16—18, Onesiphorus is mentioned as having sought out the Apostle at Rome, and also having ministered to him at Ephesus: and in ch. iv. 19, the household of Onesiphorus is saluted. Such a notice, it is true, *decides* nothing: but comes in aid of the supposition that St. Paul was

writing to Ephesus. Our impression certainly is, from ch. i. 18, that Onesiphorus resided, when living, at Ephesus.

3. Again, in ch. ii. 17, we find Hymenæus stigmatized as a teacher of error, who (see notes there) can hardly be other than the Hymenæus of 1 Tim. i. 20. Joined with this latter in 1 Tim. appears an Alexander: and we again have an Alexander "*the smith*" mentioned as having done the Apostle much mischief in our ch. iv. 14: and there *may be* a further coincidence in the fact that an Alexander is mentioned as being put forward by the Jews during the tumult at Ephesus, Acts xix. 33[3].

4. Besides, the whole circumstances, and especially the character of the false teachers, exactly agree. It would be very difficult to point out any features of difference, such as change of place would be almost sure to bring out, between the heretical persons spoken of here, and those in the first Epistle.

5. The *local* notices come in aid, but not with much force. Timothy is instructed to bring with him matters which the Apostle had left at *Troas* (ch. iv. 13), which he would pass in his journey from Ephesus to Rome. Two other passages (ch. iv. 12, 20) present a difficulty: and Michaelis, who opposes this view, urges them strongly. St. Paul writes, "*But Tychicus I sent to Ephesus.*" This could hardly have been so written, as a simple announcement of a fact, if the person to whom he was writing was himself in that city. This was also felt by Theodoret,—for he says, "It is hence evident that the blessed Timothy at this time dwelt not at Ephesus, but somewhere else." The only answer that I can give, may be derived from the form and arrangement of the sentence. Several had been mentioned, who had left him *of their own accord:* then, with **but**, introducing a contrast, he states that *he had sent* Tychicus to Ephesus. If any stress is meant to be laid on this circumstance, the notice might still consist with Timothy himself being there: "but do not wonder at Tychicus being at Ephesus, for I sent him thither." This however is not satisfactory: nor again is it, to suppose with Dr. Davidson, that for some reason Tychicus would not arrive in Ephesus so soon as the Epistle.—He also writes, "But Trophimus I left behind in Miletus sick." This would be a strange thing to write from Rome to Timothy in Ephesus, within a few miles of Miletus itself, and respecting Trophimus, who was an Ephesian (Acts xxi. 20). It certainly may be said that there might be reasons why the notice should be sent. It might be intended to clear Trophimus from the charge which appears to be laid against Erastus, that he had remained behind of his own accord in his native land. With the Apostle's delicate feeling for all who were

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[3] See note there. The latter hypothesis mentioned in it, that he was put forward to clear the Jews, is at least possible: and then he might well have been an enemy of the Apostle.

connected with him, he might well state this (again with a **but**) respecting Trophimus, though the fact of his remaining at Miletus might be well known to Timothy, and his own profession of sickness as the reason.

6. There is a very slight hint indeed given in ch. iv. 11, which may point the same way. Timothy was to take up Mark and bring him to Rome.. The last notice we have had of Mark, was a recommendation of him to the Colossian Church (Col. iv. 10), and that in a strain, which *may* import that he was to be a resident labourer in the Gospel among them. If Mark was at Colossæ, he might be easily sent for from Ephesus to accompany Timothy.

SECTION II.

OCCASION AND OBJECT.

1. It only remains to enquire respecting this Epistle, what special circumstances occasioned it, and what objects are discernible in it.

2. The immediately moving occasion seems to have been one personal to the Apostle himself. He was anxious that Timothy should come to him at Rome, bringing with him Mark, as soon as possible (ch. i. 4; iv. 9, 11, 21).

3. But he was uncertain how it might be with himself: whether he should live to see his child in the faith, or be "offered up" before his arrival. He sends to him therefore, not merely a message to come, but a letter full of fatherly exhortations and instructions, applicable to his present circumstances. And these seem not to have been unneeded. Many of his former friends had forsaken him (ch. i. 15; iv. 10), and the courage and perseverance of Timothy himself appeared to be giving way (see above, Introd. to 1 Tim. § i. 9). The letter therefore is calculated in some measure to supply what his own mouth would, if he were permitted to speak to him face to face, still more fervently urge on him. And thus we possess an Epistle calculated for all ages of the Church: in which while the maxims cited and encouragements given apply to all Christians, and especially ministers of Christ, in their duties and difficulties,—the affecting circumstances, in which the writer himself is placed, carry home to every heart his earnest and impassioned eloquence.

4. For further notices, I again refer to Dr. Davidson, vol. iii. pp. 48—75.

CHAPTER XIII.

THE EPISTLE TO TITUS.

SECTION I.

TO WHOM WRITTEN.

1. THE time and place of writing this Epistle have been before discussed (see above, ch. x. § ii. 29 f.). It appears to have been sent from Ephesus, or perhaps from Macedonia, during the last year of the Apostle's life (A.D. 67), to Titus, who was left in charge with the Churches in the island of Crete. We shall now gather up the notices which remain to us respecting Titus himself.

2. It is by no means easy to construct an account of Titus. At first sight a strange phænomenon presents itself. The narrative in the Acts never once mentions him. And this is the more remarkable, because of all the companions of St. Paul he seems to have been the most valued and trusted. No adequate reason has ever been given for this omission. There must be some, it is thought, which we cannot penetrate. Was he identical with some one or other of St. Paul's companions, known to us in the Acts under another name? None seems to satisfy the conditions. Or are we to regard the notice in 2 Tim. iv. 10 as indicative of his ultimate desertion of the Apostle, and thus to seek for a solution of the problem? But even with such a supposition, we shall not touch the narrative of the Acts, which we believe to have been published some years previous to the writing of that Epistle. So that we must be content to leave the problem unsolved, and to put together the few notices which we possess, as given of a person distinct from any mentioned in the Acts.

3. The first notice of Titus, in respect of time, occurs in Gal. ii. 1, 3. We there learn that he was of Gentile origin: and that he was taken by Paul and Barnabas to the council of the Apostles and elders which was convened at Jerusalem to consider of the question of the obligation of the Mosaic law. The narrative in the Acts speaks merely of "*some others*" being sent with the two Apostles. But we see clearly the reason why Titus should be marked out in Gal. ii. for separate mention. He was an uncircumcised Gentile, and the independence of action of St. Paul is shewn by his refusing to listen for a moment to the proposal, which appears to have been urged, for his circumcision. In the Acts, no such reason for special mention of him existed. And this consideration will shew, that we are perhaps not justified in assuming from this incident that Titus held any position of high confidence or trust *at this*

time. We find him in close companionship with the Apostles, but that is all we can say. He was certainly converted by means of St. Paul himself, from the words "*my true child*" in Tit. i. 4.

4. Our next notice of him is found in 2 Cor., where it appears (ch. xii. 18) that he, with two other brethren, whose names are not mentioned, was sent forward by St. Paul from Ephesus, during his long visit there, to Corinth, to set on foot a collection (ch. viii. 6) for the poor saints at Jerusalem, and also to ascertain the effect of the first Epistle on the Corinthians. St. Paul, on his departure from Ephesus, waited at Troas, where great opportunities of usefulness were opening before him (ch. ii. 12): but so anxious was he for the return of Titus, "*Titus my brother,*" that he "left them and passed into Macedonia" (ib. 13). There he met with Titus, who brought him a satisfactory account of the effect of the first Epistle (ch. vii. 6—15): and from that which St. Paul there says of him, his effective zeal and earnestness in the work of the Gospel is sufficiently shewn. Further proof of these is given in his undertaking of his own accord the delicate task of completing the collection (ch. viii. 6, 16, 17 ff.): and proof also of the Apostle's confidence in him, in the terms in which he commends him to the Corinthians. He calls him his own "*partner and fellow-worker*" (ch. viii. 23): appeals to his integrity, and entire unity of action with himself (ch. xii. 18).

5. From this time (A.D. 57: see Introd. to 2 Cor. § ii. 3), to the notices furnished by our Epistle (A.D. 67), we know nothing of Titus. At this latter date we find him left in Crete by St. Paul, obviously for a temporary purpose: viz. to "carry forward the correction of those things which are defective" (ch. i. 5), and among these principally, to establish presbyteries for the government of the various Churches, consisting of "*bishops*" (ib. ver. 7). His stay there was to be very short (ch. iii. 12), and he was, on the arrival of Tychicus or Artemas, to join the Apostle at Nicopolis. Not the slightest trace is found in the Epistle, of any intention on the part of St. Paul to place Titus permanently over the Cretan Churches: indeed, such a view is inconsistent with the data furnished us in it.

6. Titus appears to have accordingly rejoined the Apostle, and afterwards to have left him for Dalmatia (2 Tim. iv. 10). Whether from this notice we are to infer that he had been with him in Rome, is quite uncertain. It would seem more probable that he had gone from Nicopolis, or at all events from some point on the journey. We can hardly, on mature consideration of the expressions in 2 Tim. iv. 10, entirely get rid of the impression, that Titus had left the Apostle of his own accord. There is, as has been above observed, an apparent contrast intended between those who are classed with Demas,—they being even included under the word **is gone**, without another verb expressed—and Tychicus, who had been sent on a mission by the Apostle. Still, it would be unfair

to lay any stress on this, in a matter so well admitting of charitable doubt: and we may be well permitted, with Mr. Conybeare, to "hope that his journey to the neighbouring Dalmatia was undertaken by desire of St. Paul."

7. The traditionary notices of the after life of Titus are too evidently grounded on a misunderstanding of our Epistle, to be worth much. Eusebius, H. E. iii. 4, says, "Timothy is related first to have been chosen to the bishopric of the Church (*Parœcia, parish*) in Ephesus (see on this above, Introd. to 1 Tim. § i. 7), as was also Titus of the Churches in Crete." And so Theodoret assumes, on 1 Tim. iii. 1.

8. Butler informs us (Lives of the Saints, Jan. 4) that Titus is honoured in Dalmatia as its principal Apostle: that he again returned from Dalmatia to Crete, and finished a laborious and holy life by a happy death in Crete, in a very advanced old age, some say in his 94th year: that he is looked on in Crete as the first Archbishop of Gortyna, which metropolitical see is now fixed at Candia, the new capital, built by the Saracens after the destruction of Gortyna. But all this fabric too manifestly bears the appearance of having been raised on the above misapprehension, to possess any traditional worth.

SECTION II.

THE CHURCHES OF CRETE.

1. When, and by whom, these Churches were founded, is quite uncertain. Crete abounded with Jews of wealth and influence. We find proof of this in Josephus and Philo. In Acts ii. 11, Cretans are named among those who heard the utterance of the Spirit on the day of Pentecost. It is probable therefore, that these Churches owed their origin to the return of individuals from contact with the preaching of the Gospel, and had therefore as yet been unvisited by an Apostle, when they first come before us towards the end of St. Paul's ministry.

2. It is plain that no certain evidence can be deduced, as to the existence of these Churches, from no mention being made of them when St. Paul passed by Crete on his voyage to Malta in Acts xxvii. We have no reason to suppose that he was at liberty to go where he pleased while remaining in port, nor can we reason, from the analogy of Julius's permission at Sidon, that similar leave would be given him where perhaps no personal relation subsisted between him and the inhabitants. Besides which, the ship was detained by a contrary wind, and probably expecting, during a good part of the time, to sail every day.

3. The next point requiring our attention is, the state of those Churches at the date of our Epistle. If it appear, on comparison, that

the false teachers in them were more exclusively Jewish than those at Ephesus, it must be remembered, that this would be a natural consequence, the origin of the Churches being that which we have supposed. And in that case the Apostle's visit, acting as a critical test, would separate out and bring into hostility this Judaistic element, and thus lead to the state of things which we find in this Epistle.

4. Various objections are brought by De Wette against the Epistle, as not corresponding with the facts, in its assumptions and expressions. The first of them, that "it professes to have been written shortly after the founding of the Churches, but sets forth a ripeness and abundance of heretical teaching quite inconsistent with such recent foundation,"—falls to the ground on our hypothesis of their origin. They were old in actual date of existence, but quite in their infancy of arrangement and formal constitution.

5. With our hypothesis also falls his second objection: viz. that "the great recent success of the Apostle there makes the severity of his characterization of the inhabitants, and that upon another's testimony (ch. i. 12), quite inexplicable. We should rather have looked for thankful recognition, as in other Epistles." But, supposing Christianity to have grown up there in combination with the national vices, and a thorough work of purification to be wanted, then we need not be surprised at the Apostle reminding Titus of the character of those with whom he had to deal, appealing to the testimony of their own writers to confirm the fact.

6. His *third* objection, that "the heretical teachers must have grown up under the eyes of Titus since the Apostle's absence, and thus must have been better known to him than to St. Paul, whereas here we have St. Paul informing him about them,"—is grounded on pure assumption, arising from mistake. The false teachers had been there throughout, and, as we have said, had been awaked into activity by the Apostle's presence and teaching. He knew, from long and bitter experience, far more of them than Titus could do: and his notices and warnings are founded on this longer experience and more thorough apostolic insight.

7. His *fourth*, that "in relation to the moral and ecclesiastical state of the Cretan Christians, as disclosed in the Epistle, a duration of the Gospel among them of some length must be assumed,—from the stress laid on previous purity of character in those to be chosen to church-offices,"—also falls to the ground on our hypothesis of the origin and previous duration of the Churches.

8. The *fifth* is,—that "it is most unnatural and startling to find not one reference to what the Apostle had taught and preached in Crete, when in 1 Thess., an Epistle written under similar circumstances, we find so many." But we entirely deny the parallelism. The Thessalonian

Church had been founded by himself; he was torn away from it in the midst of his teaching: every reason existed for constantly recalling what he had said to them, either to enforce it, or to guard it from misunderstanding. Such was not the case here. He was writing of a Church which he had not himself founded: whose whole situation was different: and writing not to the Church itself, but to one whom he had commissioned to set it in order, and who knew, and needed not reminding of, what he had preached there.

9. It only remains under this head, that we should say something of the character of the Cretans which St. Paul has quoted from Epimenides, ch. i. 12,—"The Cretans are always liars, evil beasts, slow bellies."

10. Meursius, in his very complete and elaborate treatise on Crete, has accumulated nearly all the testimonies of the ancients respecting them. From his pages I take a few, that the student may be able to illustrate the character by them.

11. On their *avarice,* we have the testimony of Livy, "The Cretans had followed (Paulus Æmilius, with) the hope of getting money: and seeing that more offence than favour was likely to accrue in the division, a sum of fifty talents was placed on the bank of the Strymon, to be plundered by them:"—of Plutarch, "Of the soldiers the Cretans followed crowding together, not from good will, but for money, as bees throng to the combs:"—of Polybius, "A life led in the pursuit of shabby gain and covetousness is so much the custom of their country, that among the Cretans alone of all mankind gain is thought no disgrace."

12. On their *ferocity and fraud,* Polybius says, "The Cretans, who live in the midst of civil quarrels and wars private and public, the worst of mankind:"—and again, he tells us that the Cretans, accustomed to ambushes and robberies and thefts by land and by sea, and nightly attacks, and to all sorts of underhand ways of gain, were yet in the open field cowards and fraudulent:—Strabo says, that Crete confessedly degenerated for the worse; for that, after the Tyrrhenians, the Cretans took up the pursuit of piracy:—an Epigram of Leonides, "The Cretans are always pirates and pests of the sea: who ever knew a just act of Cretans?"

13. On their *mendacity,* Polybius testifies that, with rare exceptions, it was impossible to find greater masters of craft and deceit than the Cretans, or more unrighteous frauds than theirs. The very word "*to Cretize*" was an expression for "to lie." Suidas has, "to Cretize: a word used with allusion to the Cretans; for they are liars and deceivers:" see also Polyb. viii. 21. 5. And their *general depravity* was summed up in the proverb, "Three Kappas are cursed: Kappadocia, Krete, Kilikia."

CHAPTER XIV.

THE EPISTLE TO PHILEMON.

SECTION I.

ITS AUTHORSHIP.

1. THE testimonies to the Pauline authorship of this Epistle are abundant.

(*a*) Tertullian, in enumerating the Epistles of St. Paul with which Marcion had tampered, concludes his list by excepting this to Philemon, which, he says, has escaped through its brevity.

(*b*) Origen quotes expressly, from the Epistle of Paul to Philemon, verses 7, 9, 14.

(*c*) Eusebius reckons this Epistle among those universally received.

(*d*) Jerome argues at some length against those who refused to acknowledge this Epistle for St. Paul's because it was simply on personal matters and contained nothing for edification.

2. That neither Irenæus nor Clement of Alexandria cite our Epistle, is easily accounted for, both by its shortness, and by the fact of its containing nothing which could illustrate or affirm doctrinal positions. Ignatius seems several times to allude to it.

3. The internal evidence of the Epistle itself is so decisive for its Pauline origin,—the occasion and object of it (see below, § ii.) so simple, and unassignable to any fraudulent intent, that one would imagine the impugner of so many of the Epistles would at least have spared this one, and that in modern times, as in ancient, according to Tertullian and Jerome, its very brevity would have defended it. But Baur has rejected it, or, which with him is the same thing practically, has placed it in his second class, of controverted Epistles, in common with the other Epistles of the imprisonment.

4. In so doing, he confesses to a feeling of subjecting himself to the imputation of hypercritical scepticism as to authenticity: but maintains that the Epistle must stand or fall with those others: and that its very insignificance, which is pleaded in its defence, all the more involves it in their fate. Still, he professes to argue the question on the ground of the Epistle itself.

5. He finds in its diction several things which strike him as unpauline: several which establish a link between it and those other Epistles. The latter position we should willingly grant him, and use against him. But the former is here, as so often, taken up by him in

the merest disregard to common sense and probability. Such expressions, occurring in a familiar letter, such as we do not elsewhere possess, are no more than are perfectly natural, and only serve to enlarge for us the Apostle's vocabulary, instead of inducing doubt, where all else is so thoroughly characteristic of him.

6. The contents also of the Epistle seem to him objectionable. The incident on which it is founded, he says, of itself raises suspicion. He then takes to pieces the whole history of Onesimus's flight and conversion, and the feeling shewn to him by the Apostle, in a way which, as I observed before (ch. vi. § i. 2) respecting his argument against the Epistle to the Philippians, only finds a parallel in the pages of burlesque: so that, I am persuaded, if the section on the Epistle to Philemon had been first published separately and without the author's name, the world might well have supposed it written by some defender of the authenticity of the Epistle, as a caricature on Baur's general line of argument.

7. On both his grounds of objection—the close connexion of this with the other Epistles of the imprisonment, and its own internal evidence,—fortified as these are by the consensus of the ancient Church, we may venture to assume it as certain that this Epistle was written by St. Paul.

SECTION II.

THE PLACE, TIME, OCCASION, AND OBJECT OF WRITING.

1. The Epistle is connected by the closest links with that to the Colossians. It is borne by Onesimus, one of the persons mentioned as sent with that Epistle (Col. iv. 9). The persons sending salutation are the same, with the one exception of Jesus Justus. In Col. iv. 17, a message is sent to Archippus, who is one of those addressed in this Epistle. Both Epistles are sent from Paul and Timotheus; and in both the Apostle is a prisoner (Col. iv. 18; Philem. vv. 1, 9).

2. This being so, we are justified in assuming that it was written at the same place and time as the Epistles to the Colossians and Ephesians, viz. at Rome, and in the year 61 or 62.

3. Its occasion and object are plainly indicated in the Epistle itself. Onesimus, a native of Colossæ, the slave of Philemon, had absconded, after having, as it appears, defrauded his master (ver. 18). He fled to Rome, and there was converted to Christianity by St. Paul. Being persuaded by him to return to his master, he was furnished with this letter to recommend him, now no longer merely a servant, but a brother also, to a favourable reception by Philemon. This alone, and no didactic or general object, is discernible in the Epistle.

SECTION III.

TO WHAT PLACE ADDRESSED, &c.

1. From comparing Col. iv. 9, with ib. 17 and Philem. 2, we infer that Philemon was a resident at Colossæ. The impression on the reader from Philem. 1, 2, is that Apphia was his wife, and Archippus (a minister of the church there, Col. iv. 17), their son, or some near relative dwelling with them under the same roof. A letter on a matter so strictly domestic would hardly include strangers to the family in its address.

2. An hypothesis has been advanced, recently by Wieseler, that our present Epistle is alluded to in Col. iv. 16, as "*that from Laodicea,*" and that the message to Archippus in the next verse favours the view that he, and consequently Philemon, dwelt at Laodicea. And this is corroborated, by Archippus being called bishop of Laodicea in the Apostolic Constitutions (vii. 46).

3. The objection to this hypothesis is not so much from any evidently false assumption or inference in the chain of facts, all of which may have been as represented, but from the improbability, to my view, that by the latter limb of the parallelism—"*this Epistle,*" "*that from Laodicea,*"—can be meant a private letter, even though it may have regarded a member of the Colossian church. We seem to want some Epistle corresponding in weight with that to the Colossians, for such an order, in such a form, to receive its natural interpretation.

4. Of Onesimus we know nothing for certain, except from the notices here and in Col. iv. 9. Tradition reports variously respecting him. In the Apostolical Canons (73) he is said to have been emancipated by his master, and in the Apostolical Constitutions (vii. 46) to have been ordained by St. Paul himself bishop of Berœa in Macedonia, and to have suffered martyrdom in Rome, Nicephorus, H. E. iii. 11. In the Epistle of Ignatius to the Ephesians, he mentions an Onesimus as being their bishop. It is just possible that this may be our Onesimus. The earliest date which can be assigned to the martyrdom of Ignatius is A.D. 107, i. e. thirty-five years after the date of this Epistle. Supposing Onesimus to have been thirty at this time, he would then have been only sixty-five. And even setting Ignatius's death at the latest date, A.D. 116, we should still be far within the limits of possibility. It is at least singular that in ch. ii., immediately after naming Onesimus, Ignatius proceeds to play on his name as St. Paul does. (Compare Philem. ver. 20, and above, § i. 2.)

SECTION IV.

CHARACTER AND STYLE.

1. This Epistle is a remarkable illustration of St. Paul's tenderness and delicacy of character. Dr. Davidson well remarks, "Dignity, generosity, prudence, friendship, affection, politeness, skilful address, purity, are apparent. Hence it has been termed with great propriety, *the polite Epistle.* The delicacy, fine address, consummate courtesy, nice strokes of rhetoric, render the letter an unique specimen of the epistolary style." Introd. vol. iii. p. 160.

2. Doddridge (Expositor, introd. to Philem.) compares it to an Epistle of Pliny to Sabinianus, ix. 21, written as an acknowledgment on a similar occasion of the reception of a freedman by his master[4]: and justly gives the preference in delicacy and power to our Epistle. The comparison is an interesting one, for Pliny's letter is eminently beautiful, and in terseness, and completeness, not easy to surpass.

3. Luther's description of the Epistle is striking, and may well serve to close our notice of it, and this portion of our introduction to the Epistles:

"This Epistle sheweth a right noble lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleadeth his cause with his master; and so setteth himself, as if he were Onesimus, and had himself done wrong to Philemon. Yet all this doeth he not with power or force, as if he had right thereto; but he strippeth himself of his right, and thus enforceth Philemon to forego his right also. Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon: for Christ also stripped Himself of His right, and by love and humility enforced the Father to lay aside His wrath and power, and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause, and with all His heart layeth Himself out for us. For we are all His Onesimi, to my thinking."

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[4] The Epistle runs thus:

"C. Plinius to his Sabinianus, health.

"Thou hast done well that thou hast taken to thy house and heart thy freedman once dear to thee, now sent back by my letter. This will be a delight to thee: it is certainly to me. First, because I see that thou art one capable of being ruled in thine anger: then, that thou holdest me in such esteem, as either to obey my authority, or to grant my prayers. Therefore I both praise and thank thee: and at the same time admonish thee for the future, that when any of thine commits a fault thou wouldest be merciful, even though there be none to intercede. Farewell."

THE EPISTLES OF ST. PAUL.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

AUTHORIZED VERSION.	AUTHORIZED VERSION REVISED.
I. [1] *PAUL, a servant of Jesus Christ, called* to be	I. [1] PAUL, [a]a servant of Jesus Christ, [b]called to be an apostle, [c]set apart

a Acts ix. 15: xiii. 2, 9. Gal. i. 15.
b Acts ix. 15: xxii. 14: xxvi. 16. Heb. v. 4.
c Acts xiii. 2.

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. It has been remarked by Calvin, that this whole Epistle is exquisitely and skilfully arranged, so that its great argument seems to flow out of the natural and rational progress of its ordinary thought. Beginning with the proof of his Apostleship, St. Paul thence comes to the commendation of the Gospel: this in its turn brings on a disputation concerning faith; to which then, as if led to it by the context, he gives himself. And thus he enters on the grand subject of the whole Epistle, justification by faith, which employs him as far as the end of the fifth chapter. St. Paul in the addresses of his Epistles never uses the common Greek formula "*greeting*" (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (and in both those of Peter, and in the Apocalypse) this prayer is for "*grace and peace*," except in 1 and 2 Tim., where it is for "*grace, mercy, and peace*," as in 2 John. In Jude only we find "*mercy, peace, and love*."—The address here differs from those of most of Paul's Epistles, in having doctrinal *clauses* parenthetically inserted:—such are found also in the address of the Epistle to Titus, and (in much less degree) in that of the Epistle to the Galatians. These doctrinal clauses regard, 1. the *fore-announcement of the Gospel through the prophets:* 2. the *description and dignity of Him* who was the subject of that Gospel: 3. the *nature and aim of the apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministration. **1. a servant of Jesus Christ]** So also Phil. i. 1, and Tit. i. 1 ("*a servant of God, and an apostle of Jesus Christ*"),—but usually "*an apostle of Jesus Christ*" (or, "*of Christ Jesus*") (2 Cor., Eph., Col., 1 Tim., 2 Tim.): "*a* [*called*] *apostle of Jesus Christ*" (1 Cor.), —simply "*an apostle*" (Gal.),—"*a prisoner of Jesus Christ*" (Philem.). The expression "servant of God" is the especial Old Test. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. Servant must not be rendered "*slave*," nor merely "*pious worshipper:*" because the former excludes the element of freewill, while the latter does not express the entire dedication to Christ. **called to be an apostle]** In naming himself *a servant of Jesus Christ*, he bespeaks their attention as *a Christian speaking to Christians:* he now further specifies the *place which he held by the special calling of God;* called, and that to the very highest office, of an apostle; and even more—among the Apostles, not one by original selection, but one *specially called.* "The rest of the apostles were educated by long intercourse with Jesus, and were called first to follow Him and obey Him, then put forth as Apostles. Paul, beforetime a persecutor, was suddenly made an Apostle by special

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unto the gospel of God, [2] which
d ch. xvi. 26. he [d] promised before by his prophets
e Luke i. 32: ii. 4. Matt. i. 6, 16. in the holy scriptures, [3] [e] concerning
his Son, which was born of the
seed of David according to the flesh,
f Acts xiii. 33. [4] which was with power [f] declared
to be the Son of God, according to

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an apostle, separated unto the gospel of God, [2] (which he had promised afore by his prophets in the holy scriptures,) [3] concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; [4] and de-

calling. In like manner, the Jews were God's people by promise: the Greeks, by simple calling. Thus the *called apostle* had a similitude and relation to the *called saints.*" Bengel. **apostle** must not be taken here in the wider sense, of a *missionary,* as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title ("*whom he also named apostles,*" Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the separation ordered by the Holy Spirit, Acts xiii. 2, but *in virtue of his special call by the Lord in person;* compare the expression "*a chosen vessel*" ("*a vessel of choice*"), Acts ix. 15, with "*Have not I chosen you twelve?*" John vi. 70; also compare John xiii. 18; xv. 16; Acts i. 2. "I cannot agree," says Calvin, "with those who refer this word—called—to Paul's personal eternal election of God." **separated]** not as in Acts xiii. 2 merely, though that was a particular application of the general truth:—but (as in Gal. i. 15) "*God, who separated me from my mother's womb.*" "The same idea of *separation* is at the root of the word *Pharisee:* but here Paul signifies that he was separated by God, not only from among men, from among Jews, from among the disciples, but even from among teachers themselves." Bengel. **unto]** **i. e. for the purpose of announcing.** **the gospel of God]** **i. e. the good tidings sent by** (not concerning) **God.** The genitive is not, as in "*the Gospel of the kingdom,*" Matt. iv. 23, Mark i. 14, one of apposition, but of *possession* or origin; **God's Gospel.** And so, whenever the expression '*the Gospel of Christ*' occurs, it is not 'the Gospel *about* Christ,' but *Christ's Gospel;* that Gospel which flows out of His grace, and is His gift to men.—Thus in the very beginning of the Epistle, these two short words announce that the Gospel is *of God,*—in other words, that *salvation is of grace only.* **2.]** This *good tidings* is no new invention, no after-thought,—but was *long ago announced* in what God's prophets wrote concerning His Son:—and announced by way of *promise,* so that God stood pledged to its realization. "Since the charge of bringing in novelties was brought against the Gospel, he shews that it was older than the Greeks, and long ago shadowed out in the prophets." Chrysostom. **3. concerning his Son]** belongs to "*which he had promised afore,*" above,—**which he promised beforehand, &c., concerning His Son, i. e.** 'which (good tidings) He promised beforehand, &c., *and indicated that it should be* concerning His Son.' This is more natural than (as is done in the A. V.) to bind these words to "*the Gospel of God,*" which went before. Either meaning will suit ver. 9 equally well.—Christ, the Son of God, is the *great subject* of the good news. **which was born]** or, **became:** not, as in A. V., "*was made.*" There is nothing in the word indicating *creation,* however true that may have been: see John i. 14. **according to the flesh]** On the side of His humanity, our Lord **became, was born;** *that* nature of His begins only then, when He was "*made* (*born*) *of a woman,*" Gal. iv. 4. **flesh** is here used exactly as in John i. 14, "*the word became flesh,*" to signify *that whole nature, body, and soul,* of which the outward visible tabernacle of the FLESH is the concrete representation to our senses.—The words **of the seed of David** cast a hint back at the *promise* just spoken of. At the same time, in so solemn an enunciation of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king. **4.]** The simple antithesis would have been, *which was born . . . according to the flesh, but was the Son of God according to the Spirit,* see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of

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clared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: [5] *by whom we have*	the Spirit of holiness, by the resurrection of the dead, even Jesus Christ our Lord; [5] through whom we [g] received grace and apostleship, unto

[g] 1 Cor. xv. 10. Eph. iii. 8.

Christ, keeping His Son as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts,*—the announcements of prophecy,—the history of the Lord's Humanity, does not deal with the *essential subsistent Godhead of Christ,* but with *that manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying *the Spirit* into the **Spirit of holiness,** he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine,* and *partaking of the Godhead:* see below. **with power]** This qualifying clause belongs to **declared,**—not to the words *"the Son of God,"*—nor again is it a parallel clause to *"according to the Spirit of holiness,"* to "by the resurrection," &c. (as St. Chrysostom, who interprets it "by means of the miracles which He did"), **manifested with power (to be) the Son of God.** The rendering then is, **which was with power declared to be the Son of God.** **declared]** before men. It is not the objective *appointment* of Christ as the Son of God, that is spoken of, but the subjective manifestation in men's minds that He is so: not of Christ's *being* what He is, but of the *proof* of that fact by His Resurrection. **according to the Spirit of holiness]** The Spirit of holiness is not equivalent to "the Holy Spirit:" this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity,* whereas it is *the Spirit of Christ Himself,* in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, **of holiness,** to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the terms, *according to the flesh* and *according to the Spirit,* the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret: "through the might wrought in Him by means of the Holy Spirit,"—Chrysostom: "from the Spirit, by whom He gave sanctification," &c. Calvin and Olshausen also seem to wish to include the notion of *sanctifying* in the term **holiness,** which, however true, is more than strictly belongs to the words. **by]** as indicating the source, *out of* which the demonstration proceeds. **the resurrection of the dead]** not, "the resurrection *from* the dead,"—which, besides that it is not the rendering of the words of the original, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving ("*I* am *the Resurrection,*" John xi. 25) *the* (*whole*) *Resurrection of the dead.* So that we must not render as A. V. *"the resurrection from the dead,"* but **the resurrection of the dead,** regarded as accomplished in that of Christ. It was the full accomplishment of *this,* which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff. **even Jesus Christ our Lord]** This is the place of these words in the original, and to this place they ought to be kept. For the Apostle having given this description of the Person and dignity of the Son of God, very Man and very God, now identifies this divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office.

5. through whom] As in Gal. i. 1; 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship. **we received]** not *'all Christians,'*—but **we,** the Apostle himself as he not unfrequently speaks. No others need be here included in the word. *Those to whom he is writing* cannot be thus included, for they are specially contrasted with the subject of the verb **received** by the following verse. Nor can this verb **received** (not, as A. V., *"have received"*) refer to any *general* bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. **grace]** It is hardly to be understood, as Augustine explains, that "the Apostle has *grace* in common with all the faithful, but *Apostleship* not in

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obedience of faith among all the nations, for his name's sake: [6] among whom ye also are [h] called of Jesus Christ: [7] to all that be in Rome, [i] beloved of God, called to be saints: [k] Grace be unto you and peace from God our Father, and the Lord Jesus Christ. [8] First, [l] I thank my God through Jesus Christ for you all,

h 2 Tim. i. 9. Rev. xvii. 14.

i Col. iii. 12.

k Compare the openings of all St. Paul's Epistles, and of 1 Pet. and Jude.

l 1 Cor. i. 4, and openings of other Epistles.

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received grace and apostleship, for obedience to the faith among all nations, for his name: [6] *among whom are ye also the called of Jesus Christ:* [7] *to all that be in Rome, beloved of God, called* to be *saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.* [8] *First, I thank my God*

common with all:" for he is surely speaking of *that peculiar grace,* by which he wrought in his apostleship more than they all. **apostleship]** 'the office of an Apostle:' not any *mission,* or *power of sending ministers,* resident in the *whole church,* which would be contrary to the usage of the word. The *existence* of such a power is not hereby denied, but *this place* refers *solely to the office of Paul* as an Apostle. It was the general bestowal of *grace,* which was the condition of and introduced the special bestowal (and, as so often, coupling a specific portion to a whole) of *apostleship:* compare 1 Cor. xv. 10. **unto]** i. e. **with a view to,**—'in order to bring about.' **obedience of faith]** Such is the literal rendering of the words; and this ought to be kept in the translation. They may mean either, *obedience which is the result of faith,* or, *obedience, the object of which is the faith; obedience,* in fact, *to the faith,* as in Acts vi. 7, "*a great multitude of the priests were obedient unto the faith.*" Understood either way, these words form an introduction to the great subject of the Epistle. **in order to bring about obedience of faith among all (the) nations** (or, **all the Gentiles:** the word rendered *Gentiles* being always the same as that meaning *nations*). The *Jews* do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as *the Apostle of the Gentiles,* and he here magnifies the great office entrusted to him. **for his name's sake]** i. e. **on behalf of his name;** 'for His glory.' "In the *name of Christ* is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named." Jowett. The words are best taken as belonging to the whole verse: as declaring the purpose for which the grace and apostleship had been received. **6. among whom]** The whole should be taken together: **among whom ye also are called of Jesus Christ;** otherwise, with a comma at **also,** the assertion, '*among whom are ye also,*' is flat and unmeaning. Some would take **of Jesus Christ** as a genitive of *possession,* because the call of believers is generally referred to the FATHER; but sometimes the SON is said to call likewise, see John v. 25; 1 Tim. i. 12;—and with **beloved of God** following so close upon it, the expression can I think hardly be taken otherwise than as **called by Jesus Christ.**

7.] This verse follows, in the sense, close on ver. 1. **beloved of God, called to be saints]** Both these clauses refer to *all the Christians addressed:* not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ. **from God our Father, and the Lord Jesus Christ]** God is the *Giver* of grace and peace,—Christ the *Imparter.*

8—17.] OPENING OF THE EPISTLE. *His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is* THE POWER OF GOD TO ALL WHO BELIEVE. *This leads to the announcement* (*in a citation from the Scripture*) *of one great subject of the Epistle,—viz.:* JUSTIFICATION BY FAITH. **8.]** This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of St. Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: 2 Cor. may seem to be such, but in ch. i. 3—22 we have an equivalent: see especially, vv. 6, 7.

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through Jesus Christ for you all, that your faith is spoken of throughout the whole world. [9] *For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of*

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that [m] your faith is published throughout the whole world. [9] For [n] God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers [10] making re-

[m] see ch. xvi. 19.

[n] ch. ix. 1. 2 Cor. xi. 31. Gal. i. 20. Phil. i. 8.

11, 14. It is literally, First indeed . . . and the sentence answering to this is found at ver. 13, 'Ye indeed are prospering in the faith: but I still am anxious *further* to advance that fruitfulness.' **my God**] "See with what skill in the arrangement of terms he gives thanks. For he does not say, '*to God*,' but **to my God**: which also the prophets do, appropriating to themselves that which is common to all. And what wonder, if they do? For we see God continually Himself doing the same in speaking of His servants, calling Himself, with a like appropriation, the God of Abraham, and Isaac, and Jacob." Chrysostom. **through Jesus Christ**] "He offers his sacrifice of thanksgiving as through the Great High Priest: for he who would offer a sacrifice must know that it must be offered through the hands of the High Priest." Origen. So also Calvin, "We have here an example, how thanks are to be offered through Christ, according to the apostolic precept, Heb. xiii. 15." Olshausen says, "This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men's hearts are thanksgivings and prayer acceptable to God." But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, *was due to and rested on* the Lord Jesus Christ: see ch. vii. 25, and the rendering there. **your faith**] "In congratulations of this kind Paul sometimes describes the whole Christian character, Col. i. 3 ff., or some portion of it, 1 Cor. i. 5. And thus here he celebrates their *faith*, agreeably to his design, verses 12, 17." Bengel. **published**] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii. 22, to Paul himself. This *praise* was in the *Christian churches*, and brought by *Christian brethren*. **throughout the whole world**] A popular hyperbole, common every where, and especially when speaking of general diffusion through the Roman empire, the 'orbis terrarum.' The praise would be heard in every city where there was a Christian church,—intercourse with the metropolis of the world being common to all.

9.] "A pious asseveration, concerning a thing necessary to be stated, and unknown to men, especially to those who were unknown to the writer, and remote from him." Bengel. There could be no other witness to his practice in his secret prayers, but God: and as the assertion of a habit of incessantly praying for the Roman Christians, whom he had never seen, might seem to savour of an exaggerated expression of affection, he solemnly appeals to this only possible testimony. To the Eph., Phil. (see however Phil. i. 8), Col., Thess., he gives the same assurance, but without the asseveration. The thus calling God to witness is no uncommon practice with St. Paul: see references. **whom I serve in my spirit**] The *serving God in his spirit* was a guarantee that his profession was sincere, and that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit. See also Phil. iii. 3, and John iv. 24. "The Apostle means that he is an intelligent true priest of his God, not in the temple, but in his spirit,—not at the altar, but in the gospel of His Son." Umbreit. **in the gospel**] "The addition of these words shews the *kind* of his service." Chrysostom. His peculiar method of service was concerned with the gospel of the Son of God. "Some take this addition, as if Paul wished to commend his service of God on account of its agreement with the commands of the Gospel, seeing that a service of God in the spirit is prescribed to us in the Gospel. But the other interpretation is far more agreeable to the sense, viz. that he renders his service to God in the preaching of the Gospel." Calvin. See the use of the word "*Gospel*," Phil. iv. 15. **how unceasingly**] The words thus rendered may also mean, "*that* **without ceasing**." The rendering in the text seems the better of the two. The whole phrase is a favourite one with

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o ch. xv. 23, 32. 1 Thess. iii. 10. James iv. 15. quest, [o] if by any means now at
length I shall have a way opened
by the will of God to come unto
p Acts xix. 6. you. [11] [p] For I long to see you,
that I may impart unto you some
q Eph. iv. 12. spiritual gift, [q] to the end that ye
may be established; [12] that is, that I
r 1 Thess. iii. 7, 8. with you may be [r] comforted among
you, each by the faith which is in
the other, both yours and mine.
[13] But I would not have you ignorant,
brethren, that oftentimes I

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you always in my prayers; [10] making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. [11] For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; [12] that is, that I may be comforted together with you by the mutual faith both of you and me. [13] Now I would not have you ignorant, bre-

our Apostle: see references. **my prayers** must be understood of his *ordinary stated* prayers, just in our sense of the expression: "as often as he professedly and statedly prayed to God, he remembered them among others." Calvin.

10. if by any means] It is not said what was the substance of his prayer; only what was its aim and contemplated result. So in Simon's entreaty, Acts viii. 24, "*Pray ye to the Lord for me,* [in order] *that none of these things which ye have spoken come upon me,*" where the latter clause represents not the *contents* of the prayer, but the *end aimed at* by it. **now at length]** i. e. before long:—literally, '*at last, some day or other.*' **shall have a way opened]** **Shall be allowed, prospered.** The rendering of the A. V., '*I might have a prosperous journey,*' is incorrect. **by,** i. e. in the course of, **the will of God.** **11. that I may impart unto you some spiritual gift]** That the *gift* here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in ch. v. 15, 16; vi. 23. And even if the word barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a *supernatural endowment of the Spirit,* yet the epithet *spiritual,* and the object of imparting this gift, *confirmation in the faith,* would here preclude that meaning. Besides, St. Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was the comfort (mutual confirmation in the faith) spoken of below. **spiritual**:—springing from the Spirit of God, and imparted to the spirit of man. **to the end that ye may be established]** Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say '*to the end that I may establish you,*' for this belongs to God; see ch. xvi. 25. He is only the instrument: hence the passive." Philippi.

12.] "Then since this saying seemed to assume too much to himself, see how he tempers it by what he puts after it. That they might not say, What? are we unsteady and wavering, and want thy tongue in order that we may stand firmly? he anticipates this objection, and precludes such an answer by saying (as in ver. 12). It is as if he had said, Do not suppose that I said it, finding fault with you: it was not with this view that I spoke the words; but this is what I wished to say: Ye are undergoing many trials in being harassed by your persecutors: I therefore desired to see you that I may comfort you,—or rather not that I only may comfort you, but may myself also receive comfort from you." Chrysostom. See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15. The A. V. has, *by the mutual faith both of you and me.* This is hardly the proper use of the word *mutual,* which should mean, *faith which each has in the other;* whereas the comfort here is to spring from the faith which each sees in the other. The rendering in the text is therefore to be preferred. **Faith** is used in the most general sense —*faith* as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them.

13. I would not have you ignorant]

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thren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. [14] *I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.* [15] *So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.* [16] *For I am not ashamed of the gospel of Christ: for it is the power*

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purposed to come unto you, [s] (but was hindered hitherto,) that I might have some [t] fruit in you too, even as also in the rest of the Gentiles. [14] I am [u] debtor both to Greeks and to Barbarians; both to wise and to foolish. [15] So, as much as in me lieth, I am ready to preach the gospel to you also that are in Rome. [16] For I am [v] not ashamed of the gospel †: for it is the power of God unto salvation to every one that be-

[s] ch. xv. 19, 22. 1 Thess. ii. 18.

[t] Phil. iv. 17.

[u] 1 Cor. ix. 16, 17. 2 Cor. xi. 28.

[v] Ps. xl. 10. 2 Tim. i. 8. 1 Cor. i. 18: xv. 2.

† of Christ *is omitted by all our earliest authorities.*

A Pauline formula: see references. The words **but was hindered hitherto** are best as a parenthesis. The *reason of the hindrance* is given in ch. xv. 20—22: it was, *his scrupulous care to preach the gospel where it had not been preached before, rather than on the foundation of others.* **some fruit]** The meaning is not here 'wages,' or 'result of my apostolic labour,' for such is not the ordinary meaning of the word in the New Test., but *fruit borne by you* who have been planted to bring forth fruit to God. This fruit I should then gather and present to God; compare the figure in ch. xv. 16: see also Phil. i. 22 and note. **14.]** The connexion seems to be this: He wishes to have some fruit, some produce of expended labour, among the Romans as among the rest of the Gentiles. Till this was the case, he himself was a *debtor* to every such people: which situation of *debtor* he wished to change, by paying the debt and conferring a benefit, into that of one having money out at interest there, and yielding a *fruit.* The debt which he owed to all nations was (ver. 15) the obligation laid on him to preach the gospel to them: see 1 Cor. ix. 16. **Greeks — Barbarians — wise — unwise]** These words must not be pressed as applying to any particular churches, or as if any one of them designated the Romans themselves,—or even as if **wise** belonged to **Greeks** and **unwise** to **Barbarians.** They are used, apparently, merely as comprehending *all Gentiles,* whether considered in regard of race or of intellect; and are placed here certainly not without a prospective reference to the universality of guilt, and need of the gospel, which he is presently about to prove existed in the Gentile world.—Notice that he does not call himself a debtor to the *Jews*—for they can hardly be included under the designation Barbarians (see Col. iii. 11). Though he had earnest desires for them (ch. ix. 1—3; x. 1), and every where preached to them first, this was not his peculiar *debt,* or bounden duty: see Gal. ii. 7, where he describes himself as "*entrusted, put in charge, with the gospel of the uncircumcision, as Peter with that of the circumcision.*" **15. So . . .]** Having spoken of the whole obligation resting upon him, he now infers, from that, his readiness to fulfil one principal part of it, 'I am ready to preach the Gospel, as to all Gentiles, *so* to you, who hold no mean place among them.' **16.]** The words, **For I am not ashamed,** &c., seem to be suggested by the *position of the Romans in the world.* 'Yea, to you at Rome also: for, though your city is mistress of the world, though your emperors are worshipped as present deities, though you are elated by your pomps and luxuries and victories, yet I am not ashamed of the apparently mean origin of the gospel which I am to preach; for (and here is the transition to his great theme) it is,' &c. **for it is the power of God]** The gospel, which is the greatest example of the Power of God, he strikingly calls *that Power itself.* So in 1 Cor. i. 24 he calls Christ, *the Power of God.* But not only is the gospel the great example of divine Power; it is the *field of agency* of the power of God, working in it, and interpenetrating it throughout. In barely saying here that it is **the power** of God, the Apostle intends to convey (as also in 1 Cor. i. 24) a *superlative* sense; the *highest and holiest vehicle* of the divine Power, the power *by excellence.* "It is

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lieveth; to the Jew first, and also to the Greek. [17] For the [w] righteousness of God is therein revealed from	*of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* [17] *For therein*

w ch. iii. 21. Jer. xxiii. 6. 1 Cor. i. 30.

weighty for the difference between the Gospel and the Law, that the Law is never called *God's power*, but *light*, or *teaching*, in which a man must walk, Ps. xxxvi. 10; cxix. 105; Prov. vi. 23; Isa. ii. 5." Umbreit. And the *direction in which* this power acts in the gospel is **unto** or **towards salvation**—it is a *healing, saving power:* for as Chrysostom reminds us, there is a power of God *unto punishment*, and *unto destruction*, see Matt. x. 28.—But *to whom* is this gospel the power of God to save? **To every one that believeth.** The *universality* implied in **every one**, the *condition* necessitated in the qualification added, **that believeth**, and the **power of God** acting **unto salvation**, are the great subjects treated of in the former part of this Epistle. *All* are proved to be *under sin*, and so *needing God's righteousness* (ch. i. 18—iii. 20), and the *entrance* into this righteousness is shewn to be *by faith* (ch. iii. 21—v. 11). Then the *power of God* in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: **the Gospel, the power of God unto salvation unto every one that believeth.** This expresses it better than merely *'justification by faith,'* which is in fact only a subordinate part of the great theme,—only *the condition necessitated by man's sinfulness for his entering the state of salvation:* whereas the argument extends *beyond this*, to the *death unto sin* and *life unto God* and *carrying forward of the sanctifying work of the Spirit*, from its first fruits even to its completion. **to the Jew first, and also to the Greek]** This is the *Jewish* expression for all mankind, as "*Greeks and Barbarians*," ver. 14, is the *Greek* one. The term **Greek** here includes *all Gentiles*. The priority here mentioned is not in order of time, but is **principally** (comp. ch. ii. 9) spoken of *national precedence*, in the sense in which the Jews were to our Lord "*his own*," John i. 11. Salvation was "*from the Jews*," John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any *preference* under the gospel; only he *inherits* and has a *precedence*. **17.]** An explanation, *how* the gospel is the *power of God to salvation*, and how it is so *to the believer:*—because in it **God's righteousness** (not His *attribute* of righteousness,—'the righteousness of God,' but righteousness *flowing from, and acceptable to Him*) is unfolded, and the more, the more we believe. I subjoin De Wette's note on the words. "The Greek and Hebrew words rendered *'righteousness,'* are taken sometimes for 'virtue' and 'piety,' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: '*righteousness*' is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of '*Imputation*' (ch. iv. 5). It may certainly be imagined, that a man *might obtain* justification by *fulfilling the law:* in that case his righteousness is '*righteousness of his own*' (ch. x. 3), a *righteousness springing from the law* (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own,' which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only *have* not fulfilled the law (ch. iii. 9—19), but *could* not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God *declares him righteous*, assumes him to be righteous, *justifies* him (iii. 24; Gal. iii. 8):—to *justify* is not only negative, '*to acquit*,' but also positive, '*to declare righteous;*' but never 'to *make* righteous' by transformation, or imparting of moral strength by which moral perfection may be attained. *Justification* must be taken as the old protestant dogmatists rightly took it, in a *forensic* or *imputative* sense. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of *His justification* is '*righteousness by faith*,' and as He imparts it freely, it is '*the righteousness of God*,' or *from God* (so it ought to be), Phil. iii. 9. '*The righteousness of God*' is ordinarily taken for *that which is righteousness with God in God's sight;* compare

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is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. [18] *For*	faith unto faith: even as it is written, [x] But † the righteous shall live by faith. [18] For the wrath of God

x Hab. ii. 4. Heb x. 38.
† Or, *the righteous by faith shall live.*

ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21. This justification is certainly an *objective* act of God: but it must also be *subjectively* apprehended (i. e. within him who is the subject of it), as its *condition* is subjective, i. e. dependent on such inner reception by its subject. It is *the acquittal from guilt, and cheerfulness of conscience, attained through faith in God's grace in Christ,*—the very frame of mind which would be proper to a perfectly righteous man—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation are erroneous." To say, with Jowett, that all attempts to define *the righteousness of God* are "the afterthoughts of theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle's argument and our own faith. **is revealed**] The verb in the original is generally used of *making known* a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the gospel. **from faith**] "from points to the condition, or the subjective ground. Faith is in the sense of *trust,* and that (1) *a trustful assumption of a truth* in reference to knowledge,—which is equivalent to *conviction:* (2) *a trustful surrender of the soul,* as regards the *feeling.* Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquillizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is *humility,* consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette. **unto faith**] i. e. *to him that believes.* This seems the most probable interpretation, making *faith* almost equivalent to *the person possessing faith,* see ch. iii. 22: but not entirely,—it is still the *aspect,* the *phase,* of the man, which is receptive of the righteousness of God, and to this it is revealed. The other principal interpretation—'*proceeding from faith, and leading to a higher degree of faith*'—does not seem so suitable or forcible. **even as it is written**] He shews that *righteousness by faith* is *no new idea,* but found in the prophets. The words are cited again in Gal. iii. 11; Heb. x. 38: in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, *all faith is one,* in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. There are two ways of arranging them: *the righteous shall live by faith,* and *the righteous by faith, he who is righteous by faith, shall live.* But in fact they amount to the same: if the former, which is more agreeable to the Heb., be taken, **shall live** must mean, 'shall live *on, endure in his* righteousness, *by means of faith,*' which would assert that it was a righteousness of faith, as strongly as does the latter. Delitzsch says, "The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the New Test."

Chap. I. 18—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein,—*inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are* GUILTY *before God, as holding back the truth in unrighteousness,* ch. i. 18—iii. 20. *And* FIRST, ch. i. 18—32, OF THE GENTILES.

18.] He first states the general fact, of *all mankind;* but immediately passes off to the consideration of the *majority* of mankind, the Gentiles; reserving the Jews for exceptional consideration afterwards. **the wrath of God is**

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is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; [19] [y] because that which is known of God is manifest

y Acts xiv. 14: xvii. 24.

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the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; [19] *because that which may be known of*

revealed] The statement of ver. 17 was, that the RIGHTEOUSNESS *of* GOD is revealed. The necessary condition of this revelation is, *the* DESTRUCTION *of the righteousness of* MAN by the revelation of God's anger against sin. **is revealed,** not *in the Gospel:* not *in men's consciences:* not *in the miserable state of the then world:* but (as implied indeed by the adjunct **from heaven,**—that it is a *providential, universally-to-be-seen* revelation) in the PUNISHMENTS which, ver. 24, God, has made to follow upon sin, see also ch. ii. 2. So that **revealed** is said of an *objective reality here,* not of an evangelic internal and subjective unfolding. **the wrath of God** is put, but with the deepest truth, for *the righteousness of God in punishment* (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, of *Love.* **ungodliness**] (i. e. godlessness, living without God),—and **unrighteousness** (i. e. iniquity, injustice of thought and conduct). Neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that *ungodliness* is more the *fountain* (but at the same time partially the result) of *unrighteousness,*—which *unrighteousness* is more the *result* (but at the same time partially the fountain) of *ungodliness.* **Unrighteousness** is the *state* of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds. We may notice by the way, that the word *ungodliness* forms an interesting link to the Pastoral Epistles, where it, and its opposite, *godliness,* are the ordinary terms for an unholy and a holy life. **of men, who hold down** (or **hold back**) **the truth in unrighteousness**] who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this *truth* in their lives, in the love and practice of sin. That this is the meaning here is plain: see the discussion in my Greek Testament. This meaning, '*keeping back,*' '*hindering the development of,*' admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this *truth* they *held down,* or *back,* in unrighteousness, i. e. *crushed, quenched,* in (as the element, conditional medium) their state and practice of unrighteousness. It is plain that to take **in unrighteousness** for *unrighteously,* is to miss the force of the expression altogether—the pregnant '*in and by*' implying that it is their unrighteousness,—the very absence of *righteousness* for which the argument contends,—which is the *state wherein,* and the *instrument whereby* they hold back the truth lit up in their consciences. **19.**] **because** may either give the reason why *the anger of God is revealed,* and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28: or may explain the phænomena of these men holding back the truth in unrighteousness: which latter seems most probable: the words understood being, '(this charge I bring against them,) because.' For he proves, first (ver. 20) that they *had* the *truth;* then (vv. 21 ff.) that they *held it back.* **that which is known,** the objective knowledge patent and recognized in Creation:—not, as A. V., inconsistently with the meaning of the word in the original, '*that which may be known,*' which would assert what, as simple matter of fact, was not the case, that *all which could be known of God* was manifest in them. He speaks *now* not of what they *might have known* of God, but of what they *did know.* Thus the expression will mean, *that universal objective knowledge of God as the Creator,* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity. **is manifest in them,** i. e. *in their hearts:* not, *to them,*—nor, *among them,* for if it had been a thing acknowledged *among them,* it would not have been *held*

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God is manifest in them; for God hath shewed it *unto them.* [20] *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,* even *his eternal power and Godhead; so that they are without excuse:* [21] *because that, when they knew God, they glorified* him *not as God, neither were thankful; but became vain in their imaginations, and their foolish*

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in them; for God manifested it unto them: [20] [z] for from the creation of the world his invisible things, even his eternal power and divinity, are plainly seen, being perceived by means of the things that are made: so that they are without excuse: [21] [a] because though they knew God, they glorified him not as God, neither gave thanks; but were brought to vanity in their reasonings, and their heart being without understanding

[z] Ps. xix. 1: cxlviii. 3.

[a] Deut. xxviii. 28, 29. 2 Kings xvii. 15.

back. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phænomena of nature. **for God manifested it unto them]** gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world, as to leave impressed on it this testimony to Himself.—Notice, and keep to, the *historic tense:* not, as A. V., '*hath* manifested it,' but **manifested it,** viz. at the Creation. This is important for the right understanding of the words "*from the creation of the world,*" ver. 20. **20.] For** (justifying the clause preceding) **his invisible attributes from the time of the creation,** when the manifestation was made by God, *are perceived.* **being understood** (apprehended by the mind) **by means of His works** (of creation and sustenance,—not here of moral government). The rendering of the A. V., '*being understood by the things that are made,*' is ambiguous, being capable of conveying the sense that the things which are made, understand them. **his eternal power]** To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator. **and divinity]** not *Godhead:* the fact that the Creator is *divine;*—is of a *different nature* from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call *divine.* **so that they are without excuse]** The words may be also, and more literally, rendered, **that they may be without excuse.** But, however true it is, that in the doings of the Allwise, *all results are purposed,*—the sense '*in order that they might be inexcusable,*' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present *God's sovereignty in dealing with man,* but *man's inexcusableness in holding back the truth by unrighteousness.* Chrysostom says, "God has not done this for this express purpose, even though it has so turned out. For He did not put this knowledge of Himself forth in order to deprive them of all excuse, but in order that they might know Him: they, by forgetting Him, deprived themselves of all excuse." **21. because]** This assigns the reason why they were without excuse. **though they knew God]** i. e. '*with the knowledge of Him above stated.*' This testifies plainly that matter of *fact,* and not of *possibility,* has been the subject of the foregoing verses. From this point, we take up what they MIGHT HAVE DONE, *but* DID NOT. They glorified Him not AS GOD, i. e. they did not by worship recognize Him as the great Creator of all, distinct from and infinitely superior to all His works. Bengel well divides *glorifying* and *giving of thanks.* "We are bound to give God thanks for benefits, but to glorify Him for His own divine attributes." They *did neither:* in their *religion,* they deposed God from His place as Creator,—in their *lives,* they were ungrateful by the abuse of His gifts. **their reasonings]** not, as A. V., '*imaginations,*' which the word never signifies. It is used generally in N. T. in a *bad* sense: **they became vain** (idle, foolish) **in their speculations. their heart]** the whole inner man,—the seat of knowledge and feeling,—**being without understanding** (especially in not retaining God in its knowledge) **became dark** (lost the little light it

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b 1 Cor. iii. 18. Jer. viii. 9. was darkened. [22] [b] Professing themselves to be wise, they were made
c Exod. xx. 4, 5. Deut. iv. 16, 18. fools, [23] and [c] changed the glory of the uncorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things. [24] Wherefore
d Ps. lxxxi. 12. Eph. iv. 18, 19. Acts xiv. 16. 2 Thess. ii. 11. God also [d] gave them up in the desires of their hearts to uncleanness, to dishonour their bodies among themselves: [25] inasmuch as they
e Isa. xliv. 20. Jer. x. 14. changed the truth of God for [e] a lie, and worshipped and served the

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heart was darkened. [22] *Professing themselves to be wise, they became fools,* [23] *and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.* [24] *Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:* [25] *who changed the truth of God into a lie, and worshipped and served*

had, and wandered blindly into the mazes of folly). **22. while they professed themselves wise—professing themselves to be wise**] The words relate perhaps not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general, see 1 Cor. i. 22, of which assumption their philosophers were indeed eminent, but not the only examples. **23. changed, &c.**] Quoted from Ps. cvi. 20,—only '*their* glory,' of the Psalm, is changed to '*God's* glory,'—viz. His Power and Majesty visible in the Creation. **for** is literally **in**, and represents the conditional element in which the change subsisted. **uncorruptible and corruptible** shew by contrast the folly of such a substitution: He who made and upholds all things must be *uncorruptible,* and *no corruptible thing can express His likeness.* **an image of**] literally, **the similitude of the form,**—not of any one particular man, but *of man* (examples being abundant), to which they degraded God,—and so of the other creatures. Deities of the *human* form prevailed in Greece—those of the *bestial* in Egypt. Both methods of worship were practised in Rome. 24—32.] *Immorality, and indeed bestiality, were the sequel of idolatry.* **24.**] The **also** may import, *As they advanced in departure from God, so God also on His part gave them up,* &c.;—*His* dealings with *them* had a progression likewise. **gave them up**] not merely permissive, but judicial: **God delivered them over.** As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and hurries them on to more fearful degrees of depravity. **in the desires, or lusts**] not *by* nor *through* the lusts (as Erasmus and A. V.);—the lusts of the heart were the *field of action,* the department of their being, *in which* this dishonour took place. **uncleanness**] more than mere profligacy in the satisfaction of natural lust; and see ver. 26, where a similar term, to **dishonour,** is used in the original:—**bestiality, impurity** in the *physical,* not only in the social and religious sense. **to dishonour**] The infinitive mood may imply either (1) the *purpose* of God's delivering them over to impurity, '*that their bodies should be dishonoured,*' or (2) the result of that delivering over, '*so that their bodies were dishonoured,*' or (3) the nature of the impurity, as below, in ver. 26,—'*impurity, which consisted in their bodies being dishonoured.*' The second of these seems most accordant with the usage of the Apostle and with the argument. The clause may be, and with more probability, rendered, **so that their bodies were dishonoured among them. 25.**] This verse casts light on the *holding back* (or *down*) *the truth in unrighteousness* of ver. 18. The *truth of God* (the true notion of Him as the Creator) which they professed, they changed into *a lie* (the word '*lie*' is used of *idols,* Jer. xvi. 19), thus counteracting its legitimate agency, and depriving it of all power for good. The word rendered **worshipped** is used of the honour of *respect* and *observance* and *reverence,*—that rendered **served,** of *formal worship with sacrifice and offering.* **the creature**] the *thing made,* a general

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the creature more than the Creator, who is blessed for ever. Amen. [26] *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature;* [27] *and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.* [28] *And even as they did not like to retain God in* their *knowledge, God*

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creature rather than the Creator, who is blessed for ever. Amen. [26] [f] For this cause God gave them up unto shameful passions: for even their women changed the natural use into that which is against nature: [27] and in like manner the men also, leaving the natural use of the woman, burned in their lust one toward another; men with men working unseemliness, and receiving in themselves the recompence of their error which was meet. [28] And even as they did not choose to retain God in their knowledge, God gave them up

[f] Lev. xviii. 22, 23. Eph. v. 12. Jude 10.

term for all objects of idolatrous worship. **rather than]** or **beyond,** which would amount to the exclusion of the Creator; not, as A. V., *more than,* which would only imply that they gave to the one a *greater amount* of service than to the other.—The doxology expresses the horror of the Apostle at this dishonour, and puts their sin in a more striking light. **26.]** literally, **passions of dishonour:** see above, ver. 24, stronger than **shameful passions,** as setting forth the condition to which the passions belonged. Contrast 1 Thess. iv. 4, "*to possess himself of his own vessel in honour.*" **27.]** **in themselves, their own persons,** viz. by their degradation even below the beasts. **the recompence]** The Apostle treats this degradation into which they fell, as a *consequence of,* a *retribution for,* their departure from God into idolatry,—with which *in fact* it was closely connected. *This shame,* and not its *consequences,* which are not *here* treated of, is the recompence of their error, their aberration from the knowledge of God, which they received. This is further shewn by the verb **which was meet,** in the past tense. If there had been no hell, nor any punishment threatened, this alone was worse than any punishment. And if *even in this* they found pleasure, why this very pleasure was an accession of punishment. **28.]** There is, in the original, a play on words in this place, which can hardly be expressed in any other language. **Because they reprobated the knowledge of God, God gave them over to a reprobate mind,** is indeed a very inadequate, but as far as the *form* of the two words is concerned, an *accurate* representation of it. Mr. Conybeare gives it,—"As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind." **reprobate** means *rejected by God.* God withdrew from them His preventing grace, and left them to the evil which they had chosen. God did *not* give them up to a mind which had *lost the faculty of discerning,* but to a mind judicially abandoned to that depravity which, being well able to exercise the faculty of discernment required, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the seeing and approving better things, which makes the *following worse things* so peculiarly criminal. **they did not choose to retain]** equivalent to *they chose not to retain:* the latter would express more a *deliberate act of the judgment* ending in rejection of God, whereas the text charges them with *not having exercised* that judgment which would, if exercised, have led to the retention of God in their knowledge. **to retain God in their knowledge]** So Job xxi. 14,—"they say to God, Depart from us: for we desire not the knowledge of thy ways," and xxii. 15—17.

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to a reprobate mind, to do the things which are not [g] fit to be done; [29] being filled with all unrighteousness †, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, [30] slanderers, hated of God, insolent, proud, boasters, devisers of evil things, disobedient to parents, [31] without understanding, covenant breakers, without natural affection †,

[g] Eph. v. 4.

† fornication *is omitted by all our earliest MSS.*

† implacable *is omitted by most of our earliest MSS.*

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gave them over to a reprobate mind, to do those things which are not convenient; [29] *being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,* [30] *backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,* [31] *without understanding, covenant break-*

29—31.] The word *"fornication,"* found in some authorities here, and in others elsewhere in the list, is omitted in our earliest and best MSS. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results* of, and *flowing from,* the licentious practices of idolatry above specified.—Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. **unrighteousness**] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of **injustice**: of which on the part of the Romans, history gives abundant testimonies. **wickedness**] This term is interpreted to mean *the disposition to work evil:* and is used therefore more of the *tempter* and seducer to evil. **covetousness** (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. "When was the lap of avarice more widely spread?" exclaims Juvenal, soon after this. **maliciousness**] The word thus rendered really means more the *passive side of evil* —the capability of and proclivity to evil, —the opposite to *virtue.* **whisperers**] i. e. **secret maligners**; "backbiters" indicates *open slanderers.* The word rendered "*haters of God,*" is never found in this active sense, but always in a passive, **hated by God**; and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between *slanderers* and *insolent,* if this word is to signify '*haters of God.*' But on the other supposition, —if any crime was known more than another as '*hated by the gods,*' it was that of *informers,* abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; Tacitus, for example, calls the informers, "persons favoured by the Prince, but hateful to God." It does not follow that the informers *only* are intended, but the expression may be used to include all those abandoned persons who were known as *hated by the gods,* who were employed in pursuits hateful and injurious to their kind. **insolent**] The word so rendered is opposed by the Greek writers to that indicating 'a discreet and modest man:' but here perhaps, and also as said by St. Paul of himself, 1 Tim. i. 13, it designates one who is *insolent,* 'an insulting person.' **proud**] The word so rendered is said to point out one who despises others in comparison with himself. Aristotle mentions insolence and pride as examples of qualities consequent on wealth. **boasters**] "One who is rash, and claims a high character for bravery," says Aristotle of the meaning of this word; and in another place, "the *boaster* seems to be one who appropriates credit to himself, when it does not belong to him, and greater than belongs to him . . . All exaggeration, and excessive depreciation, belong to the character of the boaster." **without** (moral) **understanding**] See Col. i. 9. **without natural affection**] Petronius says of Rome, "In this city no one brings up children, because a man who has heirs

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ers, without natural affection, implacable, unmerciful: [32] *who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

II. [1] *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.* [2] *But we are sure that the judgment of God is according to truth against*

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unmerciful: [32] men who [h] knowing h ch. ii. 2.
well the righteous judgment of God,
that they which do such things are
[i] worthy of death, not only commit i ch. vi. 21.
the same, but also [k] consent unto k Ps. l. 18. Hos. vii. 3.
them that do them.

II. [1] Wherefore thou art [a] with- a ch. i. 20.
out excuse, O man, whosoever thou
art that judgest: for [b] wherein thou b 2 Sam. xii. 5, 6, 7. Matt. vii. 1, 2. John viii. 9.
judgest thy neighbour, thou con-
demnest thyself; for thou that
judgest doest the same things. [2] Now
we know that the judgment of

of his own is not invited as a guest at feasts or at spectacles." **32.**] The Apostle advances to the *highest grade of moral abandonment*,—the knowledge of God's sentence against such crimes, united with the contented practice of them, and encouragement of them in others. **the righteous judgment of God**] the sentence of God, unmistakeably pronounced in the conscience; viz. **that they who do such things are worthy of death**: this *is* the sentence, and must not be enclosed in a parenthesis. **worthy of death**: *of what sort of death?* Probably "*death*" is a general term for the *fatal* consequence of sin: that such courses *lead to ruin.* The word can hardly be pressed to its exact meaning: for many of the crimes mentioned could never be visited with judicial capital punishment in this world: nor could the heathen have any definite idea of eternal spiritual death, as the penalty attached to sin; nor again, any idea of the *connexion* between sin and natural death. "Life and Death," remarks Umbreit, "are ever set over against one another in the Old as well as in the New Testament, the one as including all good that can befall us, the other, all evil." The description here given by the Apostle of the moral state of the heathen world should by all means be compared with that in Thucydides, at the end of his third book, of the moral state of Greece at the end of the fourth year of the Peloponnesian war. The English reader will find it in Hobbes's Translation; and a summary of it in Grote's History of Greece, vol. vi. ch. 50, pp. 375—384. The English historian gives only the political side of the description. There is also a remarkable passage in the Apocryphal Wisdom of Solomon, ch. xiv. 22—31, the opening of which is strikingly similar to our text.

CHAP. II. 1—29.] *Secondly*, THE SAME, *that all are guilty before God,* IS PROVED OF THE JEWS ALSO. And first, verses 1—11, *no man* (the practice of the Jews being hinted at) *must condemn another, for all alike are guilty.* **1.**] The address passes gradually to the Jews. They were the people who *judged*—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing the charge, "*thou that judgest doest the same things,*" with verses 21—23, where the same charge is implied in a direct address to the Jew. **Wherefore**] On account of this "*righteous judgment of God,*" decreeing death against the doers of these things—FOR *thou doest them thyself.* Therefore thy setting thyself up as a judge is unjustifiable. **whosoever thou art that judgest**] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews, but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, verses 17—20, where the position here declared to be unjustifiable, is asserted to be assumed by *the Jew.* **for wherein**] i. e. '*in the matter in which.*' **2. according to truth**] i. e. proceeds according to

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God is according to truth against them which do such things. [3] And reckonest thou this, O man, that judgest them which do such things, and committest the same, that thou shalt escape the judgment of God? [4] or despisest thou the [c] riches of his goodness and his [d] forbearance and his [e] long-suffering; [f] not knowing that the goodness of God is leading thee to repentance; [5] and after thy hardness and impenitent heart art [g] treasuring up for thyself wrath in the day of wrath and of the revelation of the righteous judgment of God; [6] [h] who will render to every man according to his works;

c ch. ix. 23. Eph. i. 7. & ii. 4, 7.
d ch. iii. 25.
e Exod. xxxiv. 6.
f Isa. xxx. 18. 2 Pet. iii. 9, 15.
g Deut. xxxii. 34. James v. 3.
h Job xxxiv. 11. Ps. lxii. 12. Prov. xxiv. 12. Jer. xvii. 10. & xxxii. 19. Matt. xvi. 27. ch. xiv. 12. 1 Cor. iii. 8. 2 Cor. v. 10. Rev. ii. 23. & xx. 12. & xxii. 12.

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them which commit such things. [3] And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? [4] Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? [5] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; [6] who will render to every man ac-

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justice (John viii. 16). **3.]** Here he approximates nearer to the Jews. They considered that because they were the children of Abraham, they should be saved, see Matt. iii. 7, 9. **this]** viz., *that thou shalt escape,* following. **Thou,** in the latter clause of the verse, has the emphasis on it, **thou thyself,**—'*thou above all others.*' **4. or]** (introducing a new error or objection, see ch. iii. 29; vi. 3; xi. 2), '*inasmuch as God spares thee day by day* (see Eccles. viii. 11), *dost thou set light by His long-suffering, ignorant that His intent in it is to lead thee to repentance?*' **the riches]** A favourite word with the Apostle (see reff.)—the fulness, 'abundance.' **goodness,** as shewn by His **forbearance** and **long-suffering. not knowing**—being blind to the truth, **that . . .** some would render it '*not considering:*' but it is a *wilful and guilty ignorance,* not merely an inconsiderateness, which is blamed in the question. **is leading thee]** This is its intent and legitimate course, which thy blindness will frustrate. **5.]** I am inclined to regard the question as continued. But the enquiry loses itself in the digressive clauses following, and nowhere comes pointedly to an end. I have therefore not placed a mark of interrogation at the end of ver. 4 or of ver. 5, but have left the construction to explain itself. **after]** i. e. '*in consonance with,*'—describing the state out of which the action springs. **impenitent]** i. e. not admitting that *repentance,* that *change of mind* (for this is the meaning of the word) to which God is leading thee. **wrath in the day of wrath]** 'wrath which shall come upon thee in that day.' The *day of wrath* is the *day of judgment,* viewed in its relation to *sinners.* **the revelation,** or **manifestation** (public enforcement, it having been before latent though determined) **of God's righteous judgment** (see ch. i. 32). **6, 7.]** This *retribution* must be carefully kept in its place in the argument. The Apostle is here speaking *generally,* of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question *at present* arises, *how* this righteousness in God's sight *is to be obtained*—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by *works of the law* no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God; and (2) an idea that by "*well-doing*" here is *meant* faith in Christ. However true it be, so much is

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cording to his deeds: [7] to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: [8] but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, [9] tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; [10] but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: [11] for there is no respect of persons with God.

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[7] to them who by patience in well doing seek for glory and honour and incorruption, eternal life: [8] but to them that seek their own, and [i] do not obey the truth, but obey unrighteousness, [shall there be] indignation and wrath, [9] tribulation and distress, upon every soul of man that worketh evil, of the Jew [k] first, and also of the Greek; [10] [l] but glory, and honour, and peace, to every man that worketh good, to the Jew first, and also to the Greek: [11] [m] for there is no respect of persons with God.

[i] Job xxiv. 13. ch. i 18. 2 Thess. i. 8.

[k] Amos iii. 2. Luke xii. 47, 48. 1 Pet. iv. 17.

[l] 1 Pet. i. 7.

[m] Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19. Acts x. 34. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.

certainly not *meant* here, but merely the fact, that *every where, and in all, God punishes evil, and rewards good.*

7, 8.] The more literal rendering of these verses is, **To those who by endurance in good works seek for glory and honour and immortality** (will He render) **eternal life: but to those who are** (men) **of self-seeking, and disobey the truth, but obey iniquity** (shall accrue) **anger and wrath,** &c. The term rendered *well-doing* is singular, **good work:** indicating *moral habitude* in the whole, the *general course of life and action.* **glory,** *absolute* imparted *glory* like His own, see Matt. xiii. 43; John xvii. 22:—**honour,** *recognition, relative precedence,* see Matt. x. 32; xxv. 34:—**immortality,** literally, **incorruptibility:** so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain an *incorruptible crown.*

8.] (literally) **to those who are of self-seeking;** those who live in, act from, are situated in, and do their deeds from a spirit of ambitious seeking of their own interests,—for such is the meaning of the original word. **do not obey the truth**] Hinder (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity. **indignation** (or anger) **and wrath**] The former word denotes the *abiding, settled mind of God towards them* (the anger of God abideth upon him, John iii. 36),—and the latter, the *outbreak* of that anger at the great day of retribution. **9.**] **tribulation and anguish** (or *distress*): the former signifies more the outward weight of objective infliction,—the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian,* for the former to exist without the latter: so 2 Cor. iv. 8, *troubled on every side, yet not distressed,*—where the Greek words are the same. But here the objective weight of infliction and the subjective weight of anguish, are co-existent. **upon every soul of man**] Probably a circumlocution for the sake of emphasis and solemnity. Had it been to indicate that the *soul* is the suffering part of the man, it should have been upon the soul of every man, or, upon every soul of men. **the Jew first**] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility.

10. peace] Here in its highest and most glorious sense: see ch. viii. 6, x. 15; John xiv. 27. **11.**] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what *preceded,* it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what *follows,* it introduces a comparison between him and the Gentile to shew *how fairly* he will be, for those greater advantages, regarded as *first* in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison

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[12] For as many as have sinned without law shall also perish without law: and as many as have sinned under the law shall be judged by the law; [13] for [n] not the hearers of the law are righteous before God, but the doers of the law shall be justified: [14] for when Gentiles, which have not the law, do by nature the things of the law, these, though they have not the law, are the law unto themselves;

n Matt. vii. 21. James i. 22, 23, 25. 1 John iii. 7.

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[12] For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; [13] (for not the hearers of the law are *just before God, but the doers of the law shall be justified. [14] For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*

between him and the Gentile, and consideration of his state. 12—16.] *The justice of a* GENERAL *judgment of* ALL, *but according to the advantages of each.* 12. **For as many as have sinned without** (the) **law** (of Moses) **shall also perish without** (the) **law** (of Moses)] i. e. *it shall not appear against them in judgment.* Whether that will *ameliorate* their case, is not even hinted,—but only the *fact*, as consonant with God's justice, stated. That this is the meaning of *without law* is clear from 1 Cor. ix. 21. That even these have sinned against *a law* is presently (ver. 14) shewn. Chrysostom says, "The Greek is judged *without law*: this implies not a more severe, but a milder judgment (this is perhaps saying too much, see above), that is, he has not the law to accuse him. This is the meaning of *without law*, that he is convicted without *its* condemnation, by the arguments of nature only. But the Jew is judged by the law, i.e. the law also, together with nature, accusing him: for the greater care he had bestowed on him, the greater will be his penalty." It is said, **shall perish**, the *result* of the judgment on them, rather than "*shall be judged*," its *process*, because the absence of the law would thus seem as if it were the *rule by which they are to be judged*,—whereas it is only an *accident* of that judgment, which *depends on other considerations.* **under** (or *in*, as a condition of being) **the** (Mosaic) **law**; not '*a* law,' which would make the sentence a truism: it is on *that very* undeniable assumption, '*that all who have had a law given shall be judged by that law,*' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. These verses are no general assertions concerning men who have, and men who have not, a law revealed (for *all have one*), but a *statement of the case as concerning Jews and Gentiles.* It may safely be assumed that whenever the word "*law*" is used, without any further definition, in this Epistle, the law of Moses is intended by it. These last **shall be judged by the law**: for that will furnish the *measure* and *rule* by which judgment will proceed. **13.**] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue, (which is equivalent to his being by birth and privilege a Jew,) will justify him before God, but (still keeping to general principles, and not touching as yet on the *impossibility of being thus justified*) the doing of the law. **14.**] Now, the Apostle speaks of the **Gentiles** in general; see ch. iii. 29; xi. 13; xv. 10, 12. **the law**] viz. *of Moses. A* law, they have; see below. **by nature**, i. e. in accordance with the promptings of their own minds. **the things of the law**] i. e. the things about which the law is concerned: for example, abstain from stealing, or killing, or adultery. But it by no means follows that the Apostle means that the Gentiles could *fulfil* the law, do *the* things, i. e. *all* the things enjoined by the law: he argues that a conscientious Gentile, who knows not *the law*, does, when he acts in accordance with requirements of the law, so far set up the law to himself. The Apostle does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation. **are the law unto themselves** (so far), not '*a* law,' for *a law* may be just or unjust, God's law or man's law:

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[15] *which shew the work of the law written in their hearts, their conscience also bearing witness, and* their *thoughts the mean while accusing or else excusing one another;)* [16] *in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.* [17] *Behold, thou art*

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[15] inasmuch as they shew the work of the law written in their hearts, their conscience bearing witness thereto, and their thoughts among one another accusing or else excusing: [16] [o] in the day when God shall judge the secrets of men [p] by Jesus Christ [q] according to my gospel. [17] [r] But if thou art called a

[o] Eccles. xii. 14. Matt. xxv. 31. John xii. 48 ch. iii. 6. 1 Cor. iv. 5. Rev. xx. 12.

[p] John v. 22. Acts x. 42. & xvii. 31. 2 Tim. iv. 1, 8. 1 Pet. iv. 5.

[q] ch. xvi. 25. 1 Tim. i. 11. 2 Tim. ii. 8.

[r] Matt. iii. 9. John viii. 33. ch. ix. 6, 7. 2 Cor. xi. 22.

there is *but one law of God*, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. **15.] shew,** i. e. **by their conduct shew forth,**—give an example of. **the work of the law** is nearly equivalent to *the things of the law* above: but it is singular, as applying to each of the particular cases supposed in the words of the hypothesis above. If it had here been *the works of the law*, it might have been understood to mean *the whole works of the law*, which the indefinite nature of the hypothesis prevents above. **written in their hearts]** Alluding to the tables of stone on which the law was written: see a similar figure, 2 Cor. iii. 3. **their conscience bearing witness thereto]** This is a *new* argument, not a mere continuation of the "*shewing the work of the law*" above. Besides their giving this example by actions consonant with the law, their *own conscience*, reflecting on the thing done, *bears witness to it as good.* **bearing witness thereto,** i. e. **confirming by its testimony,** and signifying the agreement of the witness with the deed: perhaps also referring to the reflective process, in which a man confers, so to speak, with himself. **and their thoughts** (*judgments* or *reflections*, the self-judging voices of the conscience, which being corrupted by sinful desires are often *divided*) **among one another** (i. e. thought against thought in inner strife) **accusing or perhaps excusing** (these two participles are *absolute*, describing the office of these judgments,—and nothing need be supplied, as '*them*,' or '*their deeds*'). Notice the similarity of this strife of conscience, and its testimony, as here described, to the higher and more detailed form of the same conflict in the Christian man, ch. vii. 16. **16.]** *To what has this verse reference?* Hardly to that just preceding, which surely speaks of a process going on *in this life* (so however Chrysostom takes it. See also a fine passage in Bourdaloue's Sermons, vol. i. Serm. ii. p. 27, ed. Paris, 1854): nor, as commonly assumed, to the verb "*shall be judged*" (ver. 12), which only terminates one in a series of clauses connected by "*for*:"—but to *the great affirmation of the passage, concluding with ver.* 10. To this it is bound, it appears to me, by the words **the secrets of men,** answering to "*every soul of man*," ver. 9. This affirmation is the *last* sentence which has been in the dogmatic form:—after it we have a series of quasi-parenthetic clauses, carrying on the reasoning by *for*, vv. 11, 12, 13, 14. After it, the reasons, necessitated by the startling assertion, are one after another given, and, that having been done, *the time is specified when the great retribution shall take place.* **by Jesus Christ]** viz. as *the Judge*—see John v. 22:—belongs to the verb **shall judge.** See also Acts xvii. 31. **according to** (not belonging to the verb "*shall judge*," as the *rule of judgment*, but to the whole declaration, 'as taught in,' 'as forming part of') **the Gospel entrusted to me to teach.**

17—24.] *The pride of the Jews in their law and their God contrasted with their disobedience to God and the law.* **17. But if]** The Greek for this, and for "*behold*," differ only by one letter. All our older MSS. have **but if:** and the other has been substituted for it in the later ones, possibly by mistake, possibly because the sentence with "*if*" seems at first sight not to be complete. But this incompleteness is more apparent than real. It is only produced by the resumption of the thread of the sentence with "therefore," ver. 21. Omit (in the sense) only that word, and all proceeds regularly—

[s] Mic. iii. 11. ch. ix. 4.
[t] Isa. xlv. 25. & xlviii. 2. John viii. 41.
[u] Deut. iv. 8. Ps. cxlvii. 19, 20.
[x] Phil. i. 10.
[y] Matt. xv. 14. & xxiii. 16, 17, 19, 24. John ix. 34, 40, 41.
[z] ch. vi. 17. 2 Tim. i. 13. & iii. 5.
[a] Ps. l. 16, &c. Matt. xxiii. 3, &c.

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Jew, and [s] restest upon the law, and [t] makest thy boast in God, [18] and [u] knowest his will, and [x] approvest the things that are more excellent, being instructed out of the law; [19] and [y] art confident that thou thyself art a guide of the blind, a light of them which are in darkness, [20] an instructor of the foolish, a teacher of babes, [z] possessing the model of knowledge and of the truth in the law; [21] [a] thou then which teachest another, dost thou not teach thyself? thou that preachest men should not steal, dost thou steal? [22] Thou that forbiddest to commit adultery, dost thou commit adultery? thou that

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called a Jew, and restest in the law, and makest thy boast of God, [18] *and knowest* his *will, and approvest the things that are more excellent, being instructed out of the law;* [19] *and art confident that thou thyself art a guide of the blind, a light of them which are in darkness,* [20] *an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.* [21] *Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?* [22] *Thou that sayest a man should not commit adultery, dost thou commit*

'*But if thou art denominated a Jew, and &c. . ., thou that teachest thy neighbour, dost thou not teach thyself?*' &c. The address in the second person carries on the apostrophe from ver. 5, since when it has been broken off by reference to the great day of retribution and its rule of judgment; the **thou** identifies the person addressed here as the same indicated there, and is here emphatic, as in ver. 1. Thus the Apostle by degrees *sets in his place as a Jew* the somewhat indefinite object of his remonstrances hitherto,—and reasons with him as such. **restest upon the law**] The original word is one used of *false* trust; the Septuagint version uses it where we have "*yet will they lean upon the Lord,*" Micah iii. 11. **18. knowest his will**] Literally, **the will**: God having been just mentioned, it is left to be inferred that the word **will** is to be referred to Him. **and approvest things that are more excellent**; or, provest (in the sense of sifting and coming to a conclusion on) **things which differ.** The words may be rendered either way; but the translation in the text is preferable: the other being somewhat flat in meaning, and not so applicable. **being** (habitually, not in youth only) **instructed** (not merely catechetically but didactically, in the synagogues, &c.) **out of the law.**

19. a guide of the blind] We can hardly say with Olshausen, that the Apostle *undoubtedly* refers to the saying of our Lord, Matt. xv. 14,—but rather that both that saying and this were allusive to a title "leaders of the blind" given to themselves by the Pharisees, with which St. Paul as a Pharisee would be familiar. Similarly, the following titles may have been well-known and formal expressions of Jewish pride with reference to those who were without the covenant. **20. the form**] more properly, perhaps, *the model:* not the mere apparent likeness, but the *real representation.* The law, as far as it went, was a reflexion of the holiness and character of God. Hardly so much is *here* meant, as that the law *contained a foreshadowing of Christ,*—for the Apostle is speaking now more of *moral* truth and knowledge, by which a rule of judgment is set up, sufficient to condemn the Jew as well as the Gentile.—But after all, this clause is not to be pressed as *declaring a fact,* but taken subjectively with regard to the Jew, after the words "*thou art confident,*" and understood of *his estimate* of the law. **21.**] "And even the righteous rebuke may no longer be restrained. Such advantages and such pretensions ought undoubtedly to be followed and justified by a corresponding course of holy conduct." Ewbank.

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adultery? thou that abhorrest idols, dost thou commit sacrilege? [23] *Thou that makest thy boast of the law, through breaking the law dishonourest thou God?* [24] *For the name of God is blasphemed among the Gentiles through you, as it is written.* [25] *For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.* [26] *Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?* [27] *And shall not uncircumcision which is by nature, if it fulfil the law, judge*

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abhorrest idols, [b] dost thou rob temples? [23] Thou that [c] makest thy boast in the law, dost thou by thy transgression of the law dishonour God? [24] For the name of God is blasphemed among the Gentiles because of you, even as it is [d] written. [25] [e] For circumcision indeed is profitable, if thou do the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision. [26] [f] If then the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? [27] and the uncircumcision which is by nature, if it fulfil the law, [g] shall

b Mal. iii. 8.
c ver. 17.
d 2 Sam. xii. 14. Isa. lii. 5. Ezek. xxxvi. 20, 23.
e Gal. v. 3.
f Acts x. 34, 35.
g Matt. xii. 41, 42.

22. thou that abhorrest idols, dost thou rob temples?] The contrast here must be maintained; which it will not be if we understand the question to apply to robbing the temple of God of offerings destined for Him (Jos. Ant. xviii. 3. 4). And the mention of *abhorring idols* leads into the kind of robbery which is meant. "Thou who abhorrest idols, dost thou rob their temples?" That it was necessary to vindicate the Jews from such a charge, appears from Acts xix. 37: and Josephus gives as a law, not to rob strange temples, nor take any offering dedicated by name to any god. **23.]** This question comprehends the previous ones. **24.]** 'For what is written in the prophets Isaiah and Ezekiel (see reff.), is no less true now of you:' 'the fact is so, as it is written.' **25—29.]** Inasmuch as CIRCUMCISION was the especial sign of the covenant, and as such, a distinction on which the Jewish mind dwelt with peculiar satisfaction: the Apostle sets forth, *that circumcision without the keeping of the law is of no avail, and that true circumcision and true Judaism are matters of the heart, not of the flesh only.* "'But,' says the replier, 'circumcision is a great fact.' 'I confess it,' rejoins the Apostle, 'but WHEN? When a man has that which is inward in the heart.' And see here the Apostle's wisdom, how fittingly he has introduced his argument about it. He did not begin with it at once, since it was held in great estimation: but when he has shewn that they were offenders in a still greater matter, and were guilty of blasphemy towards God, then at length, having secured his readers' condemnation of them, and having lowered them from their pre-eminence, he introduces his argument about circumcision, confident that no one ever will be found as its unlimited apologist." Chrysostom. **25. is become uncircumcision]** i. e. *counts for nothing:* the Jewish transgressor is no better off than the Gentile transgressor. **26. the uncircumcision]** i. e. those who are in the state of uncircumcision. **the ordinances]** Plainly the *moral* requirements, not the ceremonial: for one of the very first of the latter was, *to be circumcised.* The case is an *impossible one:* nor does the Apostle put it as possible, only as shewing manifestly, that circumcision, the sign of the covenant of the Law, was *subordinate to the keeping of the Law* itself. **shall not, &c.]** i. e. 'In such a case would not he be counted as a circumcised person?' **27.]** I prefer to regard this verse not as a continuation of the question, but as a separate emphatic assertion, and as leading the way to the next verse. **the uncircumcision which is by nature]** i. e. 'he, who

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judge thee, who through the letter and circumcision art a transgressor of the law. [28] [h] For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: [29] but he is a Jew, [i] which is one inwardly; and [k] circumcision is of the heart, [l] in the spirit, not in the letter; [m] whose praise is not of men, but of God.

III. [1] What then is the advantage of the Jew? or what is the benefit of circumcision? [2] Much every way: first indeed that [a] they were entrusted

h Matt. iii. 9. John viii. 39. ch. ix. 6, 7. Gal. vi. 15. Rev. ii. 9.

i 1 Pet. iii. 4.

k Phil. iii. 3. Col. ii. 11.

l ch. vii. 6. 2 Cor. iii. 6.

m 1 Cor. iv. 5. 2 Cor. x. 18. 1 Thess. ii. 4.

a Deut. iv. 7, 8. Ps. cxlvii. 19, 20. ch. ii. 18. & ix. 4.

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thee, who by the letter and circumcision dost transgress the law? [28] *For he is not a Jew, which is one outwardly; neither* is that *circumcision, which is outward in the flesh:* [29] *but he* is *a Jew, which is one inwardly; and circumcision* is that *of the heart, in the spirit,* and *not in the letter; whose praise* is *not of men, but of God.*

III. [1] *What advantage then hath the Jew? or what profit* is there *of circumcision?* [2] *Much every way: chiefly, because that unto them were committed the*

remains in his natural state of uncircumcision.' **if it fulfil the law**] Such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. **judge**, i. e. 'rise up in judgment against,' judge indirectly by his example. See Matt. xii. 41, 42, where the more definite word '*condemn*' is used in a sense precisely similar. **through** is here used of the *state in which the man is* when he does the act, *regarded as the medium* through which the act is done. The "*by*" of the A. V. gives too much the idea of the state being the *instrument, by means of which*. 29.] **inwardly** or in secret, as a qualification of the *Jew*, is parallel with **of the heart** as a qualification of *circumcision: both* designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs.—"*Circumcision of the heart*" is no new expression:—we have it virtually in Deut. x. 16; Jer. iv. 4: see also Acts vii. 51. **in the spirit, not in the letter**] Not merely 'spiritually, not externally:' nor does the word "*spirit*" allude to the *necessitating cause* of circumcision (the uncleanness of the inner man):—nor signify the *material;* nor the *rule;* but the *living power or element*, wherewith that inner sphere of being is filled,—in being used as in Acts xvii. 28, of that in which any thing lives and moves,—comp. "*joy in the Holy Ghost*," ch. xiv. 17,—"*love in the spirit*," Col. i. 8,—"*to serve in newness of spirit*," ch. vii. 6,—"*to be in the spirit*," ch. viii. 9. So that **the spirit** *here* is not man's spirit, nor properly the Holy Spirit, but *the spirit*, as opposed to *the letter*, of the Jewish law and of all God's revelation of Himself. **whose praise**] viz. of the true Jew: the circumcision of the heart, as belonging to him, is subordinate.—The praise of such a character, (for *praise* it must be,) can only come from Him who sees in secret (Matt. vi. 4, 6), and can discern the heart. III. 1—20.] TAKING INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED. 1—4.] The circumcised Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some. 1.] **then**, i. e. seeing that things are so. If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision? **advantage**] **profit, pre-eminence.** It is best to take the question, not as *coming from an objector*, which supposition has obscured several parts of this Epistle, but as *asked by the Apostle himself*, anticipating the thoughts of his reader. 2.] The words, **much every way**, answer the first question of ver. 1, but take no account of the second, as it is virtually included in the first. Nor can it be properly regarded as answered in ch. iv. 1 ff. (see there.) **every way**] i. e. in all departments of the spiritual life. **first indeed**] The Apostle begins as if intending to instance

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oracles of God. [3] *For what if some did not believe? shall their unbelief make the faith of God without effect?* [4] *God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* [5] *But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak*

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with the oracles of God. [3] For what if [b] some were unfaithful? [c] shall their unfaithfulness make void the faithfulness of God? [4] [d] God forbid: nay, let [e] God be true, and [f] every man a liar; as it is written, [g] That thou mayest be justified in thy words, and mayest overcome when thou art judged. [5] But if our unrighteousness establisheth the righteousness of God, what shall we say? Is God unrighteous who inflicteth his wrath? ([h] I speak as a man.)

[b] ch. x. 16. Heb. iv. 2.
[c] Numb. xxiii. 19. ch. ix. 6. & xi. 29. 2 Tim. ii. 13.
[d] Gen. xliv. 7. Josh. xxii. 29. ver. 6, 31. ch. vi. 2, 15: vii. 7, 13: ix. 14: xi. 1, 11. 1 Cor. vi. 15. Gal. ii. 17: iii. 21: vi. 14.
[e] John iii. 33.
[f] Ps. lxii. 9. & cxvi. 11.
[g] Psa. li. 4.
[h] ch. vi. 19. Gal. iii. 15.

several of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For the word here can only mean **first**;—'secondly,' &c., being to follow: not "*chiefly*" as A. V. and others. Compare a similar use of "*first*" without being followed by "*second*," in ch. i. 8. **the oracles of God**] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself *directly*, all of which had been entrusted to *Jews only*. By these they were received into a special covenant, which advantage is therefore included in their being entrusted with the divine oracles. **3.**] And this advantage is not cancelled, nor the covenant annulled, by their disobedience. The word does not import 'did not *believe*,' which certainly would be out of place here, where the Apostle is not speaking of faith or want of faith as yet, but of *unrighteousness* (ver. 5), and moral guilt. The word seems to be used in the sense of *were unfaithful to the covenant*, the very condition of which was to walk in the ways of the Lord and observe his statutes. **shall their unfaithfulness make void** (cancel, nullify) **the faithfulness of God?**] 'Because they have broken faith on their part, shall God break faith also on His?' **4. God forbid**] literally, **let it not be**: see reff. The Apostle uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour, truth, or justice of God would be compromised, as here by His covenant-word being broken. **nay, let God be true**] i.e. 'rather let us believe all men on earth to have broken their word and troth, than God His. Whatever becomes of men and their truth, *His truth must stand fast.*'—The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely *against God* his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verse is addressed,—see below. **That thou mightest be justified** (shewn to be just) **in thy words** (sentences, words of judgment), **and mightest overcome when thou art judged** (the Psalm has, "*in thy judging;*" but here the verb is passive), i.e. 'when Thy dealings are called in question by men.' **5.**] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view, the Apostle founds another question:—'It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby His own righteousness has been shewn forth, and established.' **our unrighteousness**] viz. that '*of the Jews*,' not 'of all men,' for only to the Jews can ver. 7 apply. **the righteousness of God**] viz. that established by the fact of His being *justified*, as in ver. 4. **I speak as a man**] Said, as elsewhere by St. Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety:—not implying that he speaks *in*

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i Gen. xviii. 25. Job viii. 3. & xxxiv. 17.

k ch. v. 20. & vi. 1, 15.

l ver. 23. Gal. iii. 22.

m Psa. xiv. 1, 2, 3. & liii. 1.

6 God forbid: for then [i]how shall God judge the world? 7 For if by my lie the truth of God abounded unto his glory; why am I still to be judged as a sinner? 8 And [why should we] not [say] as we be slanderously reported, and as some affirm that we say, [k]Let us do evil, that good may come? whose condemnation is just. 9 What then? do we excel them? No, in no wise: for we before brought the charge against both Jews and Greeks, that [l]they are all under sin; 10 as it is written, [m]There is none righteous, no, not one: 11 there is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are to-

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as a man.) 6 *God forbid: for then how shall God judge the world?* 7 *For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?* 8 *And not* rather, *(as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.* 9 *What then? are we better* than they? *No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;* 10 *as it is written, There is none righteous, no, not one:* 11 *there is none that understandeth, there is none that seeketh after God.* 12 *They are all gone out of the way, they are together become*

the person of another, but that he puts himself into the place of the generality of men, and uses arguments such as they would use. 6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being *unjust*, alluding probably to Gen. xviii. 25, by recalling to mind, that *the Judge of all the earth must do right.* **for**] i. e. 'if it were so.' By **the world** is not meant *the Gentiles*, nor is the respondent in ver. 7 a Gentile, but one of the **us** in ver. 5, only individualized to bring out *one such case* of pretended injustice more strikingly. 7.] This follows (connected by **for**) upon ver. 6, and shews that the supposition, if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. **how shall God judge the world? For, if the truth** (faithfulness) **of God abounded** (was manifested, more clearly established) **by means of my falsehood** (unfaithfulness), **to His glory** (so that the result was the setting forth of His glory), **why any longer** (this being so,—assuming the premises) **am I also** (i. e. as well as others,—am I to be involved in a judgment from which I ought to be exempt) **judged** (to be judged,—the present tense expressing the rule or habit of God's proceeding) **as a sinner? And** (why should we) **not** (in this case rather say), **as we** (I Paul, or we Christians) **are slanderously reported, and as some give out that we** (do) **say, "Let us do evil that good may come?" whose condemnation** (not that of our slanderers, but that of those who so say and act) **is just** (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come.) 9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shewn by Scripture; so that no man can by the law be righteous before God.* 9.] There is considerable difficulty in the verb rendered, **do we excel them?** I have fully discussed the various renderings in my Greek Test., and have decided for that in the text. 10—18.] *Proof of this universal sinfulness from the Scripture*, said directly (ver. 19) of the Jews, but a portion including, and taken for granted of, the Gentiles. 11.] In the Psalm,—Jehovah looked down from heaven on the children of men, to see whether there were any, &c. He found *none.* This result is put barely by the Apostle as the testimony of Scripture, giving the sense,

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unprofitable; there is none that doeth good, no, not one. [13] *Their throat* is *an open sepulchre; with their tongues they have used deceit; the poison of asps* is *under their lips:* [14] *whose mouth* is *full of cursing and bitterness:* [15] *their feet* are *swift to shed blood:* [16] *destruction and misery* are *in their ways:* [17] *and the way of peace have they not known:* [18] *there is no fear of God before their eyes.* [19] *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.* [20] *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law* is *the*

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gether become unprofitable; there is none that doeth good, no, not so much as one. [13] [n] Their throat is an open sepulchre; with their tongues they have used deceit; [o] the poison of asps is under their lips: [14] [p] whose mouth is full of cursing and bitterness: [15] [q] their feet are swift to shed blood: [16] destruction and misery are in their ways: [17] and the way of peace have they not known. [18] [r] There is no fear of God before their eyes. [19] Now we know that what things soever [s] the law saith, it speaketh to them who are under the law; in order that [t] every mouth may be stopped, and that [u] all the world may be brought under the judgment of God. [20] Because [x] by the works of the law shall no flesh be justified

[n] Psa. v. 9. Jer. v. 16.
[o] Psa. cxl. 3.
[p] Psa. x. 7.
[q] Prov. i. 16. Isa. lix. 7, 8.
[r] Psa. xxxvi. 1.
[s] John x. 34. & xv. 25.
[t] Job v. 16. Ps. cvii. 42. Ezek. xvi. 63. ch. i. 20. & ii. 1.
[u] ver. 9, 23. ch. ii. 2.
[x] Ps. cxliii. 2. Acts xiii. 39. Gal. ii. 16. & iii. 11. Eph. ii. 8, 9. Tit. iii. 5.

but departing from the letter. **13.]** The *open sepulchre* is an emblem of *perdition,* to which their throat, as the instrument of their speech, is compared. **19.]** He proves the applicability of these texts to the Jews by their being found in the *Jewish Scriptures:* not in any *Gentile representation,* which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews themselves. **the law]** Here used in the widest sense, as importing the whole O. T., the law, prophets, and Psalms: see John x. 34, where our Lord cites a Psalm as in *'the law.'* **it speaketh]** Not merely "*saith;*" the verb is different the second time, and the sense is, that whatever the law says, its speech or address is to, or for, i. e. its language belongs to, is true of, when not otherwise specified, **those who are under** (literally, in) **the law.** So that the Jews cannot plead exemption from this description or its consequences. **in order that]** —not '*so that:*' the bringing in all the world guilty before God is an especial and direct aim of the revelation of God's justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel. **every mouth may be stopped]** If the *Jew's* mouth is shut, and his vaunting in the law taken away, then much more the *Gentile's,* and the *whole world* (see above, ver. 6) becomes guilty before God. **20.]** *The solemn and important conclusion of all the foregoing argument.* But not only the *conclusion from it*: it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, '*wherefore*' (which the original word will not bear), but with 'because.' **Because by the works of the law** (GOD'S LAW: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews, —not, *by works of law:* no such general idea of *law* seems to have ever been before the mind of the Apostle, but always *the law,* emanating from God) **shall no flesh be justified before Him** (the future as implying impossibility,—perhaps also as referring to the great day when *all flesh* shall stand before God,—perhaps also as a citation from Ps. cxliii. 2, "*In thy sight shall*

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y ch. vii. 7.
z Acts xv. 11. ch. i. 17. Phil. iii. 9. Heb. xi. 4, &c.
a John v. 46. Acts xxvi. 22.
b ch. i. 2. 1 Pet. i. 10.
c ch. iv. throughout.
† *Omitted in most of our earliest MSS.*
d ch. x. 12. Gal. iii. 28. Col. iii. 11.
e ver. 9. ch. xi. 32. Gal. iii. 22.

in his sight: for [y] through the law [cometh] the knowledge of sin. [21] But now apart from the law [z] the righteousness of God hath been manifested, [a] being witnessed by the law [b] and the prophets; [22] even the righteousness of God [c] through faith of Jesus Christ unto all † [and upon all] that believe: for [d] there is no distinction: [23] for [e] all have sinned, and fall short of the glory of God;

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knowledge of sin. [21] *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;* [22] *even the righteousness of God* which is *by faith of Jesus Christ unto all and upon all them that believe: for there is no difference;* [23] *for all have sinned, and come short of the glory of God;*

no man living be justified").—The Apostle does not *here* say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the *ceremonial* law (of which he has never once spoken, but wholly of the moral): but he infers from his argument on *matters of fact*, a result in *matter of fact: 'Mankind, Jew and Gentile, have all broken God's law, and are guilty before Him: Man keeps not God's law. By that law then he cannot arrive at God's righteousness.'* **for through** (by means of) **the law** (as before, whether partially known to the Gentile or more fully to the Jew) **is the knowledge of sin** (whatever knowledge each has,—whether the accusing and excusing of the Gentile's conscience, or the clearer view of offence against Jehovah granted to the Jew).—The reasoning is :—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to *render righteous*: its office is altogether different, viz., to *detect and bring to light the sinfulness* of man. Compare Gal. ii. 16. 21—26.] *The Apostle resumes the declaration of* ch. i. 17 (having proved that man has no righteousness of his own resulting from the observance of God's law): viz. *that God's righteousness is revealed by Christ, whose atoning Death is, consistently with God's justice, sufficient for the pardon of sin to those who believe in Him.* 21. **now**] Is this meant of *time, 'now,'* in contradistinction to ages past, as in ver. 26, '*at this time,*' —or is it merely equivalent to 'as things are,' '*now we find!*' The former is *true* in sense, and applicable to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as St. Paul's usage elsewhere justifies it; see ch. vii. 17; 1 Cor. xv. 20. **apart from** (i.e. without the help of) **the law**] 'independently of the law;' not 'without the *works* of the law:' for here it is not *the way to* the *righteousness of God* which is spoken of (which is *faith*), but that righteousness *itself*. **the righteousness of God**: in what sense, see ch. i. 17, and note. **hath been manifested**] viz. in the facts of the gospel. The perfect tense sets forth the manifestation of this righteousness in history as an *accomplished and still enduring fact,*—on the other hand, the present tense in ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers. **being witnessed**] **being borne witness to** (present tense, because the law and prophets remain on record as a revelation of God's will) **by the law and the prophets** (not merely the types and prophecies, but the *whole body* of the Old Testament; see Matt. xxii. 40). 22. **unto all and upon all**] these prepositions depend on the verb **hath been manifested** (is revealed); **unto** ('towards,' 'so as to penetrate to') **all and upon** ('over,' 'so as to be shed down on,' but in the theological meaning, no real difference of sense from 'unto;' this repetition of prepositions to give force is peculiar to St. Paul, see ver. 30, and Gal. i. 1) **all who believe.** Probably the repetition of all was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for the next clause, "*there is no distinction*" (but still no essential difference in the interpretations of **unto** and **upon** must be sought). 23. **fall short**] The reason for substituting this for **come short** of the A. V. is this, the latter may

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[24] *being justified freely by his grace through the redemption that is in Christ Jesus:* [25] *whom God hath set forth* to be *a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through*	[24] being justified freely [f] by his grace [g] through the redemption that is in Christ Jesus: [25] whom God set forth [h] as a propitiation through faith [i] by his blood, for the shewing forth of his righteousness, [k] because of the passing over of the [l] former

f ch. iv. 16. Eph. ii. 8. Tit. iii. 5, 7.
g Matt. xx. 28. Eph. i. 7. Col. i. 14. 1 Tim. ii. 6. Heb. ix. 12. 1 Pet. i. 18, 19.
h Lev. xvi. 15. 1 John ii. 2. & iv. 10.
i Col. i. 20.
k Acts xiii. 38, 39. 1 Tim. i. 15.
l Acts xvii. 30. Heb. ix. 15.

be mistaken for the past tense, after the auxiliary "*have*," whereas it is *present*. **the glory of God** here appears to mean, *the praise that cometh of God:* not '*praise in God's sight;*' nor '*glory with God*,' as ch. v. 2; for the Apostle is not speaking here of future reward, but of present worthiness; nor *the glorious image of God* which we have lost through sin, which is against both the usage of the word, and the context of the passage.

24.] being justified (*present* here, not past) agrees with **all**, without any ellipsis; nor need it be resolved into "*and we justified:*" the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is not necessary, in the interpretation, that the persons imported by **all** and **being justified** should be in matter of fact strictly commensurate:—'*all* have sinned — *all* are (must be, *if justified*) justified freely, &c.'

freely] 'without merit or desert as arising from earnings of our own;' '*gratis*.'

by his grace] i. e. 'His free undeserved Love,' as the working cause,—**by means of the propitiatory redemption which is in** (has been brought about by, and is now in the Person of) **Christ Jesus.**

redemption] A buying off by means of a price paid, *a propitiation*, &c., as necessarily implied, redemption *from* some state of danger or misery: here, — redemption *from the guilt of sin by the propitiatory sacrifice of Christ's death*, see Matt. xx. 28. In Eph. i. 7 this *redemption* is defined to be equivalent to *the forgiveness* (remission) *of sins*. **25. set forth**] Manifested historically in His incarnation, sufferings, and exaltation.

as a propitiation] Literally, as a **propitiatory offering**. On the word used, see note in my Greek Testament.

through faith, as the subjective means of appropriation of this propitiation. These words are not to be joined (in the A. V.) with "*in his blood*," as if the faith were exercised on the atoning blood of Christ:—for such an expression as *faith*, or *believing, in the blood of Christ*, would be unexampled,—and (which is decisive) the clause ought to be **by his blood**, and requires a primary, not a subordinate place in the sentence, because the next clause, "*to declare his righteousness*," directly refers to it. As "*through faith*" is the subjective means of appropriation, so "*by his blood*" is the objective means of manifestation, of Christ as a propitiatory sacrifice. **Blood** is not equivalent to *death*, but refers to propitiation *by blood*,—the well-known typical use of it in sacrifice. **for the shewing forth of His righteousness:** this is the aim of the putting forth of Christ as an expiatory victim. **righteousness**, not *truth*,—not *goodness*,—not both these combined with *justice*,—not *justifying*, or *sin-forgiving* righteousness,—not the *righteousness which He gives*,—which last would repeat the idea already contained in ver. 21, and rob the words next following of all meaning,—not *holiness*, which does not correspond to the term *just* and *justifier* used below,—but **judicial righteousness**, JUSTICE. This interpretation alone suits the requirements of the sense, and corresponds to the idea of the verb *to justify*, which is itself judicial. A *sin-offering* betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His judicial righteousness which requires punishment and expiation. **because of** (not "*for*," as A. V., nor "*by means of:*" both these renderings are wrong) **the passing over of the former sins . . .**] i. e. *because God had overlooked the sins that had passed in His forbearance;* and the words contain the *reason why* God would manifest His judicial righteousness; **on account of the overlooking of the sins which had passed, in the forbearance of God;** i. e. to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sen-

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sins, in the forbearance of God; [26] for the shewing forth of his righteousness in this present time, that he may be just and the justifier of him which is of faith in Jesus. 27 [m] Where is our boasting then? It is excluded. By what manner of law? of works? Nay: but by the law of faith. [28] † For we reckon that a man [n] is justified by faith apart from the works of the law. [29] Is God [the God] of the Jews only?

m ch. ii. 17, 23. & iv. 2. 1 Cor. i. 29, 31. Eph. ii. 9.

† *The earliest MSS. are divided between* Therefore *and* For.

n Acts xiii. 38, 39. ver. 20, 21, 22. ch. viii. 3. Gal. ii. 16.

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the forbearance of God; [26] *to declare,* I say, *at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* [27] *Where* is *boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.* [28] *Therefore we conclude that a man is justified by faith without the deeds of the law.* [29] Is he *the God of the Jews only?* is he *not also of the Gentiles? Yes,*

tence on sin in former ages in His forbearance, to be placed in question:—to shew, that though He did not then fully punish for sin, and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the nature of His righteousness was altered, —but because *He had provided a way* whereby sin might be forgiven, and He might be just. Observe, the fact mentioned *is not forgiveness*, or *remission*, as the A. V. erroneously renders it, but **passing over**, or **overlooking**, which is the work of *forbearance* (see Acts xvii. 30), whereas *forgiveness* is the work of *grace*,—see ch. ii. 4:—nor do **the former sins** mean, 'the sins of each man which precede his conversion,' but *those of the whole world before the death of Christ*. See the very similar words, Heb. ix. 15. **26.**] This second **shewing forth** is distinguished from that in the last verse, as the *fuller and ultimate object*, of which that was a subordinate part:—**with a view to the** (or His) **manifestation of His righteousness in this present time.** The shewing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was *towards*, formed a subsidiary manifestation to, His *great manifestation of His righteousness* (same sense as before,—*judicial* righteousness, *justice*) *under the Gospel*. (in order) **that he may be** (*shewn to be*:—the whole present concern is with the *exhibitions to men* of the righteousness of God) **just and** (yet, on the other side) **the justifier of him who is of (the) faith in Jesus** (him who belongs to, stands in, works from, as his standing-point, faith in Jesus: see ch. ii. 8, note, and reff.). **27—IV. 25.**] JEWISH BOASTING ALTOGETHER REMOVED *by this truth*, NOT *however* BY MAKING VOID THE LAW, *nor* BY DEGRADING ABRAHAM FROM HIS PRE-EMINENCE, *but* BY ESTABLISHING THE LAW, *and shewing that Abraham was really* JUSTIFIED BY FAITH, *and is the* FATHER OF THE FAITHFUL. **27.**] **our** (or, **the**) **boasting**, viz. *of the Jews*, of which he had spoken before, ch. ii.:—not '*boasting*' in general, which will not suit ver. 29. **By what manner of law** (is it excluded)? (is it by that) **of works? Nay, but by the law** (the rule) **of faith.** The contrast is not here between *the law* and *the Gospel* as two dispensations, but between the *law of works* and the *law of faith*, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Apostle proving below that *Abraham was justified*, not by works, so as to have whereof to boast, but by faith. **28.**] The verb implies, not '*we conclude*,' but **we hold, we reckon**: the former is against New Test. usage; and has probably caused the change in some of our MSS. of **for** into *therefore*, by some who imagined that this verse was a conclusion from the preceding argument. **For we reckon** (as explanatory of the verse preceding,—on the other supposition the two verses are disjointed, and the conclusion comes in most strangely) **that a man is justified by faith apart from** (*without*; but more than without—so distinctly without, as to be utterly and entirely separate from and independent of) **the works of the law** (not *works of law*); and therefore boasting is excluded. **29.**] In showing how completely

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of the Gentiles also : [30] *seeing* it is *one God, which shall justify the circumcision by faith, and uncircumcision through faith.* [31] *Do we then make void the law through faith ? God forbid : yea, we establish the law.*

IV. [1] *What shall we say then that Abraham our father, as pertaining to the*

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is he not also of the Gentiles? Yes, of the Gentiles also: [30] seeing that [o] God is one, which shall justify the circumcision by faith, and the uncircumcision through faith. [31] Do we then make void the law through faith? God forbid: nay, we establish the law.

IV. [1] What then shall we say

[o] ch. x. 12, 13. Gal. iii. 8, 20, 28.

Jewish boasting is excluded, St. Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that *this very point was involved in the promise* made to Abraham, *by believing which he was justified* (ch. iv.), and therefore that it lies in the *very root and kernel of the law itself.* But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof text (in chap. iv. 17), *Abraham's faith,* and *not this fact,* has become the leading subject. **30 seeing that**] literally, **if at least** (if we are to hold to what is manifest as a result of our former argument) **God is one, which shall justify the circumcision** (literally, the Jews, after the analogy of chap. ii. 26) **by** (**out of,** as the preliminary condition,—the state *out of which* the justification arises) **faith, and the uncircumcision** (the Gentiles) **through** (by means of their) **faith.** Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The former expresses the *ground* of justification, generally taken, *by,* or *out of faith :* the latter the *means* whereby the man lays hold on justification, *by his faith :* the former is the objective ground, the latter the subjective medium. **31.**] But again the Jew may object, if this is the case, if Faith be the *ground,* and Faith the *medium,* of justification for all, circumcised or uncircumcised, *surely the law is set aside and made void.* That this is not so, the Apostle both here asserts, and is prepared to shew by working out the proposition of ver. 29, that the law itself belonged to a covenant whose *original recipient was justified by faith,* and whose main promise was, the *reception and blessing of the Gentiles.* **the law**] i. e. the law of Moses, as every where in the Epistle. We may safely say that the Apostle never argues of *law,* abstract, in the sense of *a system of precepts,*—its attributes or its effects,—but always of THE LAW, concrete,—*the law of God given by Moses,* when speaking of the Jews, as here: *the law of God,* in as far as written in their consciences, when speaking of the Gentiles: and when including both, *the law of God* generally, His written as well as His unwritten will.—Many Commentators have taken this verse (being misled in some cases by its place at the end of the chapter) as standing by itself, and have gone into the abstract grounds why faith does not make void the law (or moral obedience); which, however true, *have no place here :* the design being to shew that the law itself *contained this very doctrine,* and was founded in the promise to Abraham on a covenant embracing Jews and Gentiles,—and therefore was not degraded from its dignity by the doctrine, but rather established as a part of God's dealings,—consistent with, explaining, and explained by, the Gospel. **IV. 1—5.**] *Abraham himself was justified by faith.*—The reading and punctuation of this verse present some difficulties. As to the former, I may remark that the verb **hath found** is omitted by our oldest MS. authority, and placed variously by others. Omitting it, the sentence will stand, "*What shall we say then concerning Abraham, our father as pertaining to the flesh?*" If the verb be retained, the punctuation *may* be, "*What shall we say then? that Abraham, our father, as pertaining to the flesh, hath found*" (righteousness, or some advantage over Gentiles)? This has been adopted by Grotius and others of some authority. Another mode, slightly differing, may be, "*What then? shall we say, that,*" &c. But as Tholuck well remarks, both these methods of punctuating would presuppose that St. Paul had appeared to give some reason in the

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a Isa. li. 2. Matt. iii. 9. John viii. 33, 39. 2 Cor. xi. 22.
† Thus our earliest MSS.
b ch. iii. 20, 27, 28.
c Gen. xv. 6. Gal. iii. 6. James ii. 23.

that [a] Abraham our † forefather hath found as pertaining to the flesh? [2] For if Abraham was [b] justified by works, he hath ground of boasting. But he hath none before God: [3] for what saith the scripture? [c] And

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flesh, hath found? [2] *For if Abraham were justified by works, he hath* whereof *to glory; but not before God.* [3] *For what saith the scripture? Abraham believed God, and it was counted unto him for right-*

preceding verses for imagining that Abraham *had* gained some advantage according to the flesh: which is not the case.

1. What then] The Apostle is here contending with those under the law *from their own standing-point:* and he follows up his assertion that his argument *established the law*, by **what therefore** ('this being conceded,' 'seeing that you and I are both upholders of the law') **shall we say**, &c. This verse, and the argument following, are not a *proof*, but a *consequence*, of *we establish the law*, and are therefore introduced, not with *for*, but with **then** or **therefore**. **hath found**] viz. *towards his justification*, or more strictly, *earned* as his own, to boast of. The clause, **as pertaining to the flesh**, belongs to the verb **hath found**, not to the appellation "*our father*." I have, in order to make this clear, transposed them. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, *what do the words* **as pertaining to the flesh** *mean?* They cannot allude to *circumcision;* for that is rendered improbable, not only by the parallel expression "*by works*" (ver. 2) in the *plural*, but also by the consideration, that circumcision was no *work* at all, but a *seal of the righteousness which he had by faith* being yet uncircumcised (ver. 11),—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, chapters ii. iii.), but to shew that *the father and head of the race himself was justified not by works but by faith.* Doubtless, in so far as circumcision was a mere *work of obedience*, it might be in a loose way considered as falling under that category: but it came *after* justification, and so is *chronologically* here excluded. **As pertaining to the flesh** then is in contrast to *as pertaining to the spirit*,—and refers to *that department of our being from which spring works*, in contrast with *that in which is the exercise of faith:* see ch. viii. 4, 5.

2.] For if Abraham was justified (not, '*were* justified,' as in A. V.: it is assumed, as a fact known to all, that he *was justified* by some means) **by works, he hath ground of boasting** (not expressed here whether *in the sight of men*, or *of God*, but taken generally: the proposition being assumed, 'He that has earned justification by works, has whereof to *boast*'). Then in disproof of this,—that Abraham has matter of boasting,—whatever *men* might think of him, or attribute to him (for example, the perfect keeping of the law, as the Jews did), one thing at least is clear, that *he has none before* (in the presence of) *God.* This we can prove (ver. 3), **for what saith the scripture? Abraham believed God** (God's promise), **and it (his believing) was reckoned unto him for** (ch. ii. 26) **righteousness.**—The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) *by means of faith*, being *God's righteousness imputed* to the sinner; or (2) *on account of faith*, so that God made Abraham righteous *on account of the merit of his faith*, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be *all under sin:* utterly unable by works of their own to attain to righteousness. Now *faith*, in the second sense mentioned above, is strictly and entirely *a work*, and as such would be the *efficient cause* of man's justification,—which, by what has preceded, *it cannot be.* It will therefore follow, that it was not the *act of believing* which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the *fact of his trusting God to perform His promise introduced him into the blessing promised.* God declared his purpose (Gen.

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eousness. [4] *Now to him that worketh is the reward not reckoned of grace, but of debt.* [5] *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* [6] *Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness with-*

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Abraham believed God, and it was
reckoned unto him for righteous-
ness. [4] Now [d] to him that worketh, [d] ch. xi. 6.
his reward is not reckoned in the
way of grace, but of debt; [5] but to
him that worketh not, but believeth
on him that justifieth [e] the ungodly, [e] Josh. xxiv. 2.
his faith is reckoned for righteous-
ness. [6] Even as David also de-
clareth the man blessed, unto whom

xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham *believed this promise, and became partaker of this blessing.* But this blessing was, *justification by faith in Christ.* Now Abraham could not, in the strict sense of the words, be justified by faith *in Christ,*—nor is it necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (for example, Tholuck) that the parallel is incomplete—Abraham's *faith* having been reckoned to him for righteousness, whereas, in our case, *the righteousness of Christ* is reckoned to us as our righteousness, *by* faith. But the incompleteness lies in the nature of the respective cases. In his case, *the righteousness itself* was not yet manifested. He believed *implicitly,* taking the *promise, with all it involved and implied, as true.* This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus *his faith itself,* the mere fact of implicit trust in God, was counted to *him* for righteousness. But though *the same righteousness* is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of *Christ Jesus the Lord* by faith, which justifies us (see verses 23—25 and note). As it was then the realization of God's words by faith, so now: but *we* have *the Person of the Lord Jesus for the object of faith,* explicitly revealed: *he had not.* In both cases justification is *gratuitous,* and is *by faith:* and so far, which is as far as the argument here requires, the parallel is strict and complete.

4. to him that worketh (him that works for hire, that earns wages), **his reward is not reckoned in the way of** (as a matter of) **grace** (favour), **but of** (as a matter of) **debt**] The sentence is a *general* one, not with any peculiar reference to Abraham,—except that after the words **in the way of grace** we may supply "*as it was to Abraham,*" if we will; for this is evidently assumed. **5.**] **but to him that worketh not** (for hire,—is not a *workman* looking for his *wages*), **but believeth on** (casts himself in simple trust and humility on) **him who justifieth** (accounts just, as in ver. 3) **the ungodly** ('*impious:*' stronger than 'unrighteous:'—no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is *general* and of universal application, *must also be general,*—*including* of course Abraham: *impiousness* is the state of all men by nature),—**his faith is reckoned for righteousness.**—*By way of grace* is of course implied. **6—8.**] *The same is confirmed by a passage from David.* This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to *being sinners,* and *having sin not reckoned to them.* The Psalm, strictly speaking, says nothing of the imputation of *righteousness,*—but it is implied by St. Paul, that the *remission of sin* is *equivalent* to the *imputation of righteousness*—that there is *no negative state of innocence*—none intermediate between acceptance for righteousness, and rejection for sin.

6.] literally, **pronounces the blessedness,** 'the *congratulation:*' in allusion perhaps to the Heb. form, '*(O) the blessings of*' . . .—

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God reckoneth righteousness apart
f Psa. xxxii. 1, 2. from works. [7] [Saying] [f] Blessed
are they whose iniquities are forgiven,
and whose sins are covered.
[8] Blessed is the man to whom the
Lord will not reckon sin. [9] Is this
blessing then pronounced upon the
circumcision, or upon the uncircumcision
also? for we say that faith
was reckoned to Abraham for righteousness.
[10] How then was it
reckoned? when he was in circumcision,
or in uncircumcision? Not
[when he was] in circumcision, but
g Gen. xvii. 10. in uncircumcision. [11] And [g] he received
the sign of circumcision, a
seal of the righteousness of the faith
which he had while in his uncir-

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out works, [7] saying, *Blessed*
are *they whose iniquities*
are forgiven, and whose
sins are covered. [8] *Blessed*
is *the man to whom the*
Lord will not impute sin.
[9] Cometh *this blessedness*
then upon the circumcision
only, *or upon the uncircumcision
also? for we say*
that faith was reckoned to
Abraham for righteousness.
[10] *How was it then reckoned?
when he was in circumcision,
or in uncircumcision?
Not in circumcision,
but in uncircumcision.*
[11] *And he received*
the sign of circumcision, a
seal of the righteousness of
the faith which he had yet
being uncircumcised: that
he might be the father of
all them that believe, though

It is very clear that this righteousness must be *apart from works,* because its imputation consists in the remission and hiding of *offences,* whereas none can be legally righteous in whom there is any, even the smallest offence. 8.] **will not reckon** is strictly *future,* and must be referred to the great final judgment. Or we may say, with Olshausen, that the expression is an Old Test. one, regarding sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers; compare Matt. xxvii. 53; 1 Pet. iii. 18. In this last view the *future* will only refer to all such cases as should arise. 9—12.] *This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in* UNCIRCUMCISION, *and was then pronounced the father of the faithful, circumcised as well as uncircumcised.* **this blessing,** or **blessedness,** of course includes the *fact, on account of which* the congratulation is pronounced,—the *justification itself.* 9.] The form of the question, with **or . . . also,** presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12:—**upon the uncircumcision (-cised) also? for we say,** &c.—The stress is on the words **to Abraham,** not on *faith*: **for we say that** TO ABRAHAM **faith was reckoned for righteousness.** 10.] **How,** i.e. **under what circumstances?**—The interval between the recognition of his faith (Gen. xv. 6) and his circumcision was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years. 11.] **And he received** (from God) **the sign** (token, or symbol) **of circumcision, a seal** (the Targum on Song of Solom. iii. 8, has the expression, 'the seal of circumcision.' So also Baptism is called sometimes *the seal of the font,* and often in the Fathers simply *the seal*) **of the righteousness** (to stamp, and certify the righteousness) **of the faith.** (i. e. 'of the righteousness which consisted in his faith,'—not, 'of his justification by faith;' the present argument treats of faith *accounted* as righteousness) **which he had while in his uncircumcision.** In literal historical matter of fact, Abraham received circumcision as a seal of *the covenant* between God and him (Gen. xvii. 1—14). But this covenant was only a *renewal of that very one, on the promise of which Abraham's faith was exercised,* Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, *not in circumcision, but in uncircumcision.* **in**

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they be not circumcised; that righteousness might be imputed unto them also: [12] *and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which* he had, *being* yet *uncircumcised.* [13] *For the promise, that he should be the heir of the world,* was *not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

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cumcision: in order that [h] he might be the father of all in uncircumcision that believe; that the righteousness might be reckoned unto them also: [12] and [that he might be] the father of the circumcision to them who are not only of the circumcision, but to them also who walk in the steps of the faith of our father Abraham, which he had while in uncircumcision. [13] For it was not through the law that the promise was given [i] to Abraham or to his seed that he should be the heir of the world, but

[h] Luke xix. 9. ver. 12, 16. Gal. iii. 7.

[i] Gen. xvii. 4, &c. Gal. iii. 29.

order that he might be the father of all in uncircumcision that believe] Abraham is *the father of the faithful.* But the triumph and recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision:—therefore *the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also.*—On the appellation father in this sense, Tholuck compares the expression Gen. iv. 20; 1 Macc. ii. 54, "*Phinees, our father in being zealous and fervent,*" and a saying of Maimonides, "Moses is the father of all the prophets who succeeded him." See also our Lord's saying, John viii. 37, 39. One of the Rabbinical books has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith." **that the righteousness might be reckoned unto them also]** This is in *fact* parenthetical, whether brackets are used or not; for otherwise the construction from the former to the latter word **the father** would not proceed. **The righteousness,** namely, that which Abraham's faith was reckoned as being,—the righteousness of God, then hidden though imputed, but now revealed in Jesus Christ.

12.] and [that he might be] father of the circumcision (the circumcised) **to them** ('for those,' 'in the case of those') **who are not only** (physically) **of the circumcision, but to them also who walk in the steps of the faith of our father** (speaking here as a Jew) **Abraham** (which he had) **while in uncircumcision.**

13–17.] *Not through the* LAW, *but through* THE RIGHTEOUSNESS OF FAITH, *was* THE INHERITANCE OF THE WORLD *promised to Abraham: so that not only they who are of the law, but they who follow Abraham's faith are* HEIRS OF THIS PROMISE.

13.] The argumentation is an expansion of the expression "*father of all that believe*" above. If these believers are Abraham's *seed,* then his promised inheritance is *theirs.* **through the law]** not, '*under the law,*'—nor, '*by works of the law,*'—nor, '*by the righteousness of the law:*' but, **through the law,** so that the law should be the *ground,* or *efficient cause,* or medium, of the promise. None of these it was, as matter of historical fact.—**For not through the law was the promise** (made) **to Abraham, or to his seed, viz. that he should be heir of the world, but by the righteousness of faith.** This specification of the promise has perplexed most of the commentators. The actual promise, Gen. (xii. 2, 3) xiii. 14—17; xv. 18; xvii. 8, was the possession of the *land of Canaan.* But the Rabbis already had seen, and St. Paul, who had been brought up in their learning, held fast the truth,—that much more was intended in the words which accompany this promise, "In thee (or in thy seed) shall all families of the earth be blessed," than the mere possession of Canaan. They distinctly trace the gift of the world to Abraham to *this promise,* not to the foregoing. They say, "The garden is the world, which God delivered to Abraham, to whom it was said, '*And thou shalt be a blessing.*'" The *inheritance of the world* then is not the possession of Canaan merely, either *literally,* or

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k Gal. iii. 18.

l ch. iii. 20. & v. 13, 20. & vii. 8, 10, 11. 1 Cor. xv. 56. 2 Cor. iii. 7, 9. Gal. iii. 10, 19. 1 John iii. 4.

m ch. iii. 24.
n Gal. iii. 22.

through the righteousness of faith. [14] For [k] if they which are of the law be the heirs, faith is made void, and the promise is made of none effect: [15] [l] for the law worketh wrath: but where there is no law, neither is there transgression. [16] For this cause it was of faith, that it might be [m] by grace; [n] in order that the promise may be sure to all the seed, not only to that which is of the law,

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[14] *For if they which are of the law* be *heirs, faith is made void, and the promise made of none effect:* [15] *because the law worketh wrath: for where no law is,* there is *no transgression.* [16] *Therefore* it is *of faith, that* it might be *by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the*

as a *type* of a better possession,—but that *ultimate lordship over the whole world* which Abraham, as the father of the faithful in all peoples, and Christ, as the seed of Promise, shall possess: the *former* figuratively indeed and only implicitly,—the *latter* personally and actually. See ch. viii. 17; Matt. v. 5; 2 Tim. ii. 12; 1 Cor. xv. 24.—Another difficulty, that this promise was *made* chronologically *before* the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the *whole process of its assertion*, during which Abraham's faith was shewn, and the promise continually confirmed. 14.] The supposition is now made which ver. 13 denied, — and its consequences shewn. **For if they which are of the law** (who belong to the law, not 'who keep the law') **be heirs** (i. e. inherit *by virtue of* the law; they may be inheritors by the righteousness of faith, but *not by force of their legal standing*), **faith is** (thereby) **made empty** (robbed of its virtue and rendered useless), **and the promise is annulled** (has no longer place). How and why so? The Apostle himself immediately gives the reason. 15.] **For the law worketh** (brings about, gives occasion to) **wrath** (which from its very nature excludes *promise*, which is an act of *grace*,—and *faith*, which is an attribute of *confidence*):—**but where** (the "*for*" in the A. V. has perhaps been introduced to suit the idea of the second clause rendering a reason for the first) **there is no law** (lit. '*where the law is not*'), **neither is there transgression.** "We should rather expect (says De Wette) the affirmative clause, 'And where the law is, there is transgression:' but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath." *Yes;* but not because there was *no* transgression then; the purpose of the Apostle here is not to deny the existence of the law of God written in the heart (which itself brings in the knowledge of sin) before Moses, but to shew that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to *reveal transgression* more,—*not to unfold grace.* So that *comparatively* (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law should be *altogether absent*, whether written or unwritten (as in the brute creation), there would be *no transgression whatever.*—But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience *in the light of the law:* for TRANSGRESSION is not *natural corruption*, but *an act of transgression:* nor does the Apostle here deny the former, even in the imaginable total absence of the law of God. 16.] **For this** (viz. the following) **cause it** (no word is supplied in the original; but we must understand the *inheritance*,— not the *promise;* the promise was not strictly speaking *of faith;* nor must we supply *they were*, meaning the heirs, who although they might fairly be said to be *of faith*, could hardly be without harshness described as being *by grace*) **was of faith, that it might be** (strictly the *purpose;*—not, 'so that it was') **by** (according to) **grace** (free unmerited favour. As the *law*, bringing the *knowledge of guilt*, works *wrath*,—so the *promise*, awakening *faith*, manifests God's *free grace*,—the end for which it

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faith of Abraham; who is the father of us all, [17] (*as it is written, I have made thee a father of many nations,*) *before him whom he believed,* even *God, who quickeneth the dead, and calleth those things which be not as though they were.*

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but to that also which is of the faith of Abraham; [o] who is the father of us all, [17] (as it is written, [p] A father of many nations have I made thee,) before God in whose sight he believed, [q] who quickeneth the dead, and calleth those [r] things which be

[o] Isa. li. 2. ch. ix. 8.
[p] Gen. xvii. 5.
[q] ch. viii. 11. Eph. ii. 1, 5.
[r] ch. ix. 26. 1 Cor. i. 28. 1 Pet. ii. 10.

was given); **in order that the promise may be sure** (not, 'so that the promise was sure:' this was the *result,* but the Apostle states this as the aim and end of the inheritance being by faith,—as regarded *the seed of Abraham,*—that they all might be inheritors,—as the manifestation of God's grace was the higher aim and end) **to all the seed, not only to that** (part of it) **which is of the law** (see ver. 14), **but to that also which is of the faith** (walks in the steps of the faith, ver. 12) **of Abraham.** The part of the seed which is of the law *here* is of course confined to *believing* Jews; *the seed* being *believers only.* This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point *already proved, and now presupposed,*—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham's history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised. **who is the father of us all**] By the last declaration the *paternity* of Abraham, which is co-extensive with the *inheritance,* has been extended to *all who are of his faith;* here therefore it is reasserted: **us** meaning **believers.** **17. as it is written**] The words (ref.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle *may* here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as *directly announcing* a paternity far more extensive than mere physical fact substantiated.—These words are parenthetical, being merely a confirmation by Scripture testimony of the words foregoing, with which (see below) the following words are immediately connected. **before God in whose sight he believed**] The meaning appears to be, 'Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet *in the sight and estimation of God,*—in his relation with God, with whom no obstacles of nature or time have force.' **who quickeneth the dead**] A general description of God's almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter in hand —the deadness of generative physical power in Abraham himself, which was quickened by God. The peculiar excellence of Abraham's faith was, that it overleaped the obstacles of physical incapacity, and nonentity, and believed implicitly God's promise. Comp. 2 Cor. i. 9. **and calleth those things which be not as though they were**] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence Commentators have given to **call** the sense which it has sometimes, '*to summon into being,*' and have understood *as though they were* as if it were *so as to be.* I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed. **Who calleth** (nameth, speaketh of) **the things that are not as being** (as if they *were*). This He *did in the present case with regard to the seed of Abraham,* which *did not as yet exist:*—the two key-texts to this word and clause being, *In Isaac shall thy seed* **be called,** ch. ix. 8 (see note there),—and Acts vii. 5, *He promised that he would give it to him for a possession, and to his seed after him,* **when as yet he had no child.** These *children,* which were at present in the category of *things that were not,* and the nations which should spring, physically or spiritually, from him, God *called as though they were, spoke of as having an existence,* which word Abraham believed. And here, as in the other clause, the *calling the things*

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not as though they were: [18] who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, [s] So shall thy seed be. [19] And not being weak in faith, [t] he considered † [not] his own body, now become dead, being about an hundred years old, and the deadness of Sarah's womb: [20] he staggered not at the promise of God through unbelief; but was made strong in faith, [u] giving glory to God, [21] and being fully persuaded that [x] what he hath promised he is able also to perform. [22] Wherefore also it was reckoned

s Gen. xv. 5.
t Gen. xvii. 17. & xviii. 11. Heb. xi. 11, 12.
† *Omitted by many of the oldest authorities.*
u Luke xvii. 18. John ix. 24. Josh. vii. 19.
x Psa. cxv. 3. Luke i. 37, 45. Heb. xi. 19.

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[18] Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. [19] And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: [20] he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; [21] and being fully persuaded that, what he had promised, he was able also to perform. [22] And therefore it was imputed

which be not as though they were, is not confined to the case in point, but is a general attribute of all God's words concerning things of time: past, present, and future, being to His Omnipotence and Omniscience, *all one.* His purposes, *when formed,* are *accomplished,* save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below). 18—22.] *A more detailed description of this* (Abraham's) *faith, as reposed on God's Omnipotence.* 18.] **who against hope** (where there was nothing to hope) **believed in** (the preposition rendered **in,** in its literal import signifying close adherence, is accordingly used to connect an act with that to which it is immediately attached as its ground or accompaniment. Thus here, the hope existed as the necessary concomitant and in some sense the condition of the faith) **hope, in order to his becoming the father of many nations** (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become the father of many nations, had he not believed). **So**] viz. *as the stars of heaven:* see the place quoted,—and compare Ps. cxlvii. 4. 19.] The reading (with or without **not**?) must first be considered. Reading **not,** the sense will be, **And not being weak in faith, he paid no attention to,** &c. Omitting **not,** '*And not being weak in* (his) *faith, he was well aware of,* &c.—*but did not,*' &c. Of these, the second agrees the better with ver. 20,—but the first very much better suits the context; the object being, to *extol Abraham's faith,* not to introduce the new and somewhat vapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably St. Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning. **about an hundred**] Abraham's own expression in the place quoted, where he also describes Sarah as being 90. His exact age was 99, Gen. xvii. 1, 24. 20.] Literally, **but with regard to the promise of God, he doubted not through unbelief, but was strong** (lit. 'was strengthened,' 'shewed himself strong') **in faith** ('with regard to faith'), **giving glory to God,** (viz. by recognizing His almighty power: see reff., especially Luke). 22.] **Wherefore,** on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and

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to him for righteousness. [23] *Now it was not written for his sake alone, that it was imputed to him;* [24] *but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;* [25] *who was delivered for our offences, and was raised again for our justification.*

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unto him for righteousness. [23] [y] Now it was not written for his sake alone, that it was reckoned unto him; [24] but for our sake also, to whom it shall be reckoned, who believe on [z] him that raised Jesus our Lord from the dead: [25] [a] who was delivered up for our offences, and [b] was raised for our justification.

y ch. xv. 4. 1 Cor. x. 6, 11.

z Acts ii. 24. & xiii. 30.

a Isa. liii. 5, 6. ch. iii. 25. & v. 6. & viii. 32. 2 Cor. v. 21. Gal. i. 4. Heb. ix. 28. 1 Pet. ii. 24. & iii. 18.

b 1 Cor. xv. 17. 1 Pet. i. 21.

His promise. **also]** besides being thus great and admirable, it was reckoned to him for righteousness. 23—25.] *Application of that which is said of Abraham, to all believers in Christ.* 23.] **was written,** not the more usual *'is written:'* so also in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The words assert the design of God's Spirit *at the time* of penning the words: the ordinary expression may *imply* that, but more directly *asserts* the intent of our Scriptures *as we now find them.* **Now it was not written for his sake alone** (merely to bear testimony to him and his faith), **that it was reckoned unto him,—but for our sake also** (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that *"for the sake of"* in the two clauses has not exactly the same sense:—(1) *'his sake,'* meaning, *to celebrate his faith,* – and (2) 'for *our* sake,' meaning, *for our profit;* see on ver. 25), **to whom it** (i. e. believing in God, as ver. 22) **shall be reckoned** (for righteousness), **who believe on** (this specifies the **us**: and the belief is not a mere historical, but a *fiducial, trusting* belief) **him, that raised Jesus our Lord from the dead** (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the *quickening the dead*). 25.] Here we have another example of the alliterative use of the same preposition (**for**) where the meanings are clearly different (see above, verses 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i. e. *because we had sinned*):—He was also raised up (from the dead) for or on account of our justification (i. e. not *because we had been,* but *that we might be* justified). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and His Resurrection. In the former of these, He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart,* the *Death* of Christ is more properly placed in close reference to *forgiveness of sins,*—His Resurrection, to *justification unto life* everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another,* of forgiveness and justification: e.g. (1) ch. v. 9, we are said to be justified *by His blood,* and 2 Cor v. 21, God made Him sin for us, *that we might become the righteousness of God* in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins.* So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness.—It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on the preposition **for** is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact

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V. [1] [a] Being then justified by faith, † we have [b] peace with God through our Lord Jesus Christ; [2] [c] through whom we have also had our access † [by faith] into this grace [d] wherein we stand; and we [e] glory in the hope of the glory of God. [3] And not only so, but [f] glorying in our

a Isa. xxxii. 17. John xvi. 33. ch. iii. 28, 30.
† Or, *let us have*: see note.
b Eph. ii. 14. Col. i. 20.
c John x. 9. & xiv 6. Eph. ii. 18. & iii. 12. Heb. x. 19.
† *Omitted, or variously read, in our oldest authorities.*
d 1 Cor. xv. 1.
e Heb. iii. 6.
f Matt. v. 11, 12. Acts v. 41. 2 Cor. xii. 10. Phil. ii. 17. James i. 2, 12. 1 Pet. iii. 14.

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V. [1] *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:* [2] *by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.* [3] *And not only* so, *but we glory in tribulations also: knowing*

past, is inconsistent with the very next words, *being justified* **by faith,** which shew that *not the objective fact,* but its *subjective realization,* is here meant.—In these words (of ver. 25) the Apostle *introduces the great subject* of chaps. v.—viii.,—DEATH, *as connected with* SIN,—*and* LIFE, *as connected with* RIGHTEOUSNESS. The various ramifications of this subject see in the headings below.

CHAP. V. 1—11.] THE BLESSED CONSEQUENCES OF JUSTIFICATION BY FAITH.

1.] **Being therefore justified** (*'having been justified:'*—it is an *act past* on the Christian, not like sanctification, an abiding and increasing work) **by** (as the ground) **faith, we** (believers in Christ) **have** (almost all our most ancient authorities read for **we have, let us have.** The difference in Greek is only that of one letter, the long '*o*,' or omega, for the short '*o*,' or omicron. And these two letters are frequently confused in our old manuscripts: so that it may even be doubted whether we can call this a real variation in reading, after all. Certainly in judging between the two, as to which, in this uncertainty of evidence, was most likely to have been written by St. Paul, the indicative, **we have,** seems to be the preferable form. For the whole passage is *declaratory of the consequences flowing from justification by faith,* and *does not exhort, but assert.* Nor would it seem, does the place for exhortation arrive, till these consequences have been in the fullest and freest manner set forth,—indeed so fully and freely, that the objection arising from their supposed abuse has first to be answered. Add to this that the verbs following are in the indicative, which makes it probable that this also would be) **peace** ('reconcilement;' the opposite of wrath, see ver. 9) **with** ('in regard of') **God through** (by means of) **our Lord Jesus Christ.** With regard to the nature of this peace,—'*state of reconciliation,*' 'no more condemnation,' as ch. viii. 1,—we may remark, that it regards here the objective fact of God's reconciliation to us, not as yet the subjective one of our reconciliation to Him: see this fully shewn below in ver. 10.

2.] **through whom we have also** (the **also,** as in ch. i. 24, iv. 22, serves to shew the coherence and likelihood of that which is asserted—answering almost to our 'as might be expected') **had our access** (the persons spoken of having come to the Father by Christ,—see Eph. ii. 18,—the access is treated of as a thing past. The words "*by faith*" appear to have been inserted as explanatory of the method of access. This access would *normally* take place in baptism) **into this grace** (namely, the grace of justification, apprehended and held fast subjectively, from what follows) **wherein we stand** (i. e. *abide accepted and acquitted with God;* see 1 Cor. xv. 1, 2 Cor. i. 24, also 1 Cor. x. 12, and ch. xi. 20); **and** (couple to "*we have peace,*" not to "*wherein we stand*") **we glory in the hope** (compare Heb. iii. 6, where we have "*the glorying of our hope*") **of the glory of God** (of sharing God's glory by being with Christ in His kingdom, John xvii. 22).

3.] **And not only so** (not only do we triumph in hope, which has regard to the future), **but glorying** (so it is literally, the present participle) **in** (not *amidst*; the tribulation is the *ground* of triumph) **our tribulations: knowing** (because we know) **that tribulation worketh patience** (or, endurance: supposing, i. e. we remain firm under it); **and patience, approval** (of our faith and trust, 2 Cor. ii. 9; ix. 13: not, '*proof,*' as some; nor '*experience,*' as A. V.); **and approval,** (fresh) **hope; and hope shames** (us) **not** (by disappointing us; 'mocks us not'); **because God's love** (not, in the ordinary sense, '*the love of God,*' i. e. *man's love for God;* compare the explicit words, "*His love toward us,*" which answer to this in ver. 8) **is** (has been) **poured out** (poured forth, not "*shed*

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that tribulation worketh patience; [4] and patience, experience; and experience, hope: [5] and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. [6] For when we were yet without strength, in due time Christ died for the ungodly. [7] For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. [8] But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. [9] Much more then, being now justified by his blood, we shall be saved from wrath through him.

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tribulations also: [g] knowing that tribulation worketh endurance; [4] [h] and endurance, approval; and approval, hope: [5] [i] and hope maketh not ashamed; [k] because God's love hath been poured forth in our hearts by the Holy Ghost which was given unto us. [6] † For when we were yet without strength, [l] in due season [m] Christ died for the ungodly. [7] For scarcely for a righteous man will any one die: yet for a good man peradventure some one doth even dare to die. [8] But [n] † God giveth proof of his own love toward us, in that, while we were yet sinners, Christ died for us. [9] Much more then, having been now justified [o] by his blood, shall we

[g] James i. 3.
[h] James i. 12.
[i] Phil. i. 20.
[k] 2 Cor. i. 22. Gal. iv. 6. Eph. i. 13, 14.
† *Our oldest MS. reads,* If, that is, when.
[l] Gal. iv. 4.
[m] ver. 8. ch. iv. 25.
[n] John xv. 13. 1 Pet. iii. 18. 1 John iii. 16. & iv. 9, 10.
† *Our oldest MS. reads,* he.
[o] ch. iii. 25. Eph. ii. 13. Heb. ix. 14. 1 John i. 7.

abroad." The use of this latter term in the Vulgate Latin version perhaps misled Augustine, owing to whose mistake the true interpretation was lost for some centuries, although held by interpreters preceding and contemporary with him. See Trench on St. Augustine, ch. v. p. 89:—i. e. 'richly imparted') **in our hearts** (the *heart* is the locality where the outpouring takes place,—being the seat of our love, and of appreciation and sympathy with *God's love*) **by means of the Holy Spirit** (who is the Outpourer, John xvi. 14; 1 Cor. ii. 9, 10) **which was given unto us** (not, *is given to us.* The past participle refers to a past fact, viz., the Pentecostal effusion of the Holy Spirit). Bengel remarks, that this is the first mention of the Holy Spirit in our Epistle. For when a man has been brought to this point, the work of the Spirit begins to be notably felt within him.

6.] **For** (or, if, that is) **when we were yet without strength** (weak, 'powerless for good;'—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi.—See especially verses 4—8 of that chapter), **in due season** (i. e. at the appointed time: comp. Gal. iv. 4, and ver. 8 in the quotation above) **Christ died for** ('on behalf of') **ungodly men** (so literally: not "for *us,*" because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man).

7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among *men*, nay, that such a self-sacrifice,—not unexampled where a *good* man, one loving his fellow-men and loved by them, is to be rescued,—is hardly found to occur on behalf of the pious and just.—**For hardly will any one die on behalf of a just man—for** (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood) **on behalf of a good man** (the article, which is in the original, points him out generally, as in the expression, 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') **perhaps one doth even dare** (i. e. **is even found to venture**: the present tense implies habituality—it may occur here and there) **to die.**

8.] **But** (as distinguished from human examples) **God** (or more probably, **He,** the Person intended being supplied from verse 5) **giveth proof of** ('establishes;'—not 'commends') **his own love** (*own,* as distinguished from that of men, in ver. 7) **toward us, in that, while we were yet** (as opposed to "*now*" in the next verse) **sinners** (this term ranges with "*without strength,*"—"*ungodly,*" ver. 6, and is opposed to "*just,*" and "*good,*" ver. 7), **Christ died for us.** 9—11.] The

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be saved through him from [p] the wrath [to come]. [10] For [q] if, being enemies, we [r] were reconciled to God through the death of his Son, much more, having been reconciled, shall we be saved [s] by his life: [11] and not only so, but also [t] glorying in God through our Lord Jesus Christ, through whom we have now received our [u] reconciliation. [12] For this cause, as [x] through one man sin entered into the world, and through sin, [y] death; and thus death spread

p Matt. iii. 7. ch. i. 18. 1 Thess. i. 10.
q ch. viii. 32.
r 2 Cor. v. 18, 19. Eph. ii. 16. Col. i. 20, 21.
s John v. 26. & xiv. 19. 2 Cor. iv. 10, 11.
t ch. ii. 17. & iii. 29, 30. Gal. iv. 9.
u 2 Cor. v. 18, 19.
x Gen. iii. 6. 1 Cor. xv. 21.
y Gen. ii. 17. ch. vi. 23. 1 Cor. xv. 21.

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[10] For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. [11] And not only so, *but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. [12] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all*

Apostle further *shews the blessed fruits of justification,* viz. *salvation,* both *from wrath,* and *with life.* The *argument* proceeds from the beginning of the chapter: but the *connexion,* as so frequent with St. Paul, is immediately with the parenthetical sentences just preceding.—**Much more then** (if He *died* for us when *sinners, à fortiori* will He *save* us now that we are *righteous* by virtue of that His death), **having been now justified by his blood** (see remarks on ch. iv. 25), **shall we be saved through him from the wrath [to come].** The original has only **from the wrath**: i. e. the wrath impending,—the wrath of which we all know. **10.**] The same is substantiated in another form: 'we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.'—**For if, being enemies** (the meaning of **enemies** may either be active, as Eph. ii. 15; Col. i. 21, '*haters of God;*' so '*enmity,*' ch. viii. 7: or passive, as ch. xi. 28,—'*hated by God.*' But here the latter meaning alone can apply, for the Apostle is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been enemies in the active sense), **we were reconciled** (this expression also may be taken in two ways. It may be said of *giving up anger against any one,*—see 1 Cor. vii. 11, or of *being received into favour by any one,* see 1 Sam. xxix. 4,—the latter of which meanings, *were received into favour with God,* must, for the reason above given, be here adopted) **to God through** (by means of) **the death of his Son** (this great fact is further explained and insisted on, in the rest of the chapter), **much more, having been reconciled** (but here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: comp. 2 Cor. v. 19, 20, "*God was in Christ reconciling the world to Himself: . . . we pray you in Christ's behalf, be ye reconciled to God.*" Both these, the objective reception into God's favour by the death of Christ, and the subjective appropriation, by faith, of that reception, are included), **shall we be saved through** (by means of) **his life** (not here *that which he now does* on our behalf, but simply *the fact of His Life,* so much enlarged on in ch. vi.: and our sharing in it). **11.**] A further step still. Not only has the reconciled man confidence that he shall escape God's wrath, but *triumphant* confidence,—joyful hope in God.—**And** (literally, but) **not only so, but also glorying in God** (not only shall we be saved, but that in a triumphant manner and frame of mind) **through our Lord Jesus Christ, through whom we have now** (not in contrast with the future glory, '*even now,*' but as in ver. 9) **received** (**our**) **reconciliation** (to God: not as in A. V. "*the atonement,*" at least in the common theological acceptation of that term: for that is not here treated of, but our reconcilement to God). **12—19.**] *The bringing in of* RECONCILIATION *and* LIFE *by* CHRIST *in its analogy to the bringing in of* SIN *and* DEATH *by* ADAM. **12.**] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To

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have sinned: [13] (*for until the law sin was in the*	through unto all men, for that all sinned: [13] for until the law there

what does **for this cause** refer? (2) **As** may introduce the *first* member of a comparison, the *second being to be discovered;* or may introduce the *second,* the *first having to be discovered.* I shall endeavour to answer both questions in connexion. (1) I conceive **for this cause** to refer to that blessed state of confidence and hope just described: 'on this account,' 'seeing these things are so,' 'this state of things, thus brought about, will justify the following analogy.' Thus we must take **as** either (*a*) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (*b*) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a strengthening the analogy. We have example for this use of "*as*" in Matt. xxv. 14 [see the passage in this work], and **even as,** Gal. iii. 6.—**Consequently** (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was'), **like as by one man** (the Apostle regards the *man* as involving generic succession and transmitting the corrupt seed of sin, *not the woman:* but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression'), **sin** (as a POWER ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and developes itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be *confined* to *original sin,* as it reaches much wider, to sin both original and actual: nor to the *habit of sinning:* nor is it merely the *propensity to sin:* nor is sin *personified* merely, as in ch. vii. 8, 11) **entered into the world** (not *begun to be, was first committed,* as some Commentators: but *literally,*—'entered into,' 'gained access into,' the *moral world,*—for sin involves moral responsibility. So Gal. iii. 23, 'before the faith *came in*'), **and by means of sin** (as the appointed penalty for sin, Gen. ii. 17; iii. 19), **death** (primarily, but not *only,* physical death: as *sin,* so *death,* is *general,* including the lesser in the greater, i.e. *spiritual and eternal death.* See ch. vi. 16, 21; vii. 10; viii. 6; 2 Cor. vii. 10); **and thus** (by this entering in of sin and death; i.e. in fact, by this *connexion of sin and death,* as appears by the clause following, "*for that all sinned*") **death spread through unto all men** (see reff. De Wette well says that "*all men*" differs from "*the world,*" as the concrete part from the abstract whole, and "entered" from "spread through," as the going from house to house differs from the entering a town), **because** (literally, '*on ground of,*' '*on condition that,*' which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that all have sinned) **all sinned** (see ch. iii. 23:—not '*were sinful,*' or '*were born in sin,*' as Calvin would restrict the meaning: *sin,* as above remarked, is here, throughout, both *original* and *actual:* in the *seed,* as planted in the nature by the sin of our forefather: and in the *fruit,* as developed by each conscious responsible individual in his own practice. So that Calvin's argument, "that here there is no question of *actual sin,* because if each man is to be treated as guilty in himself, why should Paul compare Adam with Christ?" does not apply, and the objection is answered by St. Paul himself, where he says, distinguishing between the *trespass* and the *free gift* below, vv. 15, 16, the free gift came of many trespasses unto justification. The *trespass* was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men). Observe how entirely this assertion of the Apostle contradicts the Pelagian or *individualistic* view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or *traducian* view, that all are evolved by God's appointment from an original stock, and, though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15

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z ch. iv. 15. 1 John iii. 4.

a 1 Cor. xv. 21, 22, 45.

was sin in the world: but [z] sin is not imputed where there is no law. [14] Nevertheless death reigned from Adam to Moses, even over them that sinned not after the likeness of the transgression of Adam, who is [a] a

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world: but sin is not imputed when there is no law. [14] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of

could all men sin, *before the law?* This is now explained.—**For up to** (the time of) **the law** (equivalent to "*from Adam to Moses,*" ver. 14), **there was sin in the world** ('men sinned,' see Gen. vi. 5 - 13; committed actual sin: not, men were *accounted* sinners because of Adam's sin: the Apostle reminds us of the *historical fact*, that *there was sin in the world* during this period): **but sin is not reckoned** (as transgression) **where the law is not.** This word **imputed** has given rise to much dispute. Very many Commentators explain it of *consciousness of sin by the sinner himself,* as in ch. vii. 7: but (1) this is not the natural sense of the word, which implies TWO parties, one of whom sets down something to the account of the other: (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of *subjective human consciousness,* but throughout of *objective truths with regard to the divine dealings:* and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where the consciousness of sin on the part of those who had not the law is distinctly asserted.—I am persuaded that the right sense is imputed, '*set down as trangression,*'—'put in formal account,' *by God.* In the case of those who had not the written law, sin is not formally reckoned as *transgression,* set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it *is reckoned* and they are condemned for it. Nor is there any inconsistency in this view. Other passages of Paul's writings support and elucidate it. He states the object of the law to be, ch. vii. 13, *that sin may by the commandment become exceeding sinful.* The revelation of the law *exaggerated,* brought into prominent and formal manifestation, the sinfulness of sin, which *was before culpable and punishable,* but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12; and iii. 25, in so far as they state an analogous case. The objection to taking the words *relatively,* '*is not fully reckoned,*' will hardly be urged by those who bear in mind the Apostle's habit of constantly *stating relative truths as positive,* omitting the qualifying particles: see, for example, ch. vii. 7, where with the words "*sin,*" and "*I had not known,*" both, we must supply qualifications (see notes there). 14.] **Nevertheless** (notwithstanding the last assertion, that sin is not fully reckoned where the law is not) **death reigned** (was a power to which all succumbed) **from Adam to Moses** (the period included is the same as that marked out by the words *until the law* above: i. e. although the full imputation of sin did not take place between Adam and Moses, *the universality of death is a proof that all sinned,*—for death is the consequence of sin:—in confirmation of ver. 12), **even** (notwithstanding the different degrees of sin and guilt out of, and under, the law) **over them that sinned not after the likeness of the TRANSGRESSION of Adam** (the emphasis lies on **transgression**, as distinguished from *sin.* They all *sinned:* but had not, like Adam, *transgressed* a positive revealed command. There is no reference here, as some Commentators have supposed, to the case of *children* and *idiots,*—nor (as others) to *those who lived pious lives.* The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. *not as Adam did, and as those after Moses did:* and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, *as far as it extends,* is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) *sinners,* and have thus incurred *death,* so &c.' . . . . . see below), **who is a type of him that is to come** (or, and perhaps better, **of the future Adam,** the second Adam, viz.

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him that was to come. [15] *But not as the offence, so also* is *the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace,* which is *by one man, Jesus Christ, hath abounded unto many.* [16] *And not as* it was *by one that sinned,* so is *the gift: for the judgment* was *by one to condemnation, but the free gift*

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type of him that is to come. [15] Howbeit not as the trespass, so also is the gift of grace. For if by the trespass of the one the many died, much more did the grace of God and his free gift abound [b] unto the many by the grace of the one man Jesus Christ. [16] And not as [it was] through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the gift of

[b] Isa. liii. 11. Matt. xx. 28 & xxvi. 28.

Christ). This clause is inserted on the first mention of the name Adam, the *one man* of whom he had been speaking, to recall the purpose for which he is treating of him,—as *the figure of Christ.* It is not *of him that was* to come, as in A. V., but is spoken from the Apostle's *present* standing, '*who is to come.*' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, *in Christ all shall be made alive.* 15—17.] *Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished.* **Howbeit not** (in all points) **as the trespass** (of Adam, as the cause inducing sin and death on his race), **so also is the gift of grace** (i. e. justification: not a direct contrast, as *obedience* in ver. 19: the Apostle has more in mind here the *consequence* of the *trespass,* and to that opposes the *gift of grace*). 15.] **For if,** &c. *Distinction the first,* in DEGREE:—and in the form of a hypothetical inference, from the less to the greater. **For if by the trespass of the one** [**man**] **the many died, much more did the grace of God and his free gift abound unto the many by the grace of the one man Jesus Christ.** (1) The first question regards the expression **much more.** Is it the *à fortiori* of logical inference, or is it to be joined with **did abound** as quantitative, describing the *degree of abounding?* Chrysostom and others adopt the former, and provided only *the same thing is said here as in ver.* 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of *abounding,* a matter of *degree,* there, of *reigning,* a matter of *fact.* Here (ver. 16) the contrast is between the judgment, coming of *one* sinner, to condemnation, and the free gift, of (see note below) *many* offences, to justification. So that I think the quantitative sense the better, and join **much more** with *did abound,* in the sense of **much more abundant** (rich in diffusion) **was the gift,** &c. (2) **grace,** not the grace *working in men,* here, but the grace which *is in, and flows from, God.* (3) The *grace of our Lord Jesus Christ* (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift is imparted to men. (4) The *past* tense, **did abound,** should here be kept to its indefinite historical sense, and not rendered, as in the A. V., by a *perfect,* however true the fact expressed may be: *both* are treated of here as *events,* their time of happening and present reference not being regarded. 16.] *Distinction the second,* in KIND. The former difference was quantitative: this is modal. —**And not as** [**it was**] **through one that sinned, so is the gift.**—It is a question, the words [*it was*] not existing in the original, whether any thing, and what, is to be supplied before the clause, **through one that sinned.** Meyer and others would understand it as if nothing was to be supplied, 'And not as through one that sinned, so is the gift.' But this has against it, that since the **for** following *gives the reason* for this sentence, this must *contain implicitly all* that that next expands in detail; which is not merely the distinction between springing from *one man* and out of *many offences,* but much more. Others have supplied *the condemnation,* or the words *death entered*—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply in the thought an indefinite phrase which may be thus explained: as, '*that which took place,* through one;' or, 'as [it was] through one.'

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grace came of many trespasses unto justification. [17] For if by the trespass of the one, death reigned through the one, much more shall they which receive the abundance of the grace and of the free gift of righteousness reign in life through the one, even Jesus Christ. [18] Therefore as through one trespass [the issue was] unto all men to condemnation; even so through one righteous act [the issue was] [c] unto all men to justification

c John xii. 32. Heb. ii. 9.

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is *of many offences unto justification.* [17] *For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)* [18] *Therefore as by the offence of one* judgment came *upon all men to condemnation; even so by the righteousness of one* the free gift came *upon all men unto justification of life.*

for the judgment (pronounced by God upon Adam) **came of** (was by occasion of) **one** (man having sinned,—*one trespass* would be hardly allowable, and would not help the sense, inasmuch as many *sinners,* as well as many sins, are implied in *many trespasses,* below) **unto condemnation** (its result, in his own case and that of his posterity); **but the gift of grace came of** (was by occasion of) **many trespasses** (where sin abounded, ver. 20, there grace much more abounded: the existence of *the law* being implied in the word *trespasses*) **unto justification.**—The only difficulty here is *the sense of* the word rendered *justification,* respecting which I must refer to the note in my Greek Testament. The strict meaning is a *sentence of acquittal,* which, in fact, amounts to *justification.* 17.] *Distinction the third,* also in KIND; that which came in by the *one sinner,* was the *reign of* DEATH: that which shall come in by the *One, Jesus Christ,* will be *a reigning in* LIFE.—**For** (carrying on the argument from ver. 15, but not so as to make parenthetical ver. 16) **if by the trespass of the one** [man], **death reigned through the one** [man], **much more** (logical *à fortiori*) **shall they which receive the abundance of the grace and of the free gift of righteousness reign in life** (eternal) **through** (by means of) **the one** (Man), **even Jesus Christ.**—*Abundance* answers to "*did abound,*" ver. 15; **grace** here to "*the grace of God*" there; only here, as at ch. i. 5, the word signifies not only the grace flowing from God, but the same grace implanted and working in man;—**the free gift** here to the same word there, but qualified by the words **of righteousness,** answering to "*justification*" in ver. 16. **reign in life]** "Antithesis to '*death reigned.*' We should expect '*life shall reign;*' but St. Paul designedly changes the form of expression, that he may bring more prominently forward the idea of free personality. **Life** is not only corporeal (the resurrection), but also spiritual and moral,—as also in '*death*' we must include *through sin,* as in ver. 12. The term **shall reign** is brought in by the antithesis: but it is elsewhere used (compare 1 Cor. iv. 8. Rev. v. 10; xx. 4, 6; xxii. 5) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because *reigning* is the highest development of freedom, and the highest satisfaction of all desires." De Wette. 18.] *Recapitulation and co-statement of the parallel and distinctions.*—**Therefore as through one trespass** (not, '*the offence of one,*' as A. V., which is contrary to usage, and to ver. 17, where that meaning is expressed in words. In this summing up, the Apostle puts the antithetical elements *as strongly and nakedly as possible in contrast;* and therefore abridges the 'trespass' and 'the righteous act of one' into 'one transgression' and 'one righteous act') **[the issue was]** (in the original there is nothing expressed before **unto all men** in both clauses) **unto all men to condemnation; even so through one righteous act** (the Death of Christ viewed as the highest point of His Obedience, see Phil. ii. 8: equivalent to "*the obedience of the one,*" below; not as in ver. 16,—nor *Righteousness,* which would not contrast with *trespass,* a *single act*) **[the issue was] unto all men** (in extent of grace,—*possible,* not actual, as the other) **to justifi-**

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[19] *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* [20] *Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:* [21] *that as sin hath reigned unto*

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of life. [19] For as through the disobedience of the one man the many were made sinners, even so through the obedience of the one shall the many be made righteous. [20] Now [d] the law came in besides, that the trespass might be multiplied. But where sin was multiplied, grace did [e] beyond measure abound: [21] in

[d] John xv. 22. ch. iii. 20. & iv. 15. & vii. 8. Gal. iii. 19, 23.

[e] Luke vii. 47. 1 Tim. i. 14.

cation of (conferring, leading to) **life.**

19.] For (in explanation of ver. 18) **as through the disobedience of the one man the many** (equivalent to "*all men*" above, but not so expressed here, because in the other limb of the comparison, "*all men*" could not be put, and this is conformed to it: see there) **were made** (not '*were accounted as:*' nor '*became by imputation:*' nor '*were proved to be:*' the *kind of sin* spoken of in this whole passage, is both original and actual) **sinners** ('*actual sinners by practice*' is meant, the disobedience of Adam having been the *inlet* to all this: compare ver. 12), **even so** (after the same manner or analogy likewise) **through the obedience** (unto death, see on last verse) **of (the) one** [man] **shall** (*future*, because, as in ch. iii. 30, justification, as regards the many, is *not yet completed*) **the many** (equivalent to "*many:*" compare Matt. xxvi. 28; Mark x. 45, but thus expressed because "*many*" would not have answered in the other limb of the comparison. *In order to make the comparison more strict,* the "*all*" who have been made sinners are *weakened* to the indefinite "*the many,*" the "*many*" who shall be made righteous are *enlarged* to the indefinite "*the many.*" Thus *a common term of quantity* is found *for both,* the one *extending to its largest* numerical interpretation, the other *restricted to its smallest*) **be made** (see above) **righteous** (not by *imputation* merely, any more than in the other case: but 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.' When we say that man has no righteousness *of his own,* we speak of him as *out of Christ:* but *in Christ* and united to Him, he is *made righteous,* not by a fiction, or *imputation only* of Christ's righteousness, but by a real and living spiritual union with a righteous Head as a righteous member, righteous *by means of,* as an effect of, the righteousness of that Head, but not merely righteous by transference of the Righteousness of that Head; just as in his natural state he is united to a sinful head as a sinful member, sinful by means of, as an effect of, the sinfulness of that Head, but not merely *by transference* of the sinfulness of that Head). **20.]** *How the law* (of Moses) *came in, in the divine economy.*—**Now** (or, **But**, i. e. the two things spoken of ver. 19 did not *simply* and *immediately* happen) **the law** (of Moses, not *law* in the abstract, nor '*the law of nature,*'—nor even *the law of God* in its *general* sense, as often in ch. i. ii.;—but here strictly THE LAW OF MOSES, as necessitated by vv. 13, 14 in this same argument) **came in besides** (besides the fact of the many being made sinners, and as a transition point to the other result: formed a *third term,* besides these two, in the summary of God's dealings with man), **in order that** (its *design,*—not merely its result. So in ver. 21) **the trespass** (*created* by the law; for where no law, no transgression, ch. iv. 15:—not merely the *knowledge of sin,* but *actual* transgression) **might be multiplied** (in *actual fact:* not 'be abundantly exhibited,' or any such evasive sense).—No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was *an end in the divine purposes,* to bring out the necessity of One who should deliver from sin, and bring in righteousness. **But** (this terrible end, the multiplying of transgression, was not, however, God's *ultimate* end: He had a further and gracious one) **where sin** (the generic of the specific word "*trespass*") **was multiplied,** (God's) **grace did beyond measure abound** (not '*did much more abound,*' as A. V. The A. V. has likewise destroyed the force of the comparison by rendering two different and distinct verbs in the original words both by one word, '*abound*'). **21.]** *The*

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order that as sin reigned in death,
even so grace may reign through
righteousness unto eternal life
through Jesus Christ our Lord.
VI. [1] What then shall we say?
[a] Are we to continue in sin, that
grace may be multiplied? [2] God
forbid. We who [b] died unto sin,
how shall we live any longer there-
in? [3] Or know ye not, that [c] all
we who were baptized into Jesus
Christ [d] were baptized into his death?

a ch. iii. 8. ver. 15.
b ver. 11. ch. vii. 4. Gal. ii. 19. & vi. 14. Col. iii. 3. 1 Pet. ii. 24.
c Gal. iii. 27.
d 1 Cor. xv. 29.

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death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

VI. [1] What shall we say then? Shall we continue in sin, that grace may abound? [2] God forbid. How shall we, that are dead to sin, live any longer therein? [3] Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

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purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal.—That **as sin reigned** (the historic indefinite past, because the standing-point of the sentence is, *the restitution of all things hereafter*) **in death** (death, *in and by which* the reign was exercised and shewn: *death* was the central act of sin's reign. He does not here say, as the A. V. renders it, '*death reigned by sin*,' as in vv. 12–14, because *sin* and *grace* are the two points of comparison, and require to be the *subjects*), **even so grace may reign through** (not "*in*" here, though it might be so, if the term applied to *our being made righteous*; but as it applies to the *Righteousness of Christ* making us righteous, it is through) **righteousness, unto** (leading to) **eternal life through** (by means of) **Jesus Christ our Lord.**

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] *No encouragement given hereby* (see ch. v. 20) *to a life in sin: for the baptized are dead to sin, and walk in a new* (vv. 1—7) *life, and one* (vv. 8—11) *dedicated to God.*

1.] **What then shall we say?**—the introduction of a difficulty or objection arising out of the preceding argument, and referring to ch. v. 20. See ch. iii. 5.

Are we to continue ('*Must we think that we may persist*,'—in other words, 'may we persist') **in** (our natural state and commission of) **sin, that** (God's) **grace may be multiplied** (v. 20)?

2.] **God forbid** is the only adequate rendering of the expression in the original, **let it not be**: for it implies a reference to an averting Power: and the occasion is solemn enough to justify in our language the mention of that Power. The phrase is used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An *acknowledged fact* in the Christian life follows, which *precludes* our persisting in our sin.—**We who** (the original word describes *quality*, not merely matter of fact) **died** (not '*are dead*,' as in A. V.; the true reference is thus most unfortunately lost, the time referred to being that of our *baptism*) **unto sin** (became as separate from and apathetic towards sin, as the dead corpse is separate from and apathetic towards the functions and stir of life), **how shall we live any longer therein?**

3.] **Or** (supposing you do not assent to the argument in the last verse) **know ye not** (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged), **that all we who were** (i. e. all of us, having been: not as A. V. again most unfortunately, "*so many of us as were*," giving it to be understood that some of them *had not been* thus baptized) **baptized into Jesus Christ** ('*into participation of*,' '*into union with*,' Christ, in his capacity of spiritual Mastership, Headship, and Pattern of conformity) **were baptized into** (introduced by our baptism into a state of conformity with and participation of) **his death?**—The Apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism,—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death *to sin* even as He died *to sin* (ver. 10);—the meaning being kept in the background, but all the while not lost sight of, that the *benefits of His*

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[4] *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* [5] *For if we have been planted together in the likeness of his death, we shall be also* in the likeness *of* his *resurrection:* [6] *knowing this, that our old man is crucified with* him, *that the body of sin might be destroyed, that henceforth we*

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[4] We were [e] buried therefore with him through our baptism into his death: that [f] like as Christ was raised from the dead through [g] the glory of the Father, [h] so we also might walk in newness of life. [5] [i] For if we have become united to the likeness of his death, surely we shall be also to the likeness of his resurrection: [6] knowing this, that [k] our old man was crucified with him, that [l] the body of sin might be destroyed, in

e Col. ii. 12.
f ch. viii. 11. 1 Cor. vi. 14.
g 2 Cor. xiii. 4. John ii. 11. & xi. 40.
h Gal. vi. 15. Eph. iv. 22, 23, 24. Col. iii. 10.
i Phil. iii. 10, 11.
k Gal. ii. 20. & v. 24. & vi. 14. Eph. iv. 22. Col. iii. 5, 9.
l Col. ii. 11.

death were likewise made ours by our introduction into the covenant. 4.] A further explanation of the assertion in the last verse, proceeding on its concession by the reader.—**We were buried therefore with him** (Chrysostom says, commenting on John iii., "When we bow our heads under the water, our old man is buried as in a grave, and having been immersed below, is wholly and once for all put out of sight") **through our baptism into his death** (*our baptism into His death* belongs together, not *we were buried into His death,* which would hardly bear any sense): **that like as Christ was raised from the dead through the glory** (the divine **glory** includes all that manifests the Creator to the creature: and hence also his Almightiness; compare the expression "*the might of his glory,*" Col. i. 11) **of the Father, so we also should walk in newness of life** (not '*a new life;*'—nor are such expressions ever to be diluted away thus: the abstract substantive is used to bring the quality of *newness,* which is the point insisted on, more into prominence; comp. 2 Thess. ii. 11, and note: and 1 Tim. vi. 17, and note.—The comparison is not only between our Lord's *physical* death and resurrection, and our *spiritual;* but reaches far deeper: see notes on vv. 10, 11).

5.] The Apostle confirms the last verse by a necessary sequence, that *those who are united to Him in His Death, shall also be in His resurrection.*—For (confirmatory) **if we have become united to the likeness of his death** (the rendering of A. V., '*planted together,*' is inadmissible: see note in my Greek Test. Observe that, according to the more probable rendering, adopted in the text, Christians partake of the *likeness* only of Christ's *death,* but of His *actual Resurrection itself*), **surely we shall be also to the likeness of his resurrection** (the future is used *perhaps* because of the *inference,* as a logical sequence,—' If, &c. . . . A *shall* be equal to B:'—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life attained *here,* will only then be accomplished in our entire being, when we 'shall wake up after his likeness'): 6.] **knowing** (recollecting) **this, that our old man** (former self, personality before our new birth,—opposed to the "*new man*" or "*new creature,*"—see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22—24,—not merely the guilt of sin, nor the power of sin, but the *man*) **was** (at our baptism) **crucified with him** (the great key to our text is Gal. ii. 20. As the death of the Lord Jesus was by *crucifixion,* the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also *in the likeness of,* Christ's death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), **that** (the aim and end of the being crucified with Him) **the body of sin might be destroyed** (the body of sin, i. e. '*the body, which belongs to or serves sin,*' in which sin rules or is manifested, expressed by the "*members,*" ver. 13; in which is "*the body of death,*" ch. vii. 23,—"*the law of sin,*" 24,—"*the deeds of the body,*" ch. viii. 13,—"*the body of the flesh,*" Col. ii. 11. But we must not understand that the body is the *seat of sin,* or at all events must not

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order that we might no longer be
m 1 Pet. iv. 1. in bondage to sin. [7] For [m] he that
† Literally, *justified.* hath died hath been † set free from
n 2 Tim. ii. 11. sin. [8] Now [n] if we died with Christ,
we believe that we shall also live
o Rev. i. 18. with him: [9] knowing that [o] Christ
being raised from the dead dieth no
more; death hath dominion over
him no more. [10] For the death that
p Heb. ix. 27, 28. he died, [p] he died unto sin once:
q Luke xx. 38. but the life that he liveth, [q] he liveth

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should not serve sin. [7] For he that is dead is freed from sin. [8] Now if we be dead with Christ, we believe that we shall also live with him: [9] knowing that Christ being raised from the dead dieth no more: death hath no more dominion over him. [10] For in that he died, he died unto sin once: but in that he liveth, he liveth unto

so understand those words as if the *principle of sin* lay in the *body*, which is not true, for it lies in the *will*. **Might be destroyed**, i. e. **rendered powerless**, annulled, as far as regards activity and energy), **that we might no longer be in bondage to sin** (i. e. that the body should no longer be under the dominion of sin, see below, ver. 12). **7.**] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predictae of the second. Fully expressed, it would stand thus: 'For, as a man that is dead is acquitted and released from guilt and bondage (among *men*: no reference to *God's* judgment of him): so a man that has died to sin is acquitted from the guilt of sin, and released from its bondage.' All this is implied in the word used, 'is acquitted,' 'has his quittance,' from sin, so that Sin (personified) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger reference is thus given to the assertion than the purposes of the present argument, which is treating of the power, not the guilt of sin, required: but that it is so, lies in the nature of *sin*, the service of which *is guilt*, and the deliverance from whose service necessarily brings with it *acquittal*. **8—11.**] *This new life must be one dedicated to God.* **8.**] **Now** (continuing the train of argument) **if we died with Christ, we believe that we shall also** (the future as in ver. 5,—because the life with Him, though here begun, is not here completed: and the term **we believe** used more of *dogmatic belief*, than of *trust*, though the latter meaning is not altogether absent) **live with him.** **9.**] This and the following verse explain what sort of a life with Christ is meant, by what we know of the Resurrection-life of Christ Himself.—The only difficulty here is in **death hath dominion over him no more**, as implying that Death *had* dominion over Christ, which we know it *had not*: see John x. 17, 18; ii. 19; Acts ii. 24. But this vanishes, when we remember that our Lord, by submitting to Death, virtually, and in the act of death, surrendered Himself into the power of Death. Death could not hold Him, and had no power over Him further than by his own sufferance: but power over Him it *had*, inasmuch as *He died.* **10.**] **For** (the proof of the foregoing) **the death that he died** (not '*in that He died*,' as A. V.), **He died unto sin** (De Wette well remarks that we must in *expressing* this verse abide by the *indefinite* reference to sin in which the death of Christ is placed; if we attempt to make it more definite, '*for sin*,' or '*to that state, in which He suffered the punishment of sin*,' we shall lose the point of comparison, which lies in '*to sin*' and '*to God.*' If we are to *expand* the words '*died to sin*,' we must say that our Lord at death passed into a state in which He had '*no more to do with sin*'—either as *tempting* Him [though in vain], or as *requiring to be atoned for* [this having been now effected], or as *met by Him* in daily contradiction which He endured from sinners) **once** (i. e., *once for all*, so that it is not to be repeated): **but the life that he liveth** (see above), **he liveth unto God** (indefinite again, but easily filled up and explained: *to God*,—as being glorified by and with the Father, as entirely rid of conflict with sin and death, and having only God's [properly so called] work to do,—as

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God. [11] *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* [12] *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.* [13] *Neither yield ye your members* as *instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members* as *instruments of righteousness unto God.* [14] *For sin shall not have dominion*

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unto God. [11] Even so reckon ye yourselves to be [r] dead unto sin, but [s] alive unto God in Christ Jesus †. [12] [t] Let not sin then reign in your mortal body, that ye should obey † the lusts thereof. [13] Neither yield ye your [u] members as instruments of unrighteousness unto sin: but [x] yield yourselves up to God as those that were dead and are alive, and your members as instruments of righteousness unto God. [14] For [y] sin shall not have dominion over you:

r ver. 2.
s Gal. ii. 19.
† "*Our Lord*" *is omitted in almost all our oldest copies.*
t Ps. xix. 13. & cxix. 133.
† "*it in*" *is omitted in all our oldest copies.*
u ch. vii. 5. Col. iii. 5. James iv. 1.
x ch. xii. 1. 1 Pet. ii. 24. & iv. 2.
y ch. vii. 4, 6. & viii. 2. Gal. v. 18.

waiting till, in the purposes of the Father, all things are put under Him:—and *to* [for] *God,* as being the manifestation and brightness of the Father's glory).

11.] *An exhortation to realize this state of death unto sin and life unto God with Christ.* **Even so** (after the same manner as Christ) **reckon ye yourselves** (better than '*infer yourselves to be*') **dead** (indeed) **unto sin** (as ver. 2 and following), **but alive unto God in Christ Jesus** (i. e. '*by virtue of your union with Him:*' not *through* Christ Jesus; in this chapter it is not Christ's *Mediatorship,* but His *Headship,* which is prominent).

12, 13.] *Hortatory inferences from* ver. 11: *first negative, answering to our being dead to sin,—then positive, answering to our being alive unto God.* **12.**] **Let not sin reign** answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay stress on it, and say, as Chrysostom, "He does not say, 'Let not sin live' or 'work,' but, 'Let not sin reign:' for He did not come to extinguish nature, but to rectify the will:" for it is no matter of comparison between *reigning* and *indwelling merely,* but between *reigning* and *being deposed.*—But why *your* mortal *body?* Origen and others explain it '*dead to sin,*' which it clearly cannot be. Chrysostom and others suppose the word inserted to remind us of *the other life,* and the shortness of the conflict, or of the shortness of sinful pleasures: De Wette, Tholuck, and others, more probably, that the Apostle wishes to keep in view the connexion between *sin and death* on the one hand, and *that life with Christ, which is freed from death* on the other. See 2 Cor. iv. 11 and note. **13.**] **Neither yield ye** (or **render**;—as a soldier renders his service to his sovereign, or a servant to his master) **your members** (more particular than 'your bodies;' the individual members being instruments of different lusts and sins) **as instruments** (or, '*weapons,*' many versions and expositors defending this rendering by St. Paul's fondness for military similitudes, and by the occurrence of the word "*wages*" below, ver. 23;—but the comparison here is to *servitude,* rather than *soldiership*) **of unrighteousness unto sin** (i. e. for the service of sin); **but yield** (in the construction of the original, the former imperative denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this second imperative, on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) **yourselves** (not merely *your members,* but your whole selves, body, soul, and spirit) **up to God as those that were dead and are alive** (as in verses 4—11, and Eph. ii. 1—5), **and your members as instruments** (see above) **of righteousness unto God** (i. e. for the service, or glory, of God).

14.] An assurance, confirming (by the for) the *possibility of the surrender to God* commanded in the last verse, *that sin shall not be able to assert and maintain its rule in those who are not under the law but under grace.*—The future, **shall not have dominion,** cannot be taken as a command or exhortation, which use of the future would if not always, yet certainly

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for ye are not under the law, but under grace. [15] What then? are we to sin, [z] because we are not under the law, but under grace? God forbid. [16] Know ye not, that [a] to whomsoever ye yield yourselves servants to obey, his servants ye are whom ye obey; whether it be of sin unto death, or of obe-

z 1 Cor. ix. 21.

a Matt. vi. 24. John viii. 34. 2 Pet. ii. 19.

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over you: for ye are not under the law, but under grace. [15] *What then? shall we sin, because we are not under the law, but under grace? God forbid.* [16] *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye*

here, require the second person,—and would hardly suit a personification such as we find in this clause.—The second part of the verse refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, "*the strength of sin is the law.*" The stress is on the *not having* dominion: as if it had been said, 'Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation, ch. viii. 1.—It will be seen from the above, that I interpret "*having dominion*" rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. The discussions as to whether **the law** in this place is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we (Christians) are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the Spirit of life in Jesus Christ*, ch. viii. 2. Whether we are *bound* by the law, and how far, depends on how far the law itself spoke the immutable
23 moral truth of God's government of the world, or was adapted to temporary observances and symbolic rites now abolished, —the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle's argument confounded.

15—23.] *The being under grace* (free from the condemnation of sin) *and not under the law, is no encouragement to sin: for* (vv. 16—19) *we have renounced the service of sin, and have become the servants of righteousness: and* (vv. 20—23) *the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious.*

15.] are we to sin? i. e. **may we sin?**—Notice, that he is speaking of *committing acts of sin;* not of a habit of living in sin, although that would be involved by such acts. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle's own discourse, arising out of what has preceded, and answered by him in the following verses. **16.]** 'You are the servants either of God or of sin,—there is no third course.' The former part of the verse reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *serving*, being (in reality) the servants of such person. Then this is implied in the form of a dilemma, implying that there is no third service. 'Now this must be true of you *with regard either to sin or to God.*' **Know ye not that to whomsoever ye yield yourselves servants to obey** (i. e. with a view to obedience), **his servants ye are whom ye obey,** (and in this case) **whether it be** (servants) **of sin unto death** ('with death as the result,'—not physical death merely, nor eternal death merely, but DEATH [by sin] in its most general sense, as the contrast to [life by] RIGHTEOUSNESS,—the state of misery induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), **or of obedience** (viz. obedience to Him who alone ought to be

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obey; whether of sin unto death, or of obedience unto righteousness? [17] *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.* [18] *Being then made free from sin, ye became the servants of righteousness.* [19] *I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.* [20] *For when*

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dience unto righteousness? [17] But thanks be to God, that ye were [once] servants of sin, but ye obeyed from the heart [b] the form of doctrine whereunto ye were delivered; [18] and being [c] made free from sin, ye were made servants to righteousness. [19] I speak after the manner of men because of the infirmity of your flesh: for as ye yielded your members servants to uncleanness and to iniquity unto iniquity; so now yield your members servants to righteousness unto sanctification. [20] For when ye were [d] servants of sin, ye were

[b] 2 Tim. i. 13.

[c] John viii. 32. 1 Cor. vii. 22. Gal. v. 1 1 Pet. ii. 16.

[d] John viii. 34.

obeyed) **unto righteousness** (with righteousness as its result; not imputed merely, nor implanted merely, but RIGHTEOUSNESS in its most general sense, as the contrast to *death*,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, *eternal life:* and so throughout this passage)

17, 18.] The dilemma is solved for them by reference to the matter of fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness:*—and this in the form of a thanksgiving to God (1 Cor. i. 14), whose work in them it was.—There is a stress on **were**, as referring to a state *past*. So Eph. v. 8. **17.**] **ye obeyed from the heart the form of doctrine** (the expression is most probably used of the practical rule of life accompanying the doctrine of the gospel. De Wette thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) **to which ye were delivered** (not, as A. V., *which was delivered you.* The inversion to the passive agrees admirably with the figure used. The **form** of doctrine is regarded as a mould, exemplar, or pattern after which they were to be fashioned: and the best commentators remark, that they, the disciples taught, are regarded as being as it were pressed into the mould and conformed to its shape: the words **ye were delivered** implying a superior Power, by whose agency this transformation was to be wrought). **18.**] **And** (this verse is closely united with the foregoing; Meyer and others think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the *fact* of ver. **17** the minor) **being made free from sin, ye were made servants** (see on the next verse) **to righteousness.** **19.**] For the expression **made servants** (brought under bondage) the Apostle apologizes: 'it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state before you, I have used this word:' **I speak after the manner of men** (according to the requirements of rhetorical antithesis) **on account of the** (intellectual, not moral) **weakness of your flesh** (i. e. 'because you are carnal and not spiritual, and want such figures to set the truth before you'): **for** (explanatory of *brought under bondage*) **as ye** (once) **yielded your members** (as) **servants to uncleanness and to iniquity** (lawlessness, two divisions of sin—impurity, against a man's self,—lawlessness, against God) **unto iniquity** (lawlessness, both which, *impurity* and *lawlessness, lead to lawlessness, result* in it), **so now yield your members as servants to righteousness** (see ver. 16) **unto** (leading to, having as its result, perfect) **sanctification**—(contrast to *lawlessness*, and both embracing their respective consequences).

20—23.] As a *further urging of the above exhortations*, the Apostle *contrasts* the *end* of *their former life* with that of

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free in regard of righteousness. [21] [e] What fruit then had ye at that time? Things whereof ye are now ashamed: for [f] the end of those things is death. [22] But now [g] being made free from sin, and made servants to God, ye have your fruit unto sanctification, and the end everlasting life. [23] For [h] the wages of sin is death; but [i] the gift of God is eternal life in Jesus Christ our Lord.

VII. [1] Know ye not, brethren,

e ch. vii. 5.
f ch. i. 32.
g John viii. 32.
h Gen. ii. 17. ch. v. 12. James i. 15.
i ch. ii. 7. & v. 17, 21. 1 Pet. i. 4.

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ye were the servants of sin, ye were free from righteousness. [21] *What fruit had ye then in those things whereof ye are now ashamed? for the end of those things* is *death.* [22] *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.* [23] *For the wages of sin* is *death; but the gift of God* is *eternal life through Jesus Christ our Lord.*

VII. [1] *Know ye not,*

their *present*. **20.]** **For** introduces a *motive* for the foregoing: but the verse properly belongs to the *following*: for ver. 22 is the contrast to it. **For when ye were servants of sin, ye were free in regard of** (i. e. **in relation to**) **righteousness.**—There is doubtless a latent irony in the use of the word **free** here: but it must not be brought out too strongly: it does not appear, till the *end* of that freedom is declared.

21.] '*Well, then, ye were free: and what was the benefit?*' then concedes and assumes.—There are two ways of rendering and pointing: (1) that of A. V., carrying on the question to the word *ashamed*, and supplying *in those* before **things**, adopted by Chrysostom and many others. But this though good as far as construction is concerned, is inconsistent with the New Test. meaning of *fruit*, which is '*actions*,' the *fruit of the* **man** considered as the tree, not '*wages*,' or '*reward*,' the *fruit of his* **actions**: see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).—So that I much prefer (2) the punctuation of Theodoret and many others,—placing the interrogation at **at that time**, and making the rest the answer. **What fruit then had ye at that time? (Things, deeds) whereof ye are now ashamed.** And then follows *the reason of their present shame*. **For the end** (virtually the same as the *wages*, ver. 23, and would be a mere repetition of *fruit* on the first method of punctuation above) **of those things** (those fruits consisting of sinful acts) **is death** (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we all are involved,—and spiritual and eternal, which will be the end of actual sin if followed out).

22.] Contrast of your present state to that former one: **freedom from sin as a master,—servitude** (compare '*the speaking after the manner of men*, ver. 19) **to God** (a higher description than merely *righteousness*, the actual antithesis to *sin*, ver. 18. *The devil* would be the corresponding antithetical power: and not unfrequently appears in the teaching of St. Paul: but usually in casual expressions, as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument), **fruit** (see above on ver. 21,—and remark **your** *fruit*, fruit actually brought forth, as much as to say, "you *have* fruit, and your fruit is . . .") **unto** (leading unto perfect) **sanctification,—and** (ye have) **the end everlasting life.**

23.] The *ends* of the two courses placed pointedly and antithetically, and the inherent difference, that whereas **death** (see above) is the **wages** (the word means the pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) **of sin**, earned and paid down,—**eternal life** is no such *wages*, nothing earned, but **the free gift of God** to His soldiers and servants;—and that **in** (not 'through,'—*true* enough, but not implied in the preposition here: see above on ver. 11) **Christ Jesus our Lord.**

VII. 1—6.] The explanation and proof of the assertion ch. vi. 14, "*for ye are not under the law, but under grace:*" the answer to the question of vi. 15 having occupied vi. 16—23.

1—4.] *The Christian is dead to the law by being dead with Christ, and has become His.* **1.]** Connect with vi. 14, which

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brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? [2] *For the woman which hath an husband is bound by the law to* her *husband so long as he liveth; but if the husband be dead, she is loosed from the law of* her *husband.* [3] *So then if, while* her *husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she*	(for I am speaking to men that know the law,) how that the law hath dominion over a man for so long time as he liveth? [2] For [a] the woman which hath an husband is bound by the law to her husband while he liveth; but if her husband die, she is loosed from the law of the husband. [3] Therefore, [b] while her husband liveth, she shall be called an adulteress, if she be joined to another man: but if her husband die, she is free from the law; so that she is no adulteress, though she be joined to

[a] 1 Cor. vii. 39.

[b] Matt. v. 32.

is in fact the sentence immediately preceding. The steps of the proof are these: *The law binds a man only so long as he lives* (ver. 1): for example,—a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian *being dead* with Christ and alive to Him *is freed from the law* (ver. 4). **brethren]** Not addressed particularly to *Jewish* Christians: see below: but generally to the Roman Church. **I am speaking** (writing) **to men acquainted with the law**; i.e. the persons to whom I address this epistle are such as know the law: not, as the A. V. unfortunately, 'I speak to *them that know* the law,' as if he were now addressing a different class of persons. Nor does the knowledge of the law, here affirmed of the Romans, prove that the majority of them were Jewish Christians: they may have been Gentile proselytes. **that the** (Mosaic: for of that, and not of any other law, is the whole argument) **law hath power over a man for so long time as he** (the man, see verses 4 and 6: not "it," i. e. *the law,* as some would render it, which would introduce the irrelevant question of the *abrogation of the law,* whereas the whole matter in argument is the *relation of the Christian* to the law) **liveth?** **2.]** **For** (not merely an example, but the example is itself the proof) **the woman which hath an husband** (literally, the woman under a husband, in subjecton to a husband) **is bound by the law to her husband while he liveth** (literally, to her living husband): **but if her husband die, she is loosed from** (literally, annulled from) **the law of** ('regarding,' compare "*the law of the leper,*" Levit. xiv. 2) **the husband.** **3.]** **Therefore** ('*from the same consideration it follows that*'), **while her husband lives, she shall be called an adulteress, if she be joined to** (i. e. attach herself to, become the wife of) **another man: but if her husband die, she is free from the law** (of her husband), **so that she is not an adulteress, though she be joined to another man.**—So far all is clear. But when we come to the application of the example, *this* must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another:*—(2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another.* So far the comparison is strict. Further, it will not hold: for in the *example,* the *liberated person* is the *survivor,*—in the *thing treated,* the *liberated person* is the *dead person.* And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the

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another man. [4] So then, my brethren, ye also were made [c] dead to the law through the body of Christ; that ye might be joined to another, even to him who was raised from the dead, to the intent that we should [d] bring forth fruit unto God. [5] For when we were in the flesh, the stirrings of sins, which were through the law, [e] were active in our members so as to [f] bring forth fruit unto death. [6] But now we have been loosed from

c ch. viii. 2. Gal. ii. 19. & v. 18. Eph. ii. 15. Col. ii. 14.

d John xv. 8. Gal. v. 22.

e ch. vi. 13.

f ch. vi. 21. Gal. v. 19. James i. 15.

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be married to another man. [4] *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another,* even *to him who is raised from the dead, that we should bring forth fruit unto God.* [5] *For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.* [6] *But now we are delivered from* the law, that being*

kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrysostom does) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by *the law having died to us,* (which matter here is not treated,) but by *our having died to the law.* 4.] **So then** (inference both from ver. 1, the general fact, and vv. 2, 3, the example), **my brethren, ye also** (as well as the woman in my example, who is dead to the law of her husband) **were made dead** (or, **slain**) **to the law** (*crucified,* see Gal. ii. 19, 20. The *more violent word* is used instead of "*ye died,*" to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the past tense (not "*are become,*" as A. V.), to remind them of the great Event by which this was brought about) **through** (**by means of**) **the** (crucified) **body** (compare the expression "*through the offering of the body of Jesus Christ,*" Heb. x. 10) **of Christ; that you might be joined to another,** (**even**) **to him who was raised from the dead** (alluding both to the comparison in verses 2, 3, and to ch. vi. 4, 5), **to the intent that we should bring forth fruit** (alluding to ch. vi. 22, and at the same time [Luke i. 42] carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul's way of speaking on this subject will at once feel: comp. 2 Cor. xi. 2; Eph. v. 30–32) **unto the honour of God.**

5, 6.] *In the fleshly state* (before we died with Christ) *sinful passions which were by the law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit.*—The Law (ch. v. 20, alluded to again vi. 14) was the *multiplier of sin.* To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. **For when we were in the flesh** (i. e., virtually "under the law:" see the antithesis in ver. 6; some take it to mean in the mere fleshly state, in which the Spirit is not yet energizing; i. e., the state of the unregenerate. But *how* does **in the flesh** denote 'under the law?' Some say, *on account of its carnality;* some *on account of the power of sin under the law.* Best of all is it to understand it, as pointing to the period *before death with Christ,* in which we were sensual and sinful: so that *to be in the flesh* forms a contrast with to be *put to death, made dead*), **the stirrings of sins which were through the law** (the *incitements,*—not the *sins,* in this place, though ultimately it was so,—the incitements *leading* to the sin, are treated of. The full meaning must be kept, 'which were *by means of* the law:' i. e. the law *occasioned them*) **were active** (energized) **in our members** (the instruments of sin, ch. vi. 13) **so as to bring forth fruit unto death** (only a verbal antithesis to the words "*unto God:*"—'whose end was death'). 6.] **But now** (opposed to the time spoken of in ver. 5) **we have been loosed** (annulled) **from the law, having died unto that wherein we were held** (the rendering of the A. V., "*that*

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dead wherein we were held; that we should serve in newness of spirit, and not in *the oldness of the letter.* [7] *What shall we say then?*	the law, [g] having died unto that wherein we were held; so that we serve [h] in the newness of the spirit, and not in the oldness of the letter. [7] What then shall we say? Is the	g ch. vi. 2 ver. 4. h ch. ii. 29. 2 Cor. iii. 6.

being dead," is without a shadow of authority; the reading on which it is founded having been a conjectural alteration of the sacred text by Beza, and not contained in any ancient copy whatever. It arose from an entire misunderstanding of the text; for it is not the law which is dead, but we who are dead to it, see ver. 4); **so that we serve** (not '*that we should serve,*' as A. V. The present tense describes the actual state:—understand '*God*' after serve) **in the newness of the spirit** (i. e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the *first mention* of the Spirit, so much spoken of in ch. viii.), **and not in the oldness of the letter** (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). **Newness** and **oldness** are not, as in ch. vi. 4, "*newness of life,*" *attributes* of the genitives which follow them, but *states in which* those genitives are the *ruling elements.*

7—25.] *An explanation of the part which the law has in bringing out sin, by example of the Apostle's own case.*—In this most important and difficult passage, it is of the first consequence to have a clear view of the *form* of illustration which the Apostle adopts, and of the *reason why he adopts it.* The former has been amply treated of by almost all Commentators: the latter too generally has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first, *why* St. Paul *suddenly changes here to the first person?* And the answer is, because he is about to draw a conclusion negativing the question, "*Is the law sin?*" upon purely *subjective* grounds, proceeding on that which *passes within,* when the work of the law is carried on in the heart. And he is about to depict this work of the law by an example which shall set it forth in vivid colours, in detail, in its connexion with sin in a man. What example then so apposite, as *his own?* Introspective as his character was, and purified as his inner vision was by the Holy Spirit of God, what example would so forcibly bring out the inward struggles of the man which prove the holiness of the law, while they shew its inseparable connexion with the production of sin?—If this be the reason why the first person is here assumed (and I can find no other which does not introduce into St. Paul's style an arbitrariness and caprice which it least of all styles exhibits), then we must *dismiss from our minds all exposition which explains the passage of any other,* in the first instance, *than of Paul himself:* himself indeed, as an *exemplar,* wherein others may see themselves: but not himself *in the person* of others, be they the *Jews,* nationally or individually, or *all mankind,* or *individual men.* This being done, there arises now a question equally important,—Of *what self* is it that he speaks throughout this passage? Is it *always the same?* If so, is it always the *carnal, unregenerate* self? or always the *spiritual regenerate?* Clearly *not the latter always;* for to that self the historical account of vv. 7—13 will not apply, and still less the assertion, in the *present,* of ver. 14. Clearly *not the former always:* for to that the assertion of ver. 22 will not apply, nor that of ver. 25. Is it always the *complex self,* made up of the prevailing spiritual-regenerate, with the remains of the carnal-unregenerate? *Not always this:* although this seems nearer to satisfying the conditions: for in the description ver. 9, "*I was alive without the law once,*" and in "*I am carnal, &c.*" ver. 14, there is no complexity, but the "*I*" is *clearly the carnal man.* Therefore not always the same. If not always the same, *where is the distinction?* If we look carefully, the Apostle himself will guide us to it. Having carried on the "*I*" unqualified and unexplained till ver. 18, he there has occasion to say, "*there dwelleth not in me any good.*" But he is conscious that, as he had written to the Corinthians (1 Cor. iii. 16), "*the Spirit of God dwelleth in you;*" he therefore finds it necessary to correct himself by an explanation, *what "I" he meant,* and adds to "in me," **that is, in my flesh.** So that "*I*" there is equivalent to "*my flesh,*" i. e. 'myself in my state of *life to* the law and sin, and acting according to the motions of sin.' Again, when the

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law sin? God forbid. Neverthe-
i ch. iii. 20. less, [i] I had not known sin, except

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Is *the law sin? God forbid. Nay, I had not known*

approval of the law of God is affirmed (not the mere designing to do His will, verses 15, 16, 19, 20, which I will treat by and by), it is not barely "*I,*" but, to avoid confusion, in ver. 22 the Apostle adds **after the inward man**, and in ver. 25 subjoins **myself**; in both cases shewing that (see notes below) he speaks of the *complex man,* himself made up of an *inward,* and an *outward* man, of *the mind* and *the flesh.* Are we then justified in assuming, that up to ver. 22 the carnal-unregenerate self is spoken of, but after that the complex self? Such a supposition would not be consistent with the assertion of the *desire* from ver. 15 onwards: *no such will existing in the carnal unregenerate man.* I believe the true account will be nearly as follows:—from ver. 7—13 incl. is *historical,* and the "*I*" *there* is the *historical self,* under the working of conviction of sin, and shewing the work of the law; in other words, *the carnal self in the transition state,* under the first motions towards God generated by the law, which the law could never have perfected. Then at ver. 14, St. Paul, according to a habit very common to him, keeps hold of the carnal self, and still having it in view, *transfers himself into his present position,*—altering the past tense into the present, still however meaning by "*I*" (in ver. 14), "*my flesh.*" But, having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience, the motions of the will towards God which are in conflict with the motions toward sin in the members. And hence arises an apparent verbal confusion, because the "*I,*" for example, in ver. 17, of whom it is said, "*it is no longer I that perform it,*" being the entire personality, the *complex self,* is of far wider extent than the "*I,*" of whom it is said, "*in me, that is, in my flesh, dwelleth not any good.*" But the latter "*I,*" in this part of the chapter, is shewn to be (verses 17, 20) no longer properly "*I,*" but "*sin that dwelleth in me,*"—and so it *passes altogether out of sight* after ver. 20, and *its place is taken by the actual then existing complex self* of Paul compounded of the regenerate spiritual man, sympathizing with God's law, serving God's law, in conflict with the still remaining though decadent carnal man, whose essence it is to serve the law of sin, to bring captive to the law of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the "*I myself*" of ver. 25, the *real self,* the nobler and better part of the man, serve, with the *mind* (see there), the law of God: whereas it is only with the flesh, according to which (viii. 4) *I do not walk,* but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the *bondage of corruption,* is fully set out, in its *nature,—consequences to the carnal,*—and *uses to the spiritual,*—in ch. viii.—Any thing like a summary of the exposition of this passage would be quite beyond my limits. It may suffice here to say, that most of the ancients supposed "*I*" throughout the passage to represent *mankind,* or *the Jews generally,* and the whole to be taken chronologically, to ver. 9, as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, but he afterwards changed it, and adopted in the main that advocated above.

7.] See note, ch. vi. 1. **Is the law** (not '*conscience,*' but in our case, the revealed law of God, which awoke the conscience to action) **sin**?—not '*the cause of sin,*' which in one sense the Apostle would not have denied,—but *sin,* abstract for concrete, *sinful,* or, as Bengel expresses it, *the sinful cause of sin.* The question itself refers back to ver. 5, where the Apostle had spoken of "*the stirrings of sins which were through the law.*" It is asked, *not by an objector,* but by the Apostle himself, in anticipation of an objection.

Nevertheless] i. e. but what I mean **is . . . .,—I say not that, but . . . .**

I had not known] The literal rendering of the original sentence is, **I was living in a state of ignorance of sin, were it not . . . .** Then *what is* the **sin** here spoken of? Is it sin in *act,* or sin in *principle,*—the principle of sin? Not *sin in act,* so that *I had not known sin* should mean, '*I had not entered into contact with sin,*' i. e. '*had not sinned:*' for then the law would have truly and actually been the cause of sin: nor, *sin in act,* so that the meaning were, '*I had not known the nature of a sinful act:*' for this would not agree with the subordination of the one particular sin specified below: the *coveting itself* being

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sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. [8] *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin* was *dead.* [9] *For I was alive*

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through the law: for I had not known coveting, if the law had not said, [k] Thou shalt not covet. [8] But [l] sin, having found an occasion, through the commandment wrought in me all manner of coveting. For [m] without the law sin is dead. [9] And

[k] Exod. xx. 17. Deut. v. 21. Acts xx. 33 ch. xiii. 9.
[l] ch. iv. 15. & v. 20.
[m] 1 Cor. xv. 56.

more general than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: **I had not recognized such a thing as sin, but by means of the law. The law** here is in the full sense of *the Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to *others*. **for I had not known** (by experience: 'known any thing of') **coveting** (this rendering is better than "lust" of the A. V.: the substantive here being the one corresponding to the verb in the commandment. So also in ver. 8, **coveting** is better than "*concupiscence*." The word expresses the motions of the flesh towards sin,—whether acted on or not,—whether consented to or not:—this *motion* he would not have *perceived*, because he was simply *moving with it*), **if the law had not said, Thou shalt not covet** (Exod. xx. 17. Deut. v. 21). '*Covet*,' in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in the prohibition. And it may well be said and strictly, that the 'coveting' there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of coveting there serves as an example of what the law actually forbids elsewhere. 8.] **But** (proceeding with the development of sin by means of the law) **sin** (the sinful principle or propensity, but without any conscious personification on the part of the Apostle), **having found occasion** (*occasion* means more than mere *opportunity*,—it indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack. The words here are not to be joined with **through the commandment** following, which belongs to the verb **wrought**: see below), **through** (by means of) **the commandment** (meaning, not *the law* generally, but the *tenth commandment*, the prohibition in question) **wrought in me** (not '*wrought out*,' 'brought into action,' but '*originated*,'—using this commandment as its instrument) **all (manner of) coveting. For without the law sin is** (not '*was*:' the sentence is a general axiom,—compare ch. iv. 15) **dead** (powerless and inactive: comp. 1 Cor. xv. 56, "*the strength of sin is the law*").—This *deadness of sin without the law* must not be understood as meaning that sin was committed but not recognized, the conscience being not informed nor awakened: such a statement would be *true*, but would *not touch the matter argued here*. Erasmus well explains this word **dead**: 'Before the law was promulgated (but see below) I was ignorant of some sins, and only knew thus much of others, that I thought I might commit them because they were not forbidden: so that my mind was more lightly and languidly moved towards sin; for we ever have colder love towards those things which we can enjoy whenever we like. But when the law marked out so many different forms of sins, the whole band of lusts and desires, irritated by the prohibition, began more eagerly to solicit me towards sin.' Compare also Prov. ix. 17; and the citations from the classics in my Greek Test., to the effect that prohibition itself irritates and incites towards violation of the command.

9.] It is a great question with Interpreters, *of what period* St. Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see St. Paul himself throughout the whole think that he speaks,—some, of his state *as a Pharisee*: this however would necessitate the understanding the legal death which follows, of his *conversion*, which cannot well be: some, of his state as a *child*, before that freedom of the will is asserted which causes rebellion against the law as the will of another. Agreeing in some measure with the last view, I would extend

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I was alive without the law once: but when the commandment came, sin came to life, and I died; [10] and the very commandment, [n] which was for life, I found to be for death. [11] For sin, having found an occasion, through the commandment deceived me, and through it slew me. [12] [o] So that the law is holy, and the commandment is holy, and righteous, and good. [13] Did then that which is good become death unto me? God forbid: but sin [became death unto me], to the end that it might be shewn to be sin, working death to me through that which is good; that

n Lev. xviii. 5. Ezek. xx. 11, 13, 21. 2 Cor. iii. 7.

o Ps. xix. 8. & cxix. 38, 137. 1 Tim. i. 8.

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without the law once: but when the commandment came, sin revived. and I died. [10] *And the commandment, which* was ordained *to life, I found* to be *unto death.* [11] *For sin, taking occasion by the commandment, deceived me, and by it slew* me. [12] *Wherefore the law* is *holy, and the commandment holy, and just, and good.* [13] *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceed-*

the limits further, and say that he speaks of *all that time, be it mere childhood or much more, before the law began its work within him,*—before the deeper energies of his moral nature were aroused (see on "*the commandment* came" below).—**And I was alive** (not merely '*lived*' 'went on,' but emphatic, i. e. 'lived and flourished,'—contrasted with "*died*" below) **without the law** (the law having no recognized place in my moral existence) **once; but when the commandment** (above, ver. 8) **came** (purely subjective; not '*was enacted,*' 'came in,'—but '*came to me,*' as we say, '*came home to me,*' 'was brought home to me'), **sin came to** (sprung into) **life** (not '*revived:*' however *true* it may be that sin was *merely dormant,* the idea insisted on here is, that it was *dead* and *came to life,* began to live and flourish), **and I died** (ceased to live-and-flourish as before, —fell into that state of unhappiness, which ever afterwards under the gospel he calls *death,* ver. 24; ch. viii. 2); **10.**] **and** (not an additional particular, but equivalent to 'and so,'—merely changing the *subject* from 'I' to 'the commandment') **the very commandment, which was for** (tending to) **life** (comp. ch. x. 5, and references there: the *life* is one of *prosperity* primarily, but capable of, and indeed requiring [x. 5] a higher interpretation), **this** (very commandment) **I found** (literally, **was found by me**: this *finding* is purely subjective, said of the feeling in his own heart. As Chrysostom says, "he does not say the commandment *became* to me death, but *was found,* thus explaining the novelty and strangeness of the incongruous fact") **to be for** (tending to) **death** (explained on the word **died** above). **11.**] **For** (explanatory how ver. 10 happened) **sin** (the sinful principle within me), **having found an occasion** (connect as in ver. 8, where see note),—**through** (by means of) **the commandment deceived me** (there is a plain reference to the Tempter deceiving Eve, which was accomplished by means of the commandment, exciting doubt of and objection to it, and lust after the forbidden thing: see 2 Cor. xi. 3; 1 Tim. ii. 14), **and through** (by means of) **it slew me** (i. e. brought me into the state of misery and death mentioned in ver. 10;—but there is an allusion again to the effect of the fall as the act of the Tempter). **12.**] **So that** (seeing it was not the law in general, nor this particular commandment, that wrought coveting in me, but the *sinful principle in me taking advantage of these,* which themselves were given for life and not for death) **the law is holy, and the commandment** (viz. "*Thou shalt not covet,*" ver. 8) **holy, and righteous, and good** ("he calls it *holy,* as teaching duty: *righteous,* as justly condemning transgressions; and *good,* as bringing life to them that keep it." See also 1 Tim. i. 8). **13.**] **Did then that which is good** (i. e. the commandment, but made abstract for the sake of greater contrast) **become death to me?**—Was it, after all, *the com-*

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ing sinful. [14] *For we know that the law is spiritual: but I am carnal, sold under sin.* [15] *For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.*

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through the commandment sin might
become exceeding sinful. [14] For we
know that the law is spiritual: but
I am carnal: [p] sold into the power
of sin. [15] For what I perform, that
I know not: for [q] not what I desire,

p 1 Kings xxi. 20, 25. 2 Kings xvii. 17.
q Gal. v. 17.

mandment itself that became to me this death of which I speak?—**God forbid** (far from it: let not such a thing be imagined): **but sin** [**became death to me**] **that it might appear** (be shewn to be) **sin,** (by) **working death to me through that which is good** (see above. The misuse and perversion of good is one of the tests whereby the energy of evil is detected; so that sin, by its perversion of the [good] commandment into a cause [evil] of death, was shewn in its real character *as sin*); **that** (explains and runs parallel with the former *that*) **through the commandment sin might become exceeding** (above measure) **sinful:** i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely '*shewn to be*') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God).

14.] On the change into the present tense here, see above in the remarks on the whole section. Hitherto, the passage has been *historical:* now the Apostle passes to the *present time,* keeping hold yet of the carnal self of former days, whose remnants are still energizing in the renewed man.—**For** (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) **we know** (it is an acknowledged principle amongst us) **that the law is spiritual** (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different commentators may well be united): **but I** (see beginning of section) **am carnal** (subject to the law of the flesh, and in bondage to it, see below), **sold** (into slavery: but the similitude must not be exacted in *all particulars,* for it is only the fact of slavery, as far as its victim, *the man,* is concerned, which is here prominent) **under** (to, and so as to be under the power of) **sin.**—Tholuck (who differs from the view of this section advocated above, yet) adds here: "The '*I*' appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That St. Paul does not here bear in mind this distinction, may be justified by the maxim, that a thing takes its name from its principal component: the '*I*' is a slave, and has not his own will: as ver. 23 shews, the '*I*,' which is hostile to sin, the *law of the mind,* is under coercion, and the man is a captive." The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature.

15.] **For** (a proof of this being sold under sin, viz. not being able to do what I would, verses 15—17) **what I perform, that** (am in the habit of carrying out in my practice: the verb is the same as that rendered in A. V. "*perform*" below, in verse 18) **I know not** (act blindly, at the dictates of another: which is proper to a slave. "I am in the dark, he says, I am hurried along, I suffer insolence, I am staggered and struck down I know not how." Chrysostom. The meaning, "*I approve not*" (*allow not,* A. V.), introduced by Augustine, and held by many commentators, is not sanctioned by usage, and would make the following clause almost a tautology): **for** (explanation of last assertion, shewing how such blind service comes to pass) **not what I desire, that do I** (this *desire* is not the *full determination of the will,* the standing with the bow drawn and the arrow aimed; but rather the *inclination* of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have the same verb in the sense of *to wish* ("*I would*") 1 Cor. vii. 7, 32; xiv. 5; 2 Cor. xii. 20); **but what I hate** (the expression answers to "*I desire not,*" ver. 19: no distinction in intensity need be insisted on between the two), **that I do.** The commentators cite several parallel passages from profane writers: for example, Seneca: "I call you to witness, all ye gods, that this very thing which I wish, I desire not:"—Epictetus, "For if the sinner desires not to sin, but

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that do I; but what I hate, that I do. [16] But if I do that which I desire not, I consent unto the law that it is good. [17] So now it is no longer I that perform it, but sin that dwelleth in me. [18] For I know that [r] there dwelleth not in me, that is, in my flesh, any good: for to desire is present with me; but to perform that which is good is not. [19] For the good that I desire I do not: but the evil which I desire not, that I do. [20] But if I do that I desire not, it is no longer I that perform it, but the sin that dwelleth in me. [21] I find

[r] Gen. vi. 5. & viii. 21.

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[16] *If then I do that which I would not, I consent unto the law that* it is *good.* [17] *Now then it is no more I that do it, but sin that dwelleth in me.* [18] *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but* how *to perform that which is good I find not.* [19] *For the good that I would I do not: but the evil which I would not, that I do.* [20] *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.* [21] *I find then a law, that,*

to do right, it is plain that what he desires, he does not, and what he desires not, he does:"—the well-known lines of Ovid—

> "One thing my lust, my mind another prompts:
> I see the better, and approve it; but
> The worse my practice follows."

16.] **But if** ('*now seeing that:*' takes up the foregoing, and draws an inference from it) **I do that which I desire not, I consent unto** (bear witness to) **the law that it is good** (viz. 'in that the *law* prohibits what *I also* dislike,—the law and I are as one in proscribing the thing,—the *law*, and *my wish*, tend the same way'). 17.] **So now** (the **now** is not said of *time*, but is used logically, "seeing that things are so") **it is no longer** (again, not a chronological, but a logical sequence, '*it can no more be said, that*') **I that perform** (see above, on ver. 15) **it, but sin that dwelleth in me.**—Here the "*I*" is *not the complex responsible self*, by which the evil deed is wrought, and which incurs the guilt of working it: but the *self of the* WILL *in its higher sense*, the "*inner man*" of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: for example, when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment: whereas we are all responsible for the works of the sin that dwelleth in us, and it is in this very subjection to and entanglement with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24.

18.] *An explanation of the* words **sin that dwelleth in me,** *of the last verse.*—**For I know** (by experience, detailed in the next ver.) **that there dwelleth not in me, that is, in my flesh, any good** (thing). I said, *sin that dwelleth in me*, because I feel sure, from experience, that *in me* (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section) *dwells no good thing*. And what is my proof of this? How has experience led me to this knowledge?—**For** (the proof from experience) **to desire** (to do good) **is present with me; but to perform that which is good, is not** (present with me). "*I find*" (A. V.) is omitted by our four oldest MSS. 19.] And this *non-presence* of the *doing* good is shewn *by my acts*, in that I *do not* the good that I desire (to do), but the evil which I do not desire, that *I do*. 20.] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of "*so now:*"—but its meaning is now clearer and deeper than then; we know now that the "*I*" which does not the evil thing, is *the better self* of the *inner man*,—whereas the "*me*" in which sin dwells and rules, though included in the complex self, is *the lower self, my flesh*. And so the way is now prepared for at once setting forth the *conflict* within us *between these two*. 21.] **I find therefore** (i. e. as appears from what has been de-

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when I would do good, evil is present with me. [22] *For I delight in the law of God after the inward man:* [23] *but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.* [24] *O wretched man that I am! who shall deliver me from the body of this death?*

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therefore this law, that, when I desire to do that which is good, evil is present with me. [22] For I [s] delight in the law of God after [t] the inward man: [23] but [u] I see a different law in [x] my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. [24] O wretched man that I am! who shall deliver me from the body of this

s Ps. i. 2.
t 2 Cor. iv. 16. Eph. iii. 16. Col. iii. 9, 10.
u Gal. v. 17.
x ch. vi. 13, 19.

tailed) **this law** (presently to be defined as *the law of sin in my members*), **that** (consisting in this, that) **when I desire** (literally, *to me desiring*) **to do good, evil is present with** (see above, ver. 18) **me.**

22, 23.] *Explanation of the conflict above alleged to exist.* **For I delight in the law of God after the inward man** (the inward man is equivalent to *the mind*, ver. 25; compare St. Peter's "*hidden man of the heart*," 1 Pet. iii. 4. But not *merely* the *mental and reasoning part of man*:—for that surely *does not* delight in the law of God:—it is *absolutely necessary* to presuppose the *influence of the Holy Spirit*, and to place the man in *a state of grace, before this assertion can be true.* And it is suprising to find Commentators denying the gradual introduction of the *spiritual man* in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great Deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of the flesh and the mind, and the operations of the two are detailed *as if unassisted*,—even the term *spirit*, for the human spirit, being as yet avoided,—but all this is done, because *the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light*, so that the question in ver. 24 may lead the way to the *real uses* and *blessed results* of this conflict in ch. viii.): **but I see** (equivalent to '*find*:'—as if he were a spectator of that which is going on within) **a different law** (differing in kind and aim, not "*another*" merely) **in my members** (i. e. in my *flesh*, as in ver. 18) **warring against** (in continual dissension and conflict with) **the law of my mind** (the consent, viz. to the law of God, which my mind yields; not *the law of God*,—any more than the different law in my members is *the law of sin*,—but *both* meaning the standard or rule set up, which inclination follows:—the one in the mind, *in harmony with the law of God*,—the other in the members or flesh, *subservient*, and causing subservience, *to the principle or law of sin*), **and bringing me** (the whole complex self—the 'me' of personality and action) **into captivity to the law of sin** (the sinful principle, of resistance to God's law: *sin*, as awakened and set energizing, ver. 9, by that law) **which is in my members.**—Commentators have much disputed whether this *different law*, and the *law of sin*, both being in *my members*, are *different*, or *the same.* It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sentence.

24.] *The division of the man against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition, which is a very death in life, who shall deliver him?* The expression **body** cannot well be figurative, meaning, "*the totality of sins*," or "*the deadly mass of sin*," but must, on account of the part which the *flesh* and the *members* have hitherto borne, be *literal.* **The body of this death** will mean, 'the body whose subjection to the law of sin brings about this state of misery,' compare "*the body of sin*," ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i. e. to be *set free*, as ch. viii. 2, *from the law of sin and death.*—The cry is uttered, as De Wette well observes, in *full consciousness* of the *deliverance which Christ has*

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1 Cor. xv. 57. death? [25] [y] Thanks be to God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin. VIII. [1] There is therefore now no condemnation to them which are	*[25] I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.* *VIII. [1] There* is *therefore now no condemnation to them which are in Christ Jesus, who walk not after*

effected, and as *leading to the expression of thanks* which follows. And so, and no otherwise, is it to be taken. **25.]** The thanksgiving sentence is (not, of course, constructionally, but logically) an *answer* to the *preceding question:* **Thanks be to God** (who hath accomplished this) **through Jesus Christ our Lord.**—This exclamation and thanksgiving more than all convince me, that St. Paul speaks of *none other than himself,* and *carries out as far as possible* the misery of the conflict with sin in his members, *on purpose to bring in the glorious deliverance which follows.*—Compare 1 Cor. xv. 56, 57, where a very similar thanksgiving occurs. **So then, &c.]** These words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, Is THE LAW SIN? The Apostle has proved that it is NOT, but is HOLY. He has shewn the *relation that it holds to sin,* viz. that of *vivifying it* by means of man's natural aversion to the commandment. He has further shewn that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject (*essentially,* not practically and energetically) to the law of sin,—which subjection, in its nature and consequences, is so nobly treated in chap viii.—**So then** (as appears from the foregoing), **I myself** (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law; I, Paul, who am writing to you, and as I write it to you) **with the mind** (the "*mind*" is "*the inward man,*" as in ver. 23) **serve the law of God** (which after the inward man he delights in, ver. 22), **but with the flesh** (the "*I*" of ver. 18; and *the flesh,* throughout, of ch. viii.) **the law of sin.** It remains to be seen, how this latter subjection, which in the *natural man carries all with it,* is *neutralized,* and issues only in the death of the *body* on account of sin, *in those who do not walk after the flesh, but after the Spirit.*

CHAP. VIII. **1—39.]** *In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that* (vv. 1—17), *though incompletely, not inconsiderably, even here in this state—and* (vv. 18—30) *completely and gloriously hereafter. And* (vv. 31—39) *the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love in Christ.*

1—17.] *Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ.* **1.] There is therefore** (an inference from ch. vii. 25, because *with their mind,* and that mind *dwelt in and led by the Spirit of Christ,* they serve, *delight in,* the *law of God*) **now** (this **now** is emphatic, and follows upon the question and answer of vii. 24, 25, *things being so,*—**now** that a deliverance has been effected from the body of this death, by Christ. This is certain from the "*for*" which follows, setting forth the fact of the deliverance) **no condemnation** (that condemnation which is the penal consequence of sin original and actual) **to them which are in Christ Jesus.** (The expression **in Christ Jesus** refers particularly to the last place where *God's gift of life eternal in Christ Jesus our Lord* was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him.)—The words "*who walk not after the flesh, but after the Spirit,*" are probably an interpolation introduced

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the flesh, but after the Spirit. [2] *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.* [3] *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of*

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in Christ Jesus. [2] For [a] the law of [b] the Spirit of life in Christ Jesus set me free from [c] the law of sin and of death. [3] For [d] what the law could not do, in that it was weak through the flesh, [e] God sending his own Son in the likeness of the flesh of sin, and

a John viii. 36. ch. vi. 18, 22. Gal. ii. 19. & v. 1.
b 1 Cor. xv. 45. 2 Cor. iii. 6.
c ch. vii. 24, 25.
d Acts xiii. 39. ch. iii. 20. Heb. vii. 18, 19. & x. 1, 2, 10, 14.
e 2 Cor. v. 21. Gal. iii. 13.

from ver. 4, right enough in sense (see there), but out of place here, because this *moral* element of 'those who are in Christ' is *not yet brought in:* the present assertion is *general,* and is made good in detail by and by. The clause is wanting in almost all our earliest copies.

2.] **For** (a reason why there is no condemnation) **the law** (method, or influence, as in viii. 23,—used here perhaps for sharper contrast to the *law of sin,* below) **of the Spirit of life** (the Lord and Giver of life—life used in an incipient higher sense than "*I was alive,*" in ch. vii. 9,—see below) **in Christ Jesus** (which prevails in those who are in Christ Jesus. Or, we may take **in Christ Jesus** with life,—the Spirit of that life which is in Christ Jesus. Or, again, we may, in the original, join these words with the verb: "*set me free in Christ Jesus, from*" &c.) **set me free** (not, as A. V., "*hath* made me free:" he is speaking of a definite time when this took place, and referring to the period of his conversion.—There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it [as so often], to bring out more clearly the glorious deliverance to follow) **from the law of sin** (vii. 25) **and death** (*death* again here bears a higher meaning than in ch. vii. *We are now on higher ground:*—**condemnation** having been mentioned, which is the punishment of sin, death now *involves that,* and is not only temporal misery, but eternal ruin also).—This '*law of the Spirit of life*' having freed him from the law of sin and death, so that he serves another master, *all claim of sin on him is at an end*—he is acquitted, and there is no condemnation for him.

3.] **For** (explanation of ver. 2, shewing the method of this liberation) **what the law could not do** (i. e. that which was not in the power of the law. The expression in the original may mean either, '*that part of the law which was impossible,*'—'could not be obeyed,'—or, '*the inability of the law:*'—or, '*that which was unable to be done by the law.*' Of these the first is out of the question; the second would give the first clause the meaning, '*that wherein the inability of the law shewed itself,*' viz. its powerlessness through the flesh. The third yields by far the best meaning: see below on the words "*through the flesh*"), **in that** (i. e. because: not '*wherein,*' as in ch. ii. 1, but '*in that:*' this clause gives a reason and explanation of the inability) **it was weak** (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrysostom observes, "seems indeed to be depreciating the law, but if we pay accurate attention is really giving it the highest praise: for he does not say the *iniquity* of the law, but its *inability:* and again, 'in that it *was weak,*' not 'in that it wronged us,' or, 'in that it conspired against us'") **through the flesh** (i. e. in *having to act* through the flesh; not, 'on account of the flesh,' i. e. of the hostility, or weakness, of the flesh. The flesh was the *medium through which* the law,—being a *law of carnal commandment,* Heb. vii. 16,—*wrought,* and *they that are in the flesh,* the *objects on which*), **God** (did) **sending his own Son** (the stress is on **His own,** and the word is pregnant with meaning:—His *own,* and therefore like Himself, holy and *sinless.* This implication should be borne in mind, as the suppressed antithesis to the word **sin,** three times repeated afterwards. Another antithesis may be implied: **His own,** and therefore *spiritual,* not acting merely through the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) **in the likeness of the flesh of sin** (the flesh, *whose attribute and character was* SIN. The expression is not equivalent to "*sinful flesh,*" as in A. V., but implies far more:—not merely the contamination by,

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for sin, condemned sin in the flesh: [4] that the righteous demand of the law might be fulfilled in us, who

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sinful flesh, and for sin, condemned sin in the flesh: [4] that the righteousness of the law might be fulfilled

but the belonging to, and being possessed by, sin.—De Wette observes, 'The words "*in the likeness of the flesh of sin,*" appear almost to border on Docetism (the heresy which held the Humanity of our Lord to be only apparent, not real); but in reality contain a perfectly true and consistent sentiment.' "*The flesh of sin*" is *flesh* (human nature, John i. 14; 1 John iv. 2; Heb. ii. 14) *possessed with sin:* the Apostle could not then have said, "sending His Son *in* the flesh of sin," without making Christ *partaker of sin:* nor could he have said merely "*in the flesh,*" for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, **in the likeness of the flesh of sin,**—meaning by that, He had a nature *like sinful human nature,* but had not Himself *a sinful nature,*—comp. Heb. iv. 15: "*For we have not an High Priest which cannot sympathize with our infirmities, but one who was tempted in all things, like as we are, apart from sin.*" The *likeness* must be referred not only to the word "*flesh,*" but also to the epithet "*of sin:*"—it did not however consist in this, that He took our sins (literally) on Himself and became Himself sinful, which would not amount to likeness of *nature,*—but in this, that He was *able to be tempted,* i. e. subjected to sensuous incitements, e. g. of *pain,* which in other men break out into sin, but in Him did not. See Phil. ii. 7, and note.—"*Flesh*" is not equivalent to "*body,*" but as in John i. 14, the *material,* of which man is in the body compounded),—**and for** (on account of) **sin** (to be joined with "*sending,*" not "*condemned:*" least of all may we understand it as Luther, "*and condemned sin in the flesh by means of sin.*" The '*for,*' or '*on account of*' sin, is at present *indefinite,* and not to be restricted to Christ's death as a sin-offering, which is not just now the subject. 'On account of sin' then, is equivalent to "*to put away sin,*" as Heb. x. 6, 18), **condemned sin in the flesh** (not 'the sin which was in the flesh,' which is against the context, in which "*sin*" is throughout an *absolute principle.*

In **condemned** we have an allusion to "*condemnation,*" ver. 1. Hence it has been taken to mean that God condemned, *punished,* sin in the flesh by the death of Christ. But that can hardly be the meaning here, for several reasons. 1. The Apostle is not speaking of the removal of the *guilt,* but of the *practice* of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the fact of *no condemnation* on the serving the law of God, ch. vii. 25; on the *new and sanctifying power of the Spirit by Christ,* in spite of *the continued subjection of the flesh to the law of sin.* 2. The context shews that the weakness of the law was, its having no *sanctifying* power;—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of *justifying* power in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the *righteous demand* of the law no matter of mere imputation, but of *walking after the Spirit.*—We must then look for the meaning of the word **condemned** in the *effects* and accompaniments of condemnation,—*victory over,* and *casting out of* sin. See, for example, John xii. 31, where "*the judgment of this world*" is explained by *the ruler of this world shall be cast out,* and also John xvi. 11. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which *not the justification,* but the *sanctification,* of Christians is the leading subject. It is a strong confirmation of the above view, that God's condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of (ver. 2) my being freed from *the law of sin and death:* because, viz. *Christ's victory over sin is mine, by my union with Him and participation in His Spirit.*

in the flesh does not mean '*in His flesh,*' or '*by means of his flesh;*' but 'in *the flesh,*' which Christ and ourselves have in common): **4.]** **(in order) that** (the purpose of God's condemning sin in the flesh) **the righteous demand** (or, requirement) **of the law** (meaning, all its requirements [statutes], but here *combined in one for the sake of more distinct objectivity*) **might be fulfilled in us** (*find its full accomplishment:*—not merely 'be performed *by* us,'—for the Apostle has a much deeper meaning, viz. that the *aim of God in giving the Law* might be *accom-*

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in us, who walk not after the flesh, but after the Spirit. [5] *For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.* [6] *For to be carnally minded* is *death; but to be spiritually minded* is *life and peace.* [7] *Because the carnal mind* is *enmity against God: for it is not subject to the law of God, neither indeed can be.* [8] *So then they that are in the flesh cannot please God.* [9] *But ye are not in the*

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walk not after the flesh, but after
the Spirit. [5] For [f] they that are f John iii. 6. 1 Cor. ii. 14.
after the flesh do mind the things
of the flesh; but they that are after
the Spirit [g] the things of the Spirit. g Gal. v. 22, 25.
[6] For [h] the mind of the flesh is death; h ch. vi. 21. ver. 13. Gal. vi. 8.
but the mind of the Spirit is life and
peace. [7] Because [i] the mind of the i James iv. 4.
flesh is enmity against God: for it
doth not submit itself to the law of
God, [k] neither indeed can it: [8] and k 1 Cor. ii. 14.
they that are in the flesh cannot
please God. [9] But ye are not in

plished in us, in our sanctification, which is the ultimate end of our redemption, Eph. ii. 10; Col. i. 22. The passive is used, to shew that the work is not ours, but that of God by His Grace), **who walk** (not '*walking as we do,*'—but a description of *all* those of whom the above is true) **not after the flesh, but after the Spirit** (who, notwithstanding that we are bound up with a *flesh of sin,* do not *walk in our daily life* according to, or led by, the *law of sin which is in our members,* but according to and led by the *law of the Spirit of life* in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken).

5.] **For** (explanation of the last) **they that are after** (not quite the same as, *walk after*) **the flesh** (*they that are after the flesh* are equivalent to *the carnal*) **do mind** ('*think of,*' 'care for, and strive after') **the things of** (belonging to) **the flesh** (its objects of desire); **but they that are after the Spirit** (*the spiritual:* see above) (mind) **the things of** (belonging to) **the Spirit** (the higher aims and objects of desire of the spiritual life). 6.] **For** (the spiritual man cannot seek the things of the flesh, because) **the mind** (*thoughts, cares,* and *aims,* as above) **of the flesh is** (ends in,—*amounts to, being worked out*) **death** (not merely *physical,* nor mere *unhappiness,* as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); **but the mind** (*thoughts, cares, and aims*) **of the Spirit is** (see above) **life and peace** (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of *life.*' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is *death.* The addition *and peace* seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life. 7.] **Because** (reason why the mind of the flesh is death) **the mind of the flesh is enmity** (contrast to *peace* above) **against God** (it being assumed that *God is the source of life,* and that *enmity* against Him is the absence of all true peace): **for it doth not submit itself** (better than the mere passive of the A. V.) **to the law of God,—for neither can it** (this was proved in ch. vii.): 8.] **and** (as a further consequence, if the mind of the flesh cannot be subject to God's law, then they who are in the flesh, and are led by that mind, cannot please God. *So then,* in the A. V., is erroneous) **they that are in the flesh** (as their *element of life and thought:* nearly the same as *they that are after the flesh* above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: "*though we walk in the flesh, we do not war according to the flesh*") **cannot please God.** Melanchthon remarks, "This passage is a complete refutation of Pelagius, and of all who imagine that men can obey God's law without the Holy Spirit."

9.] **But** (opposition to *they that are in the flesh*) **ye are not in the flesh** (see above), **but in the Spirit, if** (i. e. if so be that, '*provided that;*' not '*since.*' That this is

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the flesh, but in the Spirit, if [l] the Spirit of God dwelleth in you. But if any man hath not [m] the Spirit of Christ, he is none of his. [10] Now if Christ is in you, the body indeed is dead by reason of sin; but the spirit is life by reason of righteousness. [11] But if the Spirit of [n] him that raised up Jesus from the dead dwelleth in you, [o] he that raised up Christ from the dead shall quicken even your mortal bodies † by reason of his Spirit that dwelleth in you.

l 1 Cor. iii. 16. & vi. 19.
m John iii. 34. Acts xvi. 7 (revised text). Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11.
n Acts ii. 24.
o ch. vi. 4, 5. 1 Cor. vi. 14. 2 Cor. iv. 14. Eph. ii. 5.
† Or, *by means of, through.*

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flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. [10] *And if Christ* be *in you, the body* is *dead because of sin; but the Spirit* is *life because of righteousness.* [11] *But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*

the meaning here is evident by the exception which immediately follows) **the Spirit of God dwelleth in you. But** (this must be rightly understood: for) **if any man hath not** (not, *have not*, as A. V. The verb in the original is indicative, not subjunctive; because the case is put as an existent one) **the Spirit of Christ** (the same as *the Spirit of God* above. Observe here that the expressions "*the Spirit of God,*" "*the Spirit of Christ,*" and "*Christ,*" *are all used of the Holy Spirit indwelling in the Christian*), **he is none of His** (belongs not to Him, in the higher and blessed sense of being united to Him as a member of Him).

10.] Now (in slight contrast to the last verse, he brings out one point, which might seem to be an exception to the blessed consequences of the life-giving power of Christ indwelling in us) **if Christ is in you** (i. e. if the Spirit of God dwelleth in you, see 2 Cor. iii. 17), **the** (your) **body indeed is dead by reason of sin** (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical [and eternal?], because of sin which it, *of itself*, stands in, and serves); **but the** (your) **spirit** (perhaps he now uses *spirit*, regarding our spirits as possessed and penetrated by God's Spirit) **is life** (this would hardly be said if *only our human spirits* were meant, but the participle would be used, is *revived* or *quickened*) **by reason of righteousness** (not *here* the imputed righteousness of justification, which is not now under treatment, but the *implanted righteousness of the sanctification of the Spirit.* This appears not only from the context, but also from the words, **by reason of sin,** which answer to it).

11.] But (he takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular [whence the contrast] that Jesus was raised) **if the Spirit of Him who raised up Jesus from the dead dwelleth in you** (which Spirit is therefore *powerful over death*, and besides renders you *partakers of Christ's Resurrection*), **He that raised up Christ from the dead** (the personal name, JESUS, reminds us more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name, CHRIST, of the body of which he is the Head and we the members,—all raised with Him by the one Spirit dwelling in all) **shall quicken** (make alive: not merely *shall raise up*, because it is not merely the resurrection of the body which is in the Apostle's view,—see below) **even your mortal bodies** (the higher phase of the quickening takes place in the *spirit* of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death [eternal],—the other, the quickening it out of death [physical] to be a new and glorified body. And the **even,** joined with *your mortal bodies* here, signifies that the working of the quickening (life-giving) Spirit shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend *even to the building up the spiritual body in the future new and glorious life*) **by reason of His Spirit which dwells in you.**—Here the reading in the original is much disputed. One form of it can only mean, 'by means of,'

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[12] *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.* [13] *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.* [14] *For as many as are led by the Spirit of God, they are the*

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[12] [p] So then, brethren, we are debtors, not to the flesh, that we should live after the flesh. [13] For [q] if ye live after the flesh, ye must die: but if by the Spirit ye [r] mortify the deeds of the body, ye shall live. [14] For [s] as many as are led by the Spirit of

p ch. vi. 7, 14.
q ver. 6. Gal. vi. 8.
r Eph. iv. 22. Col. iii. 5.
s Gal. v. 18.

‘through,’ His Spirit, &c.: this the other may *include*, (it not being specified *for what reason* it is *on the Spirit's account*, and leaving it open to be His *presence*, or His *agency*,) but must be expressed ‘on account of,’ or ‘because of,’ His Spirit. Both expressions *may* imply that the Holy Spirit is the *agent* in the quickening; but the former, *by means of*, cannot bear the other meaning, that God will quicken, &c. *because of* His Spirit, &c. Hence in dispute with the *Macedonian* heretics, who denied the divinity of the Holy Spirit, this reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy [Cent. IV.]; and, however it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant parties. — As to how far the Holy Spirit is the *direct Agent* in the resurrection of the body, see note on *life-giving*, or *quickening Spirit*, 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is *the whole process of bringing from death to life, extending even to the mortal body*, which is here spoken of—and unquestionably, ‘the Lord and Giver of Life’ is the agent throughout in this quickening. “He is not speaking,” says Calvin, “of the last resurrection, which shall take place in a moment, but of the continued operation of the Spirit, which, extinguishing by degrees the remainder of the fleshly mind, restores in us celestial life:”—but perhaps he had better have said “not *only* of the last resurrection:” for it certainly is *one thing* spoken of.

12, 13.] **So then, brethren, we are** (inference from the assurance in the last verse) **debtors** (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), **not to the flesh, to live after the flesh** (Chrysostom well explains the qualification, *to live after the flesh:* “For indeed we *are* debtors to it in many respects; in the duty of nourishing it, of cherishing it, of refreshing it, of healing it when sick, of clothing it, and paying it a hundred other services. That it may not be imagined that the Apostle is repudiating these obligations, when he has said *‘we are not debtors to the flesh,’* he explains what he means, by adding *‘to live after the flesh:’* i. e. we must not make it lord of our lives”). **For if ye live after the flesh, ye must** (or will,—are sure to,—it will be the *certain* end of your present course) **die** (both **live** and **die** here are in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from *any* resurrection — only from that which is truly *life*,—any more than the spiritual are exempted from *all* death, but only from that which is truly *death*): **but if by the Spirit ye mortify** (literally, slay, put to death: i.e. abolish, annul) **the deeds** (as Col. iii. 9, the whole course of habits and action which has the flesh for its prompter) **of the body** (this amounts to saying “*of the flesh*,” but is here put in the concrete, to give more vivid reality. The Apostle calls them *the deeds of the flesh* in Gal. v. 19), **ye shall live** (not “ye *must*, or *will*, live;” this *Life* being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, ‘*ye shall live*,’ from Christ's Apostle.—On what is meant by *living*, see above).

14.] **For** (ground of the assurance contained in the announcement, “*ye shall live*”) **as many as are led by** (the slaying the deeds of the body by the Spirit, implies the being under the Spirit's guidance) **the Spirit of God, they** (emphatic —‘these and no others’) **are sons of God.** —A *son* of God differs from a *child* of God, in implying the higher and more mature, and conscious member of God's family, see Gal. iv. 1—6, and note on 6. Hence *our Lord is never called* the *Child*, *but always the Son* of God. This latter, applied to a Christian, signifies ‘one born of God’ in the deepest relation to Him,—

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God, they are sons of God. [15] For
t 1 Cor. ii. 12. Heb. ii. 15. [t] ye did not receive the spirit of
u 2 Tim. i. 7. 1 John iv. 18. bondage [leading] back [u] unto fear;
x Isa. lvi. 5. Gal. iv. 5, 6. but ye received the [x] Spirit of adop-
y Mark xiv. 36. tion, wherein we cry, [y] Abba, Father.
z 2 Cor. i. 22. & v. 5. Eph. i. 13, & iv. 30. 16 [z] The Spirit itself beareth witness

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sons of God. [15] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. [16] The Spirit itself beareth witness with our spirit, that

and hence a partaker of His nature, 1 John iii. 9; 1 Pet. i. 23.

15, 16.] *Appeal to the* CONSCIOUSNESS *of the Christian to confirm the assertion* assumed for the moment that he *is led* by God's Spirit) *that he is a son of God.*—**For** (confirming what preceded) **ye did not receive** (at your becoming Christians: not, as A. V., obscuring the sense, "*have not* received" **the spirit of bondage** (i. e. 'the Spirit which ye received was not a spirit of bondage.' The spirit is not *merely a* spirit, *a disposition*, but evidently refers to the same Spirit which afterwards is "*the Spirit of adoption*," and "*the Spirit itself*." The Apostle seems however in this form of expression, both here and elsewhere, e. g. 2 Cor. iv. 13; Eph. i. 17; 2 Tim. i. 7, to have combined the (objective) *Spirit* given to us by God with our own (subjective) *spirit*. In the next verse they are separated) **[leading] back** (or, again. But the latter word is undesirable, as having led to its being imagined here that it must refer to a *former* bestowal of the *spirit of bondage*, and consequently that the reference is to the Old Test. dispensation. For there seems to me to be no occasion to go back for the reference to the Old Test. The state of the *natural man* is *bondage:* the Holy Spirit given to them, the agent of their birth into, and sustainer of, a new state, was not a spirit of bondage back again into fear, a spirit merely to retain them in, or take them back into their old state, viz. a state of *slavery:*—to *whom*, or whether to *different masters*, is not here in question, but the *state* merely—the object of the gift of the Holy Spirit was not to lead them *back* into this) **unto fear** (*so as to bring about or result in* fear, see ch. vi. 19); **but ye received the Spirit of** (the Spirit *whose effect* was, see above) **adoption** (this stricter meaning, and not that of *mere sonship*, is plainly that intended by the Apostle. Of course, the *adoption to be a son involves sonship*, but not the converse), **wherein** (compare "*in* the Spirit," ch. ii. 29, and ver. 9. It is not merely "*whereby*," as A. V. The Spirit is He *in* whom, not merely *by* whom we use the voice of a son, being not merely an external agent, but an indwelling and pervading power) **we cry** (the earnest expression of supplicating prayer), **Abba, Father** (I have said, on Mark xiv. 36, that **Father** does not appear to be a mere explanation of **Abba**, but to have been joined to it in one phrase, as a form of address: expressing probably a corresponding 'my Father' in the Hebrew expression. Luther, to express the familiarity of Abba, renders this '*dear Father*').—See on the whole, the strictly parallel place, Gal. iv. 6.

16.] *And this confidence is grounded on the testimony of the Spirit itself.* So Chrysostom: "I assert this, says the Apostle, not merely from the cry itself, but from the cause out of which the cry arises: . . . for it is not a cry belonging alone to the state of grace, but belonging to the Comforter who gave the gift: for it is He Himself who taught us, being in the state of grace, thus to cry." This verse, being without any conjunction coupling it to what went before, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, "*we cry*," grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6.—**The Spirit itself** (the word *itself* expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) **beareth witness to our spirit** (see ch. ii. 15, and note: not, as in A. V., 'beareth witness *with* our spirit,' which is not the usage of the verb in the original. It is the same word as in Rev. xxii. 18, "*I bear witness unto every one, &c.*"), **that we are children of God.**—What is this *witness of the Spirit itself?* All have agreed, and indeed this verse is decisive for it, that it is *something separate from, and higher than, all our own inferences and conclusions.* But on the other hand it does *not consist in mere indefinite feeling*, but in a *certitude of the Spirit's presence and work continually asserted within us.* It is manifested, as

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we are the children of God: [17] *and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with* him, *that we may be also glorified together.* [18] *For I reckon that the sufferings of this present time* are *not*

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to our spirit, that we are children of God: [17] and if children, then heirs; [a] heirs of God, and joint-heirs with Christ; [b] if we are suffering with him, to the end that we may also be glorified with him. [18] For I reckon that [c] the sufferings of this present

[a] Acts xxvi. 18. Gal. iv. 7.
[b] Acts xiv. 22. Phil. i. 29. 2 Tim. ii. 11, 12.
[c] 2 Cor. iv. 17. 1 Pet. i. 6, 7. & iv. 13.

Olshausen beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, "On this direct testimony of the Holy Ghost rests, *ultimately*, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term 'belief,' '*conviction personally applied*') has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the believer is studying it, infuses itself into him."—The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may *sin* (2 Cor. vii. 1), the Spirit of God *cannot*, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19): and it is by the infusion of this highest Principle of Holiness, that man becomes ONE SPIRIT with the Lord Himself (1 Cor. vi. 17).

children of God] Here it is **children**, not *sons*, because the testimony respects the very ground and central point of sonship, *likeness to and desire for God:* the testimony of the Spirit shewing us by our yearnings after, our confidence in, our regard to God, that we are verily begotten of Him.

17.] CONSEQUENCES *of our being children of God*.—**And if children, then** (or, also) **heirs** (which is the universal rule of mankind: but the word here must not be carried to the extent of the idea of *heir* in all directions: it is merely the *one side* of *inheriting by promise*, which is here brought out: the word referring back probably to ch. iv. 13, 14, the promise to Abraham); **heirs of God** (as our Father, giving the inheritance to us), **and joint-heirs with Christ** (whom God has made *heir of all things*, Heb. i. 2.—Tholuck remarks: "It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The *dignity* of the inheritance is shewn (1) by its being God's possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the New Test. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ's possessions, theirs; 1 Cor. iii. 21—23; John xvii. 22. In the *joint heirship* we must not bring out this point, that Christ is *the rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12"); **if** (at least) (on this *if*, see above on ver. 9) **we are suffering with Him, that we may also be glorified with Him:** i. e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him.' But the **if** does not regard the *subjective* aim, nor does it mean, 'If at least our *aim* in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, *whose aim is, wherever it is found*, to be glorified with Him.—The connexion of *suffering with Christ*, and *being glorified with Him* is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.—This last clause serves as a transition to vv. 18—30, in which the Apostle treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by *their* glorification.

18.] **For** (meaning, this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) **I reckon** (implying, 'I myself am

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time are of no account in comparison of the glory which is to be revealed in us. [19] For [d] the earnest expectation of the creation is waiting for [e] the revelation of the sons of God. [20] For [f] the creation was made subject to vanity, not of its own will, but by reason of him who made it

d 2 Pet. iii. 13.
e 1 John iii. 2.
f ver. 22. Gen. iii. 19.

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worthy to be compared *with the glory which shall be revealed in us.* [19] *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* [20] *For the creature was made subject to vanity, not willingly, but by reason of him who hath*

one who have embraced this course, being convinced') **that the sufferings of this present time** (of trial and sorrow, contrasted with the period of triumph following the coming of Christ) **are of no account** (literally, **not worthy**) **in comparison with the glory which is to be revealed** (viz. at the *revelation*, or manifestation, of Christ. On the sentiment, see 2 Cor. iv. 17) **in us** (not merely *to us*, as spectators; but, literally, **toward**, or **with regard to**, as the subjects of the revelation. "*In us*" must be thus understood, and not as meaning *within* us, in our hearts, which it does not. St. Bernard amplifies this: "The sufferings of this time are not worthy to be compared to the past sins which are remitted, the present grace of consolation which is imparted, the future glory which is promised").

19 ff.] *The greatness of this glory is shewn by the fact that* ALL CREATION, *now under the bondage of corruption, shall be set free from it by the glorification of the sons of God.*—**For** (proof of this transcendent greatness of the glory, not of the certainty of its manifestation, though this secondary thought is perhaps in the background) **the earnest expectation** (or, **patient expectation**, perhaps better: the original word denotes that the expectation continues till the time is exhausted, and the event arrives) **of the creation** (i. e. of *all this world except man*, both animate and inanimate: see an account of the expositions below) **is waiting for** (see above) **the revelation of the sons of God** ("the glory is revealed," says Bengel, "and simultaneously with it are revealed the sons of God." It is the sons, not the *children*, because their sonship will be complete, and possessed of all its privileges and glories). **the creation** has been very variously understood. "The expression has by many been erroneously taken in an arbitrarily limited sense; e. g. as applying only, I. to *inanimate creation*: but against this are the words which follow, *not willingly*, and also the *groaning and travailing together in pain*, implying *life* in the *creation*,—for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation*: (1) to *mankind*. Augustine and others take it of *men not yet believers*: (2) Locke and others, of the *yet unconverted Gentiles*: (3) some, of the *yet unconverted Jews*: (4) others again, of the *converted Gentiles*: or, (5) of the *converted Jews*: or, (6) *of all Christians*."—But against the whole of these lies this objection, that if the Apostle had wished to speak of the *enslaving and freeing of mankind*, he hardly would have omitted reference to sin as the ground of the one, and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of the creation *too wide*, as Theodoret, who includes the *angels*; others, who understand the *whole Creation*, animate and inanimate, rational and irrational: and others, who include the *unconverted Gentiles*: nor make it *too indefinite*, so as to take in '*the whole universe*.' The right explanation is, *all animate and inanimate nature as distinguished from mankind*. The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology, nor seem strange, to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic Word: Isa. xi. 6 ff.; lxv. 17 ff.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21.

20.] *Explanation of the* REASON WHY *all creation waits, &c.*—**For the creation was made subject to vanity** (vanity, as in Ps. xxxix. 6. So also Eccles. i. 2, and throughout. It signifies the *instability, liability to change and decay*, of all created things), **not willingly** (because all things by nature shrink from corruption), **but by reason of Him who made it subject** (i. e. God, who is the occasion, and His glory

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subjected the same *in hope.* [21] *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* [22] *For we know that the whole creation groaneth and travaileth in pain together until now.* [23] *And not only* they, *but ourselves also, which have the first-*

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subject, in hope, [21] because even the creation itself shall be set free from the bondage of corruption into the liberty of the glory of the children of God. [22] For we know that the [g] whole creation groaneth and travaileth in pain together until now: [23] and not only so, but even ourselves, [h] having the firstfruit of

[g] Mark xvi. 15. Col. i. 23.

[h] 2 Cor. v. 5. Eph. i. 14.

the end, of creation's corruptibility.—Chrysostom and others suppose the person meant to be *Adam*, who was the occasion of its being subjected; and at first sight the expression *by reason of* seems to favour this. But I very much doubt whether this view can be borne out. For does not the expression **him who made it subject** imply a *conscious act of intentional subjugation*, and not merely an *unconscious occasioning of the subjugation?* Thus we have it said of God, 1 Cor. xv. 27, "*He hath put all things in subjection under his feet:*" and, "*Then shall the Son also himself be subject unto him that made all things subject unto him.*" And (2) he is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected *willingly*, i. e. by reason of its own will, but *by reason of him who made it subject.* At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Apostle. If the *occasion pointed at* by this *making subject* be required, I should hardly fix it at the Fall of man, but at his *creation*, in the eternal counsels,—when he was made *capable of falling, liable to change.*—The explanation of "*he that made it subject,*" as meaning '*the devil*' [Locke and others], hardly needs refutation. See Matt. x. 28, and note) **in** ('*on condition of,*' '*in a state of*') **hope** (in hope must not be joined with the verb "*made it subject,*" because then the hope becomes *the hope of* Him,—but with the former verb, "*was made subject,*" being the hope of the *thing subjected*), **because** (the original word will also admit of being rendered "*that,*" but not so well, for then it is not likely that "*the creation itself*" would be so emphatically repeated: the clause now announces a *new fact*, and thus the emphasis is accounted for. If we adopt the rendering **that**, we must suppose the whole following clause *subjective to the word* hope, i. e. descriptive of that which is hoped for: and this would be to attribute to the yearnings of creation, *intelligence* and *rationality*,—consciousness of itself and of God) **the creation itself also** (not only we, the sons of God, but even creation itself) **shall be delivered from the bondage of corruption** (its subjection to the law of decay, see Heb. ii. 15) **into** (the construction is that which is called by grammarians a pregnant one: *shall be delivered from, &c., and admitted into*) **the liberty of the glory** ('the liberty of the glory' is not in any sense equivalent to 'the glorious liberty;' in the latter, 'glorious' is merely an epithet whereby the liberty is characterized, as in 'His rest shall be glorious:' in the former the liberty is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) **of the children** (*children* and not *sons* here, perhaps as embracing God's universal family of creation, admitted, each in their share, to a place in incorruptibility and glory) **of God.** 22.] **For we know** (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) **that the whole creation groaneth** [**together**] **and travaileth in pain together** (not, groans and travails *with us* or *with mankind*, which would render the "*not only so, but*" of the next verse superfluous. On the figure in the verb **travaileth**, see John xvi. 21, note) **until now** (i. e. up to this time: *from the beginning till now:* no reference to time future, because the words "*we know*" express the results of *experience*): 23.] **and** (moreover) **not only so** (i. e. not only is this the case

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i 2 Cor. v. 2, 4. the Spirit, even we ourselves [i] groan
k Luke xx. 36. within ourselves, [k] waiting for the
end of the adoption, to wit, the
l Luke xxi. 28, Eph. iv. 30. [l] redemption of our body. [24] [m] For
m see 2 Cor. v. 7. Heb. xi. 1. in hope were we saved: but hope
that is seen is not hope: for what a
man seeth, why doth he also hope
for? [25] But if we hope for what
we see not, we wait for it with
patience. [26] In like manner doth
the Spirit also help our weakness:

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fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body.* [24] *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?* [25] *But if we hope for that we see not,* then *do we with patience wait for* it. [26] *Likewise the Spirit also helpeth our*

with the creation), **but even we ourselves, having** (not '*which have,*' but '*though we have*') **the firstfruit of the Spirit** (i. e. the indwelling and influences of the Holy Spirit *here,* as an earnest of the full harvest of His complete possession of us, spirit and flesh and soul hereafter. That this is the meaning, seems evident from the analogy of St. Paul's imagery regarding the Holy Spirit: he treats of Him as an *earnest* and *pledge* given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are,—(1) '*the first outpouring of the Spirit,*' in point of time, which would be irrelevant: (2) '*the highest gifts of the Spirit.*' The genitive, of **the Spirit,** may be *partitive* or *subjective:* —the firstfruit of the Spirit,—which *Spirit is* the harvest,—or the firstfruit of the Spirit,—which the *Spirit gives:*—or even *in apposition,* the firstfruit of the Spirit, i. e. which *consists in* (the gift of) *the Spirit.* I prefer the first, from analogy —the Spirit being generally spoken of as *given,* not as *giving,*—and God as the Giver), **even we ourselves** (repeated for emphasis, and *we* inserted to involve himself and his fellow-workers in the general description of the last clause. Some have imagined *the Apostles only* to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) **groan within ourselves, waiting for the end of the** (or, our) **adoption** (the verb signifies, as above, ver. 19, but even more strongly here, '*wait out,*' 'wait for the end of.' Our adoption is *come already,* ver. 15, so that we do not wait for *it,* but for the *full manifestation of it,* in our bodies being rescued from the bondage of corruption and sin), **to wit** [**or namely**], **the redemption** ('*expecting that full and perfect adoption which shall consist in the redemption*') **of our body** (not '*rescue from our body,*' as some render it, which is inconsistent with the doctrine of the change of the vile and mortal into the glorious and immortal body,—Phil. iii. 21: 2 Cor. v. 2—4,—but the [entire] redemption,—rescue,—of the body from corruption and sin).

24, 25.] **For** (confirmation of the last assertion, proving *hope to be our* present state of salvation)—**in hope were we** (not '*are we,*' nor '*have we been,*') **saved** (i. e. our first apprehension of, and appropriation to ourselves of, salvation which is by faith in Christ, was effected in the condition of *hope:* which hope is in fact *faith in its prospective attitude,*—that faith which is "*the substance of things hoped for,*" Heb. xi. 1): **but hope that is seen** (the object or fulfilment of which is present and palpable) **is not hope: for that which a man seeth, why doth he also** (or, at all) **hope for?** The also conveys, after an interrogative word, a sense of the utter *superfluity* of the thing questioned about, as being irrelevant, and out of the question. **25.**] Literally, **But if that which we do not see, we hope for, with** (literally, **through**) **patience we wait for it.** Patience (endurance) is the state, in which,—through which *as a medium,*—our waiting takes place. **26.**] **In like manner** (another help to our endurance, co-ordinate with the last—our patience is one help to it, but not the only one) **doth the Spirit also** (the Holy Spirit of God) **help our weakness** (not, help us *to bear* our weakness, as if the weakness were the burden, which the Spirit lifts for and with us,—but, helps *our weakness,*—*us who are weak,* to bear the burden of ver. 23. And this weakness is not only

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infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. [27] *And he that searcheth the hearts knoweth what* is *the mind of the Spirit, because he maketh intercession for the saints according to* the will of *God.* [28] *And we know that all*

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for [n] we know not what we should pray for as we ought: but the Spirit itself maketh intercession [for us] with groanings which cannot be uttered: [27] but [o] he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints [p] according to [the will of] God. [28] Moreover we

[n] Matt. xx. 22. James iv. 3.

[o] 1 Chron. xxviii. 9. Ps. vii. 9. Prov. xvii. 3. Jer. xi. 20: xvii. 10: xx. 12. Acts i. 24. 1 Thess. ii. 4. Rev. ii. 23.

[p] 1 John. v. 14.

inability to pray aright, which is merely an *example* of it, but (*general weakness*): **for** (example of the help above mentioned;—'for *this*, viz. what to, &c.') **we know not what we should pray for as we ought** (two things;—*what* we should pray,—the *matter* of our prayer;—and *how* we should pray for it,—the *form* and *manner* of our prayer): **but the Spirit itself** (Tholuck remarks,—"The addition of **itself** brings into more prominence the idea of the Spirit, so as to express of what dignity our Intercessor is,—an Intercessor who knows best what our wants are") **maketh intercession [for us]** (these words are omitted in most of our ancient authorities) **with groanings which cannot be uttered**:—i. e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. Chrysostom interprets the words of the spiritual gift of prayer, and adds, "For the man who is granted this grace, standing praying in great earnestness, supplicating God with many mental groanings, asks what is good for all." Calvin understands, that the Spirit suggests to us the proper words of acceptable prayer, which would *otherwise have been unutterable by us.* Macedonius gathered from this verse that the Holy Spirit is *a creature*, and *inferior to God*, because He *prays to God for us.* But as Augustine remarks, "The Holy Spirit groans not in Himself, with Himself, in the Holy Trinity, but *in us*, in that He makes us to groan." No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance.

27.] **but** (opposed to the words "*which cannot be uttered*:" the groanings are indeed unutterable by us, but . . .) **He that searcheth the hearts** (God) **knoweth what is the mind** (*intent*, or *bent*, as hidden in those sighs) **of the Spirit.** A difficulty presents itself in the rendering of the next clause. The particle with which it opens may mean either **because**, or **that**. If it is to be *causal*, **because He** (the Spirit) **pleads for the saints according to the will of God**, it would seem that **knows** must bear the meaning '*approves*,' otherwise the connexion will not be apparent; and so Calvin and others have rendered it. Hence many render it **that**,—'*knows what is the mind of the Spirit, that He pleads, &c. with* (or, according to) *God.*' But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of the word **knoweth** need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us,—is not, strictly speaking, His Omniscience,—but *the fact that the very Spirit who thus pleads, does it* according to God,—in pursuance of the divine purposes and in conformity with God's good pleasure.—All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot.* Compare 2 Cor. xii. 7—10, for an instance in the Apostle's own case.

28.] Having given an example in *prayer*, how the Spirit *helps our weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to

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know that, to them that love God, all things work together for good, [even] to them who are [q] called according to [his] purpose. [29] Be-

q ch. ix. 11, 23, 24. 2 Tim. i. 9.

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things work together for good to them that love God, to them who are the called according to his *purpose.* [29] *For whom he did fore-*

dash down hope, and surpass patience; but *we know better concerning them.* **Moreover** (or, **but**; and if so, it seems most naturally to apply to ver. 22, the groaning and travailing of all creation) **we know** (as a point of the assurance of faith) **that, to those who love God** (a stronger designation than any yet used for believers), **all things** (every event of life, but especially, as the context requires, those which are adverse. To include, with Augustine, the *sins* of believers in this **all things,** as making them "humbler and wiser," is manifestly to introduce an element which did not enter into the Apostle's consideration; for he is here already viewing the believer as *justified by faith, dwelt in by the Spirit, dead* to sin) **work together** (in the sense of all things *co-operating one with another*) **for** (towards, to bring about) **good** (their eternal welfare;—the fulfilment of the purpose of the "love of God, which is in Christ Jesus our Lord," ver. 39),—**to those who are called** (not only *invited,* but effectually called—see below) **according to** [**His**] (the possessive pronoun is not expressed in the original) **purpose.**—In this further description the Apostle designates the believers as not merely *loving God,* but being *beloved by God.* The *divine side* of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because *they love Him who worketh all things,* but also because *He who worketh all things hath loved and chosen them,* and carried them through the successive steps of their spiritual life. The *calling* here and elsewhere spoken of by the Apostle (comp. especially ch. ix. 11) is the working, in men, of "the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation." Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far exceed the limits of a general commentary. It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being *from Him:*—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by *wilful rejection* of the truth. So that, on the one side, GOD'S SOVEREIGNTY,—on the other, MAN'S FREE WILL,—is plainly declared to us. *To receive, believe, and act on both these, is our duty, and our wisdom.* They belong, as truths, no less to *natural* than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to *bridge over the gulf between the two* are *futile,* in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the *elective and predestinating decree of God,* where it is treated of, as I have done, in other places, *the free will of man.* If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no Commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape.

29, 30.] The Apostle now goes backward from the word **called**, to explain *how this* CALLING *came about.* It sprung from God's *fore-knowledge,* co-ordinate with His *fore-determination* of certain persons to be conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and pre-determined, He, in the course of His Providence actually, but in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as *past,* because *to Him who sees the end from the beginning,—past, present, and future,* ARE

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know, he also did predestinate to be *conformed to the image of his Son, that he might be the firstborn among many brethren.* [30] *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* [31] *What shall we then say to these things? If God* be *for us, who* can be *against us?* [32] *He that spared not his own Son, but delivered him*

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cause whom he [r] foreknew, them he also [s] foreordained to [t] bear the likeness of the image of his Son, [u] that he might be the firstborn among many brethren: [30] and whom he foreordained, them he also [x] called: and whom he called, them he also [y] justified: and whom he justified, them he also [z] glorified. [31] What then shall we say to these things? [a] If God is for us, who shall be against us? [32] [b] He that spared not

r Compare Exod. xxxiii. 12, 17. Ps. i. 6. Jer. i. 5. Matt. vii. 23 ch. xi. 2. 1 Tim. ii. 1 1 Pet. i. 2.
s Eph. i. 5, 11.
t John xvii. 22. 2 Cor. iii. 18. Phil. iii. 21. 1 John iii. 2.
u Col. i. 15, 18. Heb. i. 6. Rev. i. 5.
x ch. i. 6. & ix. 24. Eph. iv. 4. Heb. ix. 15. 1 Pet. ii. 9.
y 1 Cor. vi. 11.
z John xvii. 22. Eph. ii. 6.
a Numb. xiv. 9. Ps. cxviii. 6.
b ch. v. 6, 10.

NOT, but ALL IS ACCOMPLISHED WHEN DETERMINED.—**Because whom He foreknew** (but in what sense? This has been much disputed: the Pelagian view,—"*those who He foreknew would believe,*" is taken by Origen, Chrysostom, Augustine, and others; the sense of *fore-loved,* by Grotius, and others: that of *fore-decreed,* by Stuart and others: that of *elected, adopted as His sons,* by Calvin, who says, "The foreknowledge of God, of which Paul here makes mention, is not bare prescience, as some ignorant persons foolishly pretend, but adoption, whereby God hath ever distinguished His sons from the wicked." That this latter is *implied,* is certain: but I prefer taking the word in the ordinary sense of **foreknew,** especially as it is guarded from being a "*bare prescience*" by what follows: see below and Gal iv. 9), **He also foreordained** (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with, and inseparable from, His having *pre-ordained* all things) **to bear the likeness of the image of His Son** (the *image* of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of *glorification in body* and *sanctification in spirit,* of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us,* of our election by God; not merely to rescue us from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning, Phil. ii. 6, 7,—where "*form*" expresses both the 'form of *God*' in which Christ was, and 'the form of a *servant,*' in which He became incarnate), **that He might** (or, *may,* as Calvin, but the reference is to the *past* decree of God) **be the firstborn among many brethren** (i. e. that He might be shewn, acknowledged to be, and glorified as, THE SON OF GOD, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, *as regards Christ:* His glorification in us, as our elder Brother and Head):

30.] And whom He foreordained, those He also called (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them. **called,** supply "to His own kingdom and glory," 1 Thess. ii. 12; other expressions are found in 1 Cor. i. 9; 2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet. v. 10): **and whom He called, these He also justified** (the Apostle, remember, is speaking entirely of *God's acts* on behalf of the believer: he says nothing *now* of that faith, through which this justification is, *on his part,* obtained): **and whom He justified, them He also glorified** (He did not merely, in His premundane decree, acquit them of sin, but also *clothe them with glory:* the past tense being used, as the other past tenses, to imply the completion in the divine counsel of all these,—which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably).

31.] What then shall we say to these things (what answer can the hesitating or discouraged find to this array of the merciful acts of God's love on behalf of the believer)? **If God is for us** (and this He has been proved to be, vv. 28—30,—in having foreknown, predestinated, called, justified, glorified us), **who shall be** (or, **is:** there is no verb expressed in the original) **against us?** **32.] He** (in the original **He at least**) **that** (taking one act as a notable

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c ch. iv. 25.
d Isa. l. 8, 9. Rev. xii. 10, 11.
e Job xxxiv. 29.
f Mark xvi. 19. Col. iii. 1. Heb. i. 3. & viii. 1. & xii. 2. 1 Pet. iii. 22.
g Heb. vii. 25. & ix. 24. 1 John ii. 1.

his own Son, but [c] delivered him up for us all, how shall he not also with him freely give us all things? [33] Who shall bring any charge against God's elect? [d] Shall God that justifieth? [34] [e] Who is he that condemneth? Is it Christ that died, yea more, that is also risen again, [f] who is also at the right hand of God, [g] who also maketh intercession for us? [35] Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or

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up for us all, how shall he not with him also freely give us all things? [33] *Who shall lay any thing to the charge of God's elect?* It is *God that justifieth.* [34] *Who is he that condemneth?* It is *Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* [35] *Who shall separate us from the love of Christ?* shall *tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

example out of all) **spared not His own Son** (His own,—His only-begotten, the only one of God's sons who is One with Him in nature and essence, begotten of Him before all worlds. No other sense of **own** will suit its position here, in a clause already made emphatic by **at least**, in consequence of which whatever epithet is fixed to **son** must partake of the emphasis), **but delivered Him up** (not necessarily *to death* only, but generally, as *"gave,"* in John iii. 16: granted Him, when He might have withheld Him) **on behalf of us all** (so that every one of us believers, even the most afflicted, has an equal part in Him. Of others, nothing is said here), **how shall He not** (how can it be that He will not) **also with Him** (in consequence of and in analogy with this His greatest gift: it is a question arguing *from the greater to the less*) **give freely to us all things** (all that we need or hope for; or even more largely, all created things, for ours, to subserve our good, and work together for us: comp. 1 Cor. iii. 22)? 33.] The punctuation of these verses is disputed. Many follow, in verses 33, 34, the undoubted form of ver. 35, and place an interrogation after each clause, as in the text; while others make "*God that justifieth,*" and "*Christ that dieth, &c.,*" the *reply to* and *rejection of* the questions preceding them. The former method is preferable, as preserving the form of ver. 35, and involving no harshness of construction, which the other does: see my Greek Testament. **Who shall lay any charge against the elect of God? Shall God who justifies them** (Chrysostom strikingly says, "He saith not, 'God who remitteth sins,' but which is much more, 'God who justifieth.' For when the vote of the judge himself acquits, and of Such a Judge, of what weight is the accuser?")? **Who is he that condemns them? [Is it] Christ who died, yea, who is also risen again, who is also at the right hand of God, who also maketh intercession for us?** "All the great points of our redemption are ranged together, from the death of Christ to His still enduring intercession, as reasons for negativing the question above." De Wette. 35.] **Who** (i. e. *what:* but masculine, for uniformity with verses 33, 34) **shall separate us from the love of Christ?**—Is this (1) *our love to Christ,* or (2) *Christ's love to us,* or (3) *our sense of Christ's love to us?* The first of these is held by Origen, Chrysostom, and others. But the difficulty of it lies in consistently interpreting ver. 37, where not our *endurance in love to Him,* but our *victory by means of His love to us,* is alleged. And besides, it militates against the conclusion in ver. 39, which ought certainly to respond to this question.—The third meaning is defended by Calvin. But the second, maintained by Beza, Grotius, and many others, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now *asserts the permanence of that love* under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the

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[36] *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.* [37] *Nay, in all these things we are more than conquerors through him that loved us.* [38] *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,* [39] *nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

IX. [1] *I say the truth in Christ, I lie not, my con-*

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sword? [36] Even as it is written, [h] For thy sake are we being killed all the day long; we were accounted as sheep for the slaughter. [37] [i] Nay, in all these things we are more than conquerors through him that loved us. [38] For I am persuaded, that neither death, nor life, nor angels, nor [k] principalities, nor things present, nor things to come, nor powers, [39] nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX. [1] [a] I say the truth in Christ,

[h] Psa. xliv. 22. 1 Cor. xv. 30, 31. 2 Cor. iv. 11.

[i] 1 Cor. xv. 57. 2 Cor. ii. 14. 1 John iv. 4. & v. 4, 5. Rev. xii. 11.

[k] Eph. i. 21. & vi. 12. Col. i. 16. & ii. 15. 1 Pet. iii. 22.

[a] ch. i. 9. 2 Cor. i. 23. & xi. 31. & xii. 19. Gal. i. 20. Phil. i. 8. 1 Tim. ii. 7.

victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that Love, i. e. shall ever be able to pluck us out of the Father's hand. **36.**] The quotation here expresses,—'all which things befall us, as they befell God's saints of old,—and they are no new trials to which we are subjected:—What, if we verify the ancient description? **37.**] **Nay** (negation of the question preceding), **in all these things we are more than conquerors** (or, and perhaps better, **we are far the conquerors**) **through Him who loved us** (i. e. so far from all these things separating us from His love, that very love has given us a glorious victory over them).—It is doubted whether '*He who loved us*' be the Father, or our Lord Jesus Christ. This is, I think, decided by "to Him that loved us, and washed us from our sins in His own blood," Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that *where unexplained*, as here, it would also designate Him. **38.**] **For I am persuaded** (a taking up and amplifying of the being 'far the conquerors,'—our victory is not only over these things, but I dare assert it over greater and more awful than these), **that neither death, nor life** (well explained by De Wette as the two principal possible states of man, and not as equivalent to 'anything dead or living,' as Calvin and others), **nor angels, nor principalities** (whether good or bad; the word is used of good, Eph. i. 21; Col. i. 16; of bad, 1 Cor. xv. 24? Col. ii. 15; Eph. vi. 12; here, *generally*.—**Angels**, absolutely, seems never to be used of *bad* angels: if it here means good angels, there is no objection to the rhetorical supposition that they might attempt this separation, any more than to that of *an angel from heaven preaching another gospel*, Gal. i. 8), **nor things present, nor things to come** (no vicissitudes of *time*), **nor powers** (some confusion has evidently crept into the arrangement. I follow the very strong consent of the ancient MSS.), **nor height, nor depth** (no extremes of *space*), **nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord** (here plainly enough *God's love to us in Christ*,—to us, as we are in Christ, to us, manifested in and by Christ).

Chap. IX.—XI.] The Gospel being now established, in its fulness and freeness, as the power of God unto salvation to every one that believeth,—a question naturally arises, not unaccompanied with painful difficulty, respecting the exclusion of that people, as a people, to whom God's ancient promises were made. With this national rejection of Israel the Apostle now deals: first (ix. 1—5) *expressing his deep sympathy with his own people: then* (ix. 6—29) *justifying God, who has not* (verses 6—13) *broken His promise, but from the first chose a* portion *only of Abraham's seed, and that* (verses 14—29) *by His undoubted elective right, not to be murmured at nor disputed by us His creatures: according to which election a remnant shall*

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I lie not, my conscience bearing me witness of the same in the Holy
b ch. x. 1. Ghost, [2] that [b] I have great sorrow and unceasing anguish in my heart:
c Exod. xxxii. 32. [3] for [c] I could wish that I myself

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science also bearing me witness in the Holy Ghost, [2] that I have great heaviness and continual sorrow in my heart. [3] For I could wish that myself were ac-

now also be saved. Then as to the rejection of so large a portion of Israel, *their own self-righteousness* (verses 30—33) *has been the cause of it,* and (x. 1—13) *their ignorance of God's righteousness,—notwithstanding that* (verses 13—21) *their Scriptures plainly declared to them the nature of the Gospel, and its results with regard to themselves and the Gentiles, with which declarations Paul's preaching was in perfect accordance. Has God then cast off His people* (xi. 1—10)? *No—for a remnant shall be saved according to the election of grace, but the rest hardened, not however for the purpose of their destruction, but* (xi. 11—24) *of mercy to the Gentiles: which purpose of mercy being fulfilled, Israel shall be brought in again to its proper place of blessing* (xi. 25—32). He concludes the whole with *a humble admiration of the unsearchable depth of God's ways, and the riches of His Wisdom* (xi. 33—36).

In no part of the Epistles of St. Paul is it more requisite, than in this portion, to bear in mind his habit of INSULATING *the one view of the subject under consideration, with which he is at the time dealing.* The *divine side* of the history of Israel and the world is in the greater part of this portion thus *insulated:* the facts of the divine dealings and the divine decrees insisted on, and the *mundane* or *human side* of that history kept for the most part out of sight, and only so much shewn, as to make it manifest that the Jews, on their part, failed of attaining God's righteousness, and so lost their share in the Gospel.

It must also be remembered that, whatever inferences, with regard to God's disposal of *individuals,* may justly lie from the Apostle's arguments, the assertions here made by him are universally spoken with a *national* reference. Of the eternal salvation or rejection of any individual Jew there is here no question: and however logically true of any individual the same conclusion may be shewn to be, we know as matter of fact, that in such cases *not the divine, but the human side,* is that ever held up by the Apostle—the universality of free grace for all—the riches of God's mercy to all who call on Him, and consequent exhortations to all, to look to Him and be saved. The apparent inconsistencies of the Apostle, at one time speaking of absolute decrees of God, and at another of culpability in man,—at one time of the election of some, at another of a hope of the conversion of all,—resolve themselves into the necessary conditions of thought under which we all are placed, being compelled to acknowledge the divine Sovereignty on the one hand, and human free will on the other, and alternately appearing to lose sight of one of these, as often as for the time we confine our view to the other.

IX. 1—5.] *The Apostle's deep sympathy with his own people Israel.* The subject on which he is about to enter, so unwelcome to Jews in general, coupled with their hostility to himself, and designation of him as a *deceiver* (2 Cor. vi. 8: comp. also 2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2), causes him to begin with a previous apology or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people.—**I say [the] truth in Christ** (as a Christian,—as united to Christ; the ordinary sense of the expression "*in Christ,*" so frequent with the Apostle),—**I lie not** (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it),—**my conscience bearing me witness of the same** (not, "*also bearing me witness,*" as A. V. It is *accordance with the fact,* not *joint testimony,* which is asserted) **in the Holy Spirit** (much as "*in Christ*" above:—a conscience not left to itself, but informed and enlightened by the Spirit of God), **I have great sorrow and unceasing anguish in my heart.** The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] **For I could wish** (literally, **I was wishing.** This imperfect tense is not *historical,* alluding to his days of Pharisa-

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cursed from Christ for my brethren, my kinsmen according to the flesh: 4 *who are Israelites; to whom* pertaineth *the adoption, and the glory, and the covenants, and the giving of the law, and the service* of	were accursed from Christ in behalf of my brethren, my kinsmen according to the flesh: 4 [d] who are Israelites; [e] to whom belongeth the adoption, and the [f] glory, and the [g] covenants, and the [h] giving of the

d Deut. vii. 6.
e Exod. iv. 22. Deut. xiv. 1. Jer. xxxi. 9.
f 1 Sam. iv. 21. 1 Kings viii. 11. Ps. lxiii. 2. & lxxviii. 61.
g Acts iii. 25. Heb. viii. 8, 9, 10.
h Ps. cxlvii. 19.

ism, as some have supposed, but implies, as very often, a half-expression of a desire: '*I was wishing, had it been possible.*' The sense of the imperfect tense in such expressions is the proper and strict one, —and no new discovery, but common enough in every schoolboy's reading: the act is unfinished, an obstacle intervening) **that I myself** (see ch. vii. 25; it gives emphasis, as 'I, Paul,' 2 Cor. x. 1, Gal. v. 2: 'I, the very person who write this, and whom ye know') **were accursed** (a thing accursed, "**anathema,**" in the original: an irrevocable devotion to God, or, a thing or person so devoted. All *persons* and *animals* thus devoted were put to death; none could be redeemed, Lev. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*; or even *natural death* only: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrysostom eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: "St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:"—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) **from Christ** (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. On this wish, compare Exod. xxxii. 32) **in behalf of** (in the place of: or, if thus I could benefit, deliver from perdition) **my brethren, my kinsmen according to the flesh.**—The wish is evidently not to be pressed as entailing on the Apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach. Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation.

4.] Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories.—**Who are Israelites** (a name of honour, see John i. 47; 2 Cor. xi. 22; Phil. iii. 5); **whose (is) the adoption** (see Exod. iv. 22; Deut. xiv. 1; xxxii. 6; Isa. i. 2), **and the glory** (perhaps their general preference and exaltation, consequent on the adoption,—but far more probably, as all the other substantives refer to separate matters of fact,—the Shechinah, or visible manifestation of the divine Presence on the mercy-seat between the cherubims: see references), **and the covenants** (not, *the two tables of the law,*—as some understand it,—which formed but one covenant, and are included in "*the giving of the law;*" nor, *the Old and New Testament Covenants,*—as others,—see Gal. iv. 24 ff.: but *the several renewals of the covenant* with Abraham, Isaac, Jacob, and finally with the whole people at Sinai:—see Gen. xv. 9—21; xvii. 4, 7, 10; xxvi. 24; xxviii. 13; Exod. xxiv. 7, 8), **and the giving of the law** ("if others boast of their Solons and Lycurguses, how far juster ground of boasting is there of the Lord as Lawgiver!" Calvin. The word includes both the act of giving the Law, and the Law thus given), **and the service** (ordinances of worship: see Heb. ix. 1, 6: the words in brackets are not expressed in the original, but are implied in the word used), **and the promises** (probably only those to the patriarchs, of a Redeemer

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i Heb. ix. 1.
k Acts xiii. 32. ch. iii. 2. Eph. ii. 12.
l Deut. x. 15. ch. xi. 28.
m Luke iii. 23. ch. i. 3.
n Jer. xxiii. 6. John i. 1. Acts xx. 28. Heb. i. 8. 1 John v. 20.

law, and the [i] service [of the sanctuary], and the [k] promises; [5] [l] whose are the fathers, and [m] of whom as concerning the flesh is Christ, [n] who is God over all, blessed for ever.

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God, *and the promises;* [5] *whose* are *the fathers, and of whom as concerning the flesh Christ* came, *who is over all, God blessed for*

to come, are here thought of, as the next two clauses place the patriarchs and Christ together without any mention of the prophets. So Abraham is described, Heb. vii. 6, as "*he that had the promises*"),—**whose are the fathers** (probably to be limited to Abraham, Isaac, and Jacob:—but Stephen gives the appellation a much wider meaning in Acts vii. 11, 12, 19, 39, 44, and so apparently St. Paul himself, Acts xiii. 17. In all those places, however, except Acts vii. 19, "*our*" is joined with the word "*fathers,*" whereas here it is absolute: so that the above limitation may be true),—**and of whom is Christ, so far as regards the flesh** (the expression implies that He was not *entirely* sprung from them, but had another nature; '*on His human side,*'—"*as far as pertains to His human body*"), **who is God over all** (this word all is of uncertain gender in the original, but must be probably taken as neuter: **all things**, not "*all persons:*" compare ch. xi. 36), **blessed for ever. Amen.**—The punctuation and application of this doxology have been much disputed. By the early Church it was generally rendered as above, and applied to Christ. Passages, it is true, have been collected from the fathers to shew that they applied the words "*God over all*" to *the* FATHER *alone, and protested against their application to the* SON; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the *identity* of the Father and the Son, whereas in Eph. iv. 5, 6, "*one Lord,*" "*one God and Father of all, who is over all,*" are plainly distinguished. That our Lord is not, in the strict exclusive sense, "*the God who is over all,*" every Christian will admit, that title being reserved for the Father: but that He *is* "*God over all*" none of the above-mentioned passages goes to deny.—The first trace of a different interpretation, if it be one, is found in an assertion of the Emperor Julian, who says that our Lord is never called God by St. Paul, nor by St. Matthew, or St. Mark, but by St. John only. The next is in the punctuation of two of our later manuscripts of the eleventh and twelfth centuries, which arrange the sentence thus: "of whom as concerning the flesh is Christ. God over all [be] blessed for ever." This is followed by several among the moderns, and generally by Socinians. The objections to this rendering are, (1) ingenuously suggested by Socinus himself, and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate blessed *precedes* the name of God. (2) That the words **who is** on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle's sympathy, to which he immediately recurs again, is the apparent *inanity* of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the *incarnation of Christ* is the exciting cause, the words "*according to the flesh*" come in most strangely, depreciating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression "*blessed for ever*" is twice besides used by St. Paul, and each time unquestionably not in an ascription of praise, but in *an assertion regarding the subject of the sentence.* The places are, ch. i. 25, and 2 Cor. xi. 31: whereas he uses the phrase "*Blessed be God*" as an ascription of praise, without joining "*for ever.*" See the rest of the discussion in my Greek Test. I have shewn there, that the rendering given in the text is not only that most agreeable to the usage of the Apostle, *but the only one admissible by the rules of grammar and arrangement.* It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprung, according to the flesh,

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ever. Amen. [6] *Not as though the word of God hath taken none effect. For they* are *not all Israel, which are of Israel:* [7] *neither, because they are the seed of Abraham,* are they *all children: but, In Isaac shall thy seed be called.* [8] *That is, They which are the children of the flesh, these* are *not the children of God: but the children of the promise are counted for the seed.* [9] *For this* is *the word of promise, At this time will I come, and Sarah shall have a son.* [10] *And not only* this; *but when Rebecca also had*

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Amen. [6] [o] Not as though the word of God hath fallen to the ground. For [p] not all they which are of Israel, are Israel: [7] [q] nor yet, because they are Abraham's seed, are they all children: but, [r] In Isaac shall thy seed be called. [8] That is, Not they which are the children of the flesh, are the children of God: but [s] the children of the promise are reckoned for seed. [9] For this word was of promise, [t] According to this time I will come, and Sarah shall have a son. [10] And not only so; but when [u] Rebecca also had con-

[o] Numb. xxiii. 19. ch. iii. 3

[p] John viii. 39. ch. ii. 28, 29. & iv. 12, 16. Gal. vi. 16.

[q] Gal. iv. 23.

[r] Gen. xxi. 12. Heb. xi. 18.

[s] Gal. iv. 28.

[t] Gen. xviii. 10, 14.

[u] Gen. xxv. 21.

He who is God over all, blessed for ever.—**Amen** is the accustomed ending of such solemn declarations of the divine Majesty: compare ch. i. 25. 6—13.] *God has not broken his promise: for He chose from the first but a* portion *of the seed of Abraham* (6—9), *and again only* one *out of the two sons of Rebecca* (10—13). 6.] **Not as though** (i. e. '*but I do not mean such a thing, as that . . . .*,' or '*the matter however is not so, as that . . .*') **the word** (i. e. the promise) **of God hath fallen to the ground** (or, to nothing, viz. by many, the majority of the nominal Israel, missing the salvation which seemed to be their inheritance by promise).—**For not all who are sprung from Israel** (Israel meaning Jacob, according to Tholuck: but this does not seem necessary: Israel here as well as below may mean the *people*, but here in the popular sense, there in the divine idea), (these) **are Israel** (veritably, and in the sense of the promise). 7.] **Nor, because they are** (physically) **the seed of Abraham, are they all children** (so as to inherit the promise): **but** (we read) "**In Isaac shall thy seed be called**" (i. e. those only shall be called truly and properly, for the purposes of the covenant, thy seed, who are descended from Isaac, not those from Ishmael or any other son). 8.] **That is** (that amounts, when the facts of the history are recollected, to saying), **Not they which are the children of the flesh** (begotten by natural generation, compare John i. 13, and Gal. iv. 29) **are the children of God; but the children of the promise** (begotten not naturally, but by virtue of the divine promise [Gal. iv. 23], as Isaac) **are reckoned for seed.** 9.] **For this word was** (one) **of promise** (not, '*For this is the word of promise.*' The stress is on *promise*: the children of *promise* are reckoned for seed: for this word, in fulfilment of which Isaac was born, was a word of *promise*), **According to this time** (literally in the Hebrew, 'when the time (shall be) reviviscent,' i. e. next year at this time. The change into "*Sarah shall bear a son*" is probably made for the sake of emphasis—the promise was *to Sarah*) **I will come, and there shall be a son to Sarah** (so literally in the Greek). 10, 11.] **And not only** (so) (i. e. not only have we an example of the election of a son of Abraham by one woman, and the rejection of a son by another, but also of election and rejection of the *children of the same woman*, Rebecca, and that *before they were born*); **but when Rebecca also had conceived by one man** (in the former case, the children were by *two wives*; the difference between that case and this being, that there, was diversity of parents, here, identity. The points of contrast being then this diversity and identity, the *identity of the father also* is brought into view. "For Rebecca was Isaac's only wife, and had both her children by Isaac: and yet these children by the same father and the same mother, the issue of the same birth,—own brothers on both sides, and twins besides, had not

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ceived by one, even by our father Isaac; [11] for when [the children] were not yet born, and had not done any thing good or evil, to the end that the purpose of God according to election may stand, not depending on works, but on [x] him that calleth; [12] it was said unto her, [y] The elder shall serve the younger: [13] even as it is written, [z] Jacob I loved, but Esau I hated. [14] What then shall we say? [a] Is there unrighteousness with God? God forbid. [15] For he saith to Moses, [b] I will have mercy on whomsoever I have mercy, and I will have compassion on whomsoever

x ch. iv. 17. & viii. 28.
y Gen. xxv. 23.
z Mal. i. 2, 3. See Deut. xxi. 15. Prov. xiii. 24. Matt. x. 37. Luke xiv. 26. John xii. 25.
a Deut. xxxii. 4. 2 Chron. xix. 7. Job viii. 3. & xxxiv. 10. Ps. xcii. 15.
b Exod. xxxiii. 19.

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conceived by one, even *by our father Isaac;* [11] *(for* the children *being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)* [12] *it was said unto her, The elder shall serve the younger.* [13] *As it is written, Jacob have I loved, but Esau have I hated.* [14] *What shall we say then?* Is there *unrighteousness with God? God forbid.* [15] *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will*

the same destiny"), **our father Isaac** ("*our father*" is probably said without any special reference, the Apostle speaking as a Jew. If with any design, it might be to shew that even among the *Patriarchs'* children such distinction took place.—Christians being *children of promise*, the expression might apply to them: but the argument here is to shew that *not all the children of promise* belonged to the election. See ch. iv. 1—12),—**for without their having been yet born** (the subject, "*the children*," is to be supplied partly from the fact of her pregnancy just stated, partly from the history, well known to the readers), **or having done any thing good or ill, to the end that the purpose of God according to** (purposed in pursuance of, or in accordance with, or with reference to His) **election may** (not *might; the purpose* is treated as *one* in all time, which would be nullified if once thwarted) **abide** (stand firm),—**not depending on works** (ch. iii. 20; iv. 2), **but on him that calleth** (this is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be dependent on works); **it was said to her, "The elder shall serve the younger"** (this prophecy is distinctly connected in Gen. xxv. 23 with the prophetic description of the children as two *nations*,—"the one people shall be stronger than the other people, and the elder shall serve the younger." But the nations must be considered as spoken of in their progenitors, and the elder nation is in fact that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David (2 Sam. viii. 14);—under Joram they rebelled (2 Kings viii. 20), but were defeated by Amaziah (2 Kings xiv. 7), and Elath taken from them by Uzziah (2 Kings xiv. 22); under Ahaz they were again free, and troubled Judah (2 Chron. xxviii. 16, 17, comp. 2 Kings xvi. 6, 7)—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who reduced them finally, so that thenceforward they were incorporated among the Jews): **as it is written, Jacob I loved, but Esau I hated** (there is no necessity here to soften the '*hated*' into '*loved less*:' the words in Malachi proceed on the fullest meaning of ***hate***, see ver. 4, "The people against whom the LORD hath indignation for ever").

14—29.] *This election was made by the indubitable right of God, Who is not therefore unjust.* 14.] **What then shall we say** (anticipation of a difficulty or objection,—but not *put into the mouth of an objector*)? **Is there unrighteousness** (injustice) **with** (in) **God** (viz. in that He chooses as He will, without any reference to previous desert)? **God forbid.**

15.] **For He saith to Moses, "I will have mercy on whomsoever I have mercy, and I will have compassion on whom-**

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have compassion. [16] *So then* it is *not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* [17] *For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*	I have compassion. [16] Therefore it is not of him that willeth, nor yet of him that [c] runneth, but of God that hath mercy. [17] For the scripture saith unto Pharaoh, [d] For this very purpose did I raise thee up, that I may shew forth my power in thee, and that my name may be published	c 1 Cor. ix. 24. Gal. v. 7. d Exod. ix. 16.

soever I have compassion" (the meaning apparently is, 'whenever I have mercy on any, it shall be *pure mercy*, no human desert contributing;' which agrees better with the next verse than the ordinary rendering, which lays the stress on the "*whomsoever;*" and is not inconsistent with ver. 18, "*he hath mercy on whom he will;*" because if God's mercy be *pure mercy* without any desert on man's part, it necessarily follows that He has mercy on whom He will, His will being the only assignable cause of the selection).

16.] So then (inference from the citation) **it is not of** (God's mercy 'does not belong to,'—'is not in the power of') **him that willeth** (any man willing it), **nor yet of him that runneth** (any man contending for it, see reff. and Phil. iii. 14. There hardly can be any allusion to Abraham's wish for Ishmael, Gen. xvii. 18, and Esau's running to hunt for venison, as some think), **but of God that hath mercy.**—I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. *We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes.* At present, he is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the *salvation of individuals.* It is most true (see remarks at the beginning of this chapter) that the *immediate subject* is *the national rejection of the Jews:* but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to *every exercise* of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful *not to fall short of what is written:* not to allow of any compromise of the plain and awful words of God's Spirit for the sake of a caution which He Himself does not teach us.

17.] The same great truth shewn on its *darker side:*—as regards not only God's *mercy,* but His *wrath* also.—**For** (confirmation of the *universal* truth of the last inference) **the scripture** (identified with God, its Author: the case is different when merely something *contained* in Scripture is introduced by "*the Scripture saith:*" there *the Scripture* is merely personified. The justice of this remark will be apparent, if we reflect that this expression could not be used of the *mere ordinary words of any man* in the historical Scriptures, Ahab, or Hezekiah,—but only where *the text itself* speaks, or where *God spoke,* or, as here, *some man under inspiration of God*) **saith unto Pharaoh, For this very purpose did I raise thee up** (literally in the Hebrew, "*made thee stand;*" the Septuagint have "*thou wert preserved to this day:*" they apparently understood it of Pharaoh being kept safe through the plagues. This has perhaps been done to avoid the strong assertion which the Apostle here gives, purposely deviating from the Septuagint, that Pharaoh was '*raised up,*' called into action in his office, to be an example of God's dealing with impenitent sinners), **that I may shew forth my power** (those deeds of miraculous power, of which Egypt was then witness) **in thee** ('in thee as an example,'—'in thy case,'—'by thee'), **and that my name may be published abroad in all the earth** (compare as a comment, the words of the song of triumph, Exod. xv. 14—16).

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abroad in all the earth. [18] Therefore he hath mercy on whom he will, and whom he will he hardeneth. [19] Thou wilt say then unto me, Why then doth he yet
e 2 Chron. xx. 6. Job ix. 12. & xxiii. 13. Dan. iv. 35. find fault? For [e] who resisteth his will? [20] Nay but, O man, who art
f Job xxxiii. 13. thou that [f] repliest against God?
g Isa. xxix. 16. & xlv. 9. & lxiv. 8. [g] Shall the thing formed say to him that formed it, Why didst thou

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[18] *Therefore hath he mercy on whom he will* have mercy, *and whom he will he hardeneth.* [19] *Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?* [20] *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed* it, *Why hast thou made me thus?*

18.] **Therefore he hath mercy on whom he will** (ref. to ver. 15, where see note), **and whom he will he hardeneth.**—The frequent recurrence of the expression "*to harden the heart*" in the history of Pharaoh should have kept Commentators from attempting to give to **harden** here the sense of *treating hardly,*' against which the next verse would be decisive, if there were no other reason for rejecting it. Whatever difficulty there lies in this assertion, that God *hardeneth* whom He will, lies also *in the daily course of His Providence,* in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine, from whom in this case it comes with double weight, seeing that he was a strenuous upholder of God's sovereign grace: "Let it be enough for the Christian, living as yet by faith, and not yet seeing what is perfect, but knowing it only in part, to know, or to believe, that God acquits none except of His free mercy, through our Lord Jesus Christ, and condemns none, except of most equitable justice, through the same our Lord Jesus Christ. But why He acquits or does not acquit one rather than another, let him who can, search into the so great deep of His judgments: but—let him beware of the precipitous descent."

19.] **Thou wilt say then unto me** (there seems no reason to suppose the objector a Jew:—the objection is a *general one,* applying to all mankind, and likely to arise in the mind of any reader. The expression "*O man*" seems to confirm this), **Why then** (then is omitted in our received text, but is found in our principal authorities) **doth he yet find fault** (yet, as ch. iii. 7: assuming your premises,—'*if this be so:*' at the same time it expresses a certain irritation on the part of the objector)? **For who resisteth** (not, '*hath resisted,*' which is a mistake on the part of the A. V.) **his will** (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist, but goes with the will of God)? **Yea rather** (or, **Nay but**: these words take the ground from under the previous assertion and supersede it by another: implying that it has a certain shew of truth, but that the proper view of the matter is yet to be stated. They thus convey, as in Luke xi. 28, an intimation of rebuke; here, with severity: 'that which thou hast said, may be correct human reasoning—but as against God's sovereignty, thy reasoning is out of place and irrelevant'), **O man** (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic **thou** following, and we have the same address, "*O man,*" unemphatic in ch. ii. 1), **who art THOU that repliest against God?**—(implying, 'thou hast neither right nor power to call God to account in this manner.'—Notice, that the answer to the objector's question does not lie in these verses 19—21, but in the following (see there);—the present verses are a rebuke administered to the *spirit* of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. As Chrysostom and Calvin well remark, "he first by this rebuke humiliates the objector, and prepares his mind to receive the answer to his impious cavil")—**Shall the thing formed** (properly of a production of *plastic* art moulded of clay or wax) **say to him that formed it, "Why didst thou make me thus?"**—

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[21] *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* [22] What *if God, willing to* shew his *wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:* [23] *and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto*

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make me thus? [21] Or hath not the [h] potter power over the clay, out of the same lump to make one [i] vessel unto honour, and another unto dishonour? [22] What if God, purposing to shew forth his wrath, and to make his power known, endured with much longsuffering [k] vessels of wrath [l] fitted for destruction: [23] and to the end that he might make known the [m] riches of his glory on the vessels of mercy, which he [n] before prepared

h Prov. xvi. 4. Jer. xviii. 6.
i 2 Tim. ii. 20.
k 1 Thess. v. 9.
l 1 Pet. ii. 8. Jude 4.
m ch. ii. 4. Eph. i. 7. Col. i. 27.
n ch. viii. 28, 29, 30.

These words are slightly altered from Isa. xxix. 16, "*Shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?*"—**Or** (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) **hath not the potter power over the clay** (the similitude from Isa. xlv. 9. In Ecclus. xxiii. 13, we have a very similar sentiment: "*As the clay is in the potter's hand, to fashion it at his pleasure, so man is in the hand of him that made him, to render to them as liketh him best.*"—And even more strikingly so, Wisd. xv. 7: "*For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.*" See also Jer. xviii. 6), **out of the same lump to make one vessel unto honour** (honourable uses), **and another unto dishonour** (dishonourable uses. See 2 Tim., in the reff. —The honour and dishonour are not here the *moral purity or impurity* of the human vessels, but their *ultimate glorification* or *perdition.* The Apostle, in asking this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above)?

22.] **What if** (1) **God, purposing to shew forth His wrath, and to make His power** (that which He could do) **known, endured with much longsuffering vessels of wrath fitted** (prepared, made complete and ready) **for destruction**: **and** (what if this took place) (2) **to the end that He might make known the riches of His glory on** (i.e. '*toward*,' 'with regard to') **the vessels of mercy, which He before prepared for glory** (I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on **what if**; **purposing** giving the intent of the first, and **to the end that he might make known** that of the second.—The argument is, 'What if God, in the case of the vessels of wrath prepared for destruction, has, in willing to manifest His power and wrath, also exhibited towards them longsuffering (to lead them to repentance, ch. ii. 4,—a mystery which we cannot fathom), and in having mercy on the vessels of mercy prepared for glory, has also made manifest the riches of His glory?' Then in both these dispensations will appear, not the arbitrary power, but the rich goodness of God.—The theological difficulties in the words **fitted for destruction,** and **which he before prepared for glory** (mind, in both cases God is the agent: He fits the one for destruction, and prepares the other for glory), are but such as have occurred repeatedly before, and are inherent, not in the Apostle's argument, nor even in revelation, but in *any consistent belief of an omnipotent and omniscient God.* See remarks on ver. 18.—**Vessels of wrath** and **vessels of mercy** are *vessels prepared to subserve,* as it were to *hold,* His wrath and mercy: hardly, as Calvin, *instruments to shew them forth:* that is *done,* over and above their being vessels, but is not necessary to it.—These vessels of wrath and vessels of mercy are not to be, with a view to evade the general

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unto glory, [24] whom he also called,
o ch. iii. 29. even us, [o] not from among the Jews
only, but also from among the Gentiles?
[25] As he saith also in Hosea,
p Hos. ii. 23. 1 Pet. ii. 10. [p] I will call them my people, which
were not my people; and her beloved,
which was not beloved.
q Hos. i. 10. [26] [q] And it shall be, that in the
place where it was said unto them,
Ye are not my people; there shall
they be called sons of the living
God. [27] Moreover Isaiah crieth concerning
r Isa. x. 22, 23. Israel, [r] Though the number
of the sons of Israel be as the sand
s ch. xi. 5. of the sea, [s] the remnant shall be
saved: [28] for he is finishing the
reckoning, and cutting it short

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glory, [24] *even us, whom he hath called, not of the Jews only, but also of the Gentiles?* [25] *As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.* [26] *And it shall come to pass,* that *in the place where it was said unto them, Ye* are *not my people; there shall they be called the children of the living God.* [27] *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:* [28] *for he will finish the work, and cut* it *short in*

application, confined to the instances of Pharaoh and the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all the dealings of God). 24.] **whom** (viz. vessels of mercy) **He also called,** [**even**] **us, not from among the Jews only, but also from among the Gentiles?** It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also. 25, 26.] It is difficult to ascertain in what sense the Apostle cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he *does so,* is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet they are spoken of *Israel;* see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Apostle may be understood. Either (1) he brings them forward to shew that it is consonant with what we know of God's dealings, to *receive as His people* those who *were* formerly *not His people*—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this, as in so many other things, was the prophetic mirror in which God foreshewed on a small scale His future dealings with mankind,—or (2) he adduces them from mere applicability to the subject in hand, implying, 'It has been with us Gentiles, as with Israel in the prophet Hosea.' I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the **also,**—as He saith *also* in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrysostom takes the same view. **Her** is used, because the Jewish people was typified by the *daughter* of the prophet, Hos. i. 6, who was called Lo-ruhamah, 'not having obtained mercy.' —By **in the place . . . there,** must not I think be understood, in any particular place, as Judæa, nor among any peculiar people, as the Christian Church: but as a general assertion, that in every place where they were called 'not His people,' there they shall be called 'His people.'

27.] *A proof from Scripture of the fact, that a part of Israel are excluded.* Here again the *analogy* of God's dealings, in the partial deliverance of Israel from captivity, and their great final deliverance from death eternal, is the key to the interpretation of the prophecy cited. The words are spoken by Isaiah of the return from captivity of a remnant of Israel. 28.] The reference of this latter part of the citation is not

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righteousness: because a short work will the Lord make upon the earth. 29 *And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.* 30 *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.* 31 *But Israel, which fol-*

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in righteousness: because [t] a short reckoning will the Lord make upon the earth. 29 [u] And as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, [x] we had become as Sodom, and had been made like unto Gomorrah. 30 What then shall we say? [y] That the Gentiles, which pursue not after righteousness, attained to righteousness, even [z] the righteousness which is of faith. 31 But Israel, [a] pursuing after

t Isa. xxviii. 22.
u Isa. i. 9. Lam. iii. 22.
x Isa. xiii. 19. Jer. l. 40.
y ch. iv. 11. & x. 20.
z ch. i. 17.
a ch. x. 2. & xi. 7.

very plain. It is almost verbatim from the Septuagint, the **for** being inserted by the Apostle as continuing the testimony, 'for the prophet proceeds.' The literal rendering of the Hebrew is, "The consummation (or consumption) decided, overfloweth with righteousness: for a decision (or consumption) and a decree shall the Lord Jehovah of Sabaoth make in the midst of all the land." As it stands in the Septuagint, the meaning seems to be, *the Lord will complete and soon fulfil His word in righteousness* (viz. his denunciation of consuming the Assyrian and liberating the remnant of His people): *for the Lord will make a rapidly-accomplished word in the midst of all the land.* If the above interpretation be correct, and the view which I have taken of the analogy of prophecy, it will follow that this verse is adduced by the Apostle as confirming the certainty of the salvation of the remnant of Israel, seeing that now, as then, He with whom a thousand years are as a day, will swiftly accomplish His prophetic word in righteousness.

29.] Another proof of a *remnant* to be saved, from a *preceding* part of the same prophecy. The citation is verbatim from the Septuagint, who have put *"seed"* for that which is in the Hebrew *"a remnant,"* i.e. something left.

30—33.] *The Apostle takes up again the fact of Israel's failure, and shews how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrysostom and others think, the solution of the whole difficulty; this solution is simply in the creative right of God, as declared ver. 18; —but they are a comment on ver. 16, that it is not of him that willeth, nor of him that *runneth:* the same similitude of running being here resumed, and it being shewn that, so far from man's running having decided the matter, the Jews *who pressed forward* to the goal attained not, whereas the Gentiles, *who never ran,* have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle's line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below).—**What then shall we say?** This question, when followed *by a question,* implies of course a *rejection* of the thought thus suggested—but when, as here, by an *assertion,* introduces a further unfolding of the argument from what has preceded. **That the Gentiles, which pursue not after** (see Phil. iii. 13) **righteousness** (not *justification,* which is merely 'the being accounted righteous,' 'the way in which righteousness is ascribed:' not this, but *righteousness itself,* is the aim and end of the race), **attained to** (the whole transaction being regarded as a historical fact) **righteousness, even** (righteousness—not however that arising from their own works, but the righteousness, &c.) **the righteousness which is of faith.** 31.] **But Israel, pursuing after the law of righteousness** (what is the *law of righteousness?* It may mean either (1) an *ideal law of righteousness,* a *justifying law,*—or (2) *the law of Moses,* thus described: or (3) which I believe to be the true account of the words, *"the* law *of righteousness"* is put regarding the Jews, rather than merely *"righteousness,"* because in

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the law of righteousness, [b] arrived not at the law. [32] Wherefore? Because [pursuing after it] not by faith, but as by the works of the law, they [c] stumbled against the stone of stumbling. [33] Even as it is written, [d] Behold, I lay in Sion a stone of stumbling and rock of offence: and [e] he that believeth thereon shall not be put to shame.

b Gal. v. 4.

c Luke ii. 34. 1 Cor. i. 23.

d Psa. cxviii. 22. Isa. viii. 14. & xxviii. 16. Matt. xxi. 42. 1 Pet. ii. 6, 7, 8.

e ch. x. 11.

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lowed after the law of righteousness, hath not attained to the law of righteousness. [32] *Wherefore? Because* they sought it *not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;* [33] *as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

their case there was a prescribed *norm* of apparent righteousness, viz. the law, in which rule and way they, as *matter of fact,* followed after it. The above, as I believe, mistaken interpretations arise from supposing the *law of righteousness* to be equivalent to *righteousness* itself, which it is not. The Jews followed after, aimed at the fulfilment of '*the law of righteousness,*' thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John's coming "*in the way of righteousness,*" Matt. xxi. 32), **arrived not at** (the word is not the same as that rendered "*attained to*" in the preceding verse) **the law** (fell far short even of that law, which was given them. The words "*of righteousness,*" which follow here in the A. V., are omitted by nearly all our most ancient authorities. The sense is more difficult, but in reality more complete, without these words. The Jews followed after, thinking to perform it entirely, their *law of righteousness:* which the Apostle defines, ch. x. 5, to be *righteousness which is by the law.* But they did not arrive at, come up to the requirements of,—the law—they therefore never attained *righteousness*). **Wherefore? because [pursuing after it] not by faith, but as** (used subjectively, as 'if about to obtain their object by') **by [the] works [of the law]** (these words, *of the law,* are omitted by some ancient authorities, but inserted by others. If we omit them, the clause will stand, **but as by works**), **they stumbled at the stone of stumbling** (the similitude of a race is still kept up. The "*for*" found here in the A. V., is omitted by nearly all our ancient authorities. Its insertion has arisen from a period being placed at the word **law.** It confuses the sense, making it appear as if the stumbling was the cause of, or at all events coincident with, their pursuing not by faith, but &c., whereas it was this mistaken method of pursuing which caused them to stumble against the stone of stumbling. We have instances in the Greek chariot races, of competitors, by an error in judgment in driving, striking against the pillar round which the chariots were to turn. There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of *our faith:* where notice, that the sacred Writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed). 33.] *Appeal to the prophecy of Isaiah,* as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'corner-stone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud, &c. What was there then to prevent the Apostle from giving to this Stone, plainly foretold as to be laid in Zion, that designation which prophecy also justifies, and which bears immediately on the matter here in hand? See 1 Pet. ii. 6—8, where the same two texts are joined, and also Ps. cxviii. 22. **Shall not be put to shame** seems to be a secondary meaning of the Hebrew word, which signifies, as in our version of Isa. xxviii. 16, 'shall not

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X. [1] *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* [2] *For I bear them record that they have a zeal of God, but not according to knowledge.* [3] *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* [4] *For Christ* is *the end of the law for*

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X. [1] Brethren, my heart's desire and my supplication to God on their behalf is for [their] salvation. [2] For I bear them witness that they [a] have a zeal for God, but not according to knowledge. [3] For not knowing the [b] righteousness of God, and seeking to set up their [c] own righteousness, they have not submitted themselves unto the righteousness of God. [4] For [d] Christ is the end of the law unto

[a] Acts xxi. 20. & xxii. 3. Gal. i. 14. & iv. 17. See ch. ix. 31.
[b] ch. i. 17. & ix. 30.
[c] Phil. iii. 9.
[d] Matt. v. 17. Gal. iii. 24.

make haste:' i.e. shall not fly in terror, shall not be confounded.

Chap. X. 1—13.] *The Jews, though zealous for God, are yet ignorant of God's righteousness* (1—3) *as revealed to them in their own Scriptures* (4—13). **1.**] **Brethren** ("now, as if the severity of the preceding argument were passed over, he affectionately addresses them as *brethren.*" Bengel), **the inclination** (or, desire) **of my heart and my supplication to God on their behalf** (Israel, see ch. ix. 32; the insertion of "*Israel*" in the text is against the authority of all our oldest MSS. and versions) **(is) for (their) salvation** (lit. 'towards salvation.' The Apostle's intention seems to be, to destroy any impression which his readers may have received unfavourable to his love of his own people, from the stern argument of the former chapter). **2.**] **For** (reason why I thus sympathize with their efforts, though misdirected) **I bear witness to them that they have a zeal for God, but not according to** (in accordance with, founded upon, and carried on with) **knowledge** (accurate apprehension of the way of righteousness as revealed to them). **3.**] **For** (explanation of **not according to knowledge**) **not knowing** (i.e. not recognizing; the A.V., '*being ignorant of,*' is liable to the objection, that it may represent to the reader a state of *excusable* ignorance, whereas they *had it before them,* and *overlooked* it) **the righteousness of God** (not, the *way of justification* appointed by God, as Stuart and others; but that only *righteousness* which avails before God, which becomes ours in justification; see De Wette's note, quoted on ch. i. 17), **and seeking to set up their own righteousness** (again, not *justification,* but *righteousness:* that, namely, described ver. 5; not that it was ever theirs, but the Apostle speaks subjectively), **they were not subjected** (the passive, **were not subjected,**—not as in A. V., "*have not submitted themselves,*"—expresses the *result only;* it might be themselves, or it might be some other, that should have subjected them,—but the historical fact was, that they *were not subjected*) **to the righteousness of God** (the "*righteousness of God*" being considered as a *rule* or *method,* to which it was necessary to conform, but to which they were never subjected, as they were to the law of Moses). **4—13.**] The "*righteousness of God*" is now explained to be summed up in that Saviour who was declared to them in their own Scriptures.—**For** (establishing what was last said, and at the same time unfolding the "*righteousness of God*" in a form which rendered them inexcusable for its non-recognition) **Christ is the end of the law** (i. e. *the object at which the law aimed:* compare the similar expression 1 Tim. i. 5, "*the end of the commandment.*" Various meanings have been given to the word **end.** (1) *End,* "finis," *chronological:* 'Christ is the termination of the law.' So Augustine, Luther, and others. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end,' the *end in time and in aim.* It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. *aim* of the law, as borne out by the citations following, in which nothing is said of the *transitoriness* of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clement of Alexandria, Calvin, and others, take end for '*accomplishment,*' a sense included in

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righteousness to every one that believeth. [5] For Moses describeth the righteousness which is of the law, [saying] [e] The man which hath done them shall live in it. [6] But

e Lev. xviii. 5. Neh. ix. 29. Ezek. xx. 11, 13, 21. Gal. iii. 12.

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righteousness to every one that believeth. [5] *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.* [6] *But the righteousness*

the general meaning, but not especially treated here,—the quotations following not having any reference to it. (3) The meaning, *end in the sense of object or aim,* above adopted, is that of Chrysostom, Beza, and others. Chrys. observes: "For if Christ is the end of the law, he who has not Christ, although he may seem to possess righteousness, possesses it not: but he who has Christ, even if he have not thoroughly observed the law, has all. To take an example. The end of the art of medicine is health. As, therefore, he who is able to produce health, even if he know nothing of medicine, has all: but he who knows not how to produce health, however he may seem to study the art, fails altogether: so it is with the law and faith: he who has the latter, has the end of the former: but he who has not the latter, is a stranger to both") **unto righteousness** (i. e. so as to bring about righteousness, which the law could not do) **to every one that believeth.**—"Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour's advent. For indeed, by reason of man's natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law's requirements, they would gladly have recognized the Saviour as the end of the law for righteousness." Ewbank.

5.] **For** (proof of the impossibility of legal righteousness, as declared even in the law itself) **Moses describeth the righteousness which is of** (abstract,—not implying that it has ever been attained, but rather presupposing the contrary) **the law, [saying] That the man which hath done them** (the ordinances of the law) **shall live in** (in the strength of, by means of, as his status) **it** (the righteousness accruing by such doing of them. The reading "*them,*" in A. V., is against the authority of our most ancient MSS.).—As regards the *life* here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter. Earthly felicity it doubtless *did* impart, comp. Deut. xxx. 20; but even there '*life*' seems to be a general promise, and length of days a particular species of felicity. "In the New Test.," Tholuck observes, "this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."

6—8.] *The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given by him,—as not dependent on a long and difficult process of search, but near to every man, and in every man's power to attain.* I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the *end of the law* for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deuteronomy, where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the *end* of the law, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now '*God's commandment.*' If spoken of *the law* as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is *God manifest in the flesh,* the *end of the law and the prophets.* This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely *adapted* or *parodied* by the Apostle as suiting his present purpose. But we must remember that it is in this passage St. Paul's object not merely to *describe*

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which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) [7] *or, Who shall descend into the deep? (that is, to bring up Christ*	the righteousness which is of faith speaketh on this wise, [f] Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down:) [7] or, Who shall descend into the deep? (that is, to bring

[f] Deut. xxx. 12, 13.

the righteousness which is of faith in Christ, but to *shew it described already in the words of the law.*—**But the righteousness which is of faith speaketh on this wise** (personified, as Wisdom in the Proverbs), **Say not in thine heart** (i. e. 'think not,' a Hebrew idiom. The original in Deuteronomy has merely, "*that thou shouldest say.*" The Apostle cites freely, giving the explanation of this *saying*, viz. *thinking*), **Who shall ascend into heaven? that is** (see note above;—that imports in its full and unfolded meaning), **to bring down Christ:—or, Who shall descend into the deep** (or, **the abyss**) **?—that is, to bring up Christ from the dead.**—There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of *unbelief*, or (2) as questions of *embarrassment*, or (3) as questions of *anxiety*." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be *questions* of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus, also, probably, are we to understand the *first question*, as applying to the *Incarnation of Christ*." This is more or less also the view of many other Commentators. (2) The second view, that they are questions of *embarrassment*, is taken by Stuart, who says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. *the commandment is plain and accessible.* You can have, therefore, no excuse for neglecting it. So in the case before us. *Justification by faith in Christ* is a plain and intelligible doctrine. It is not shut up in mysterious language . . . . It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible . . . . It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calvin, Tholuck, and others: by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom. p. 74: "Personifying the great Christian doctrine of free justification through faith, he represents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one,) &c. . . .' In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart . . . .' Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures." I will now take up the three views afresh and state the objections. (1) The objection to this view, as alleged by Tholuck, is, that in it the contrast with ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Apostle evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law and of facility,—by the gospel. Also,—it puts *too forward* the allegation of the great matters of historical belief, which are not *here* the central point of the argument, but introduced as the objects which *faith, itself that central point*, apprehends. (2) The last objection has some force as against

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Christ up from the dead.) [8] But
g Deut. xxx. 14. what saith it? [g] The word is nigh
unto thee, in thy mouth, and in thy
heart: that is, the word of faith,
h Matt. x. 32. Luke xii. 8. Acts viii. 37. which we preach; [9] because [h] if thou
shalt confess with thy mouth the
Lord Jesus, and shalt believe in
thine heart that God raised him
from the dead, thou shalt be saved.
[10] For with the heart man believeth
unto righteousness; and with the
mouth confession is made unto sal-

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again from the dead.) [8] *But what saith it? The word is nigh thee,* even *in thy mouth, and in thy heart: that is, the word of faith, which we preach;* [9] *that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* [10] *For with the heart man believeth unto righteousness: and with the mouth confession is made*

this view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the *zeal for God* predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truths to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him,* therefore *accessible; plain and simple,* and therefore *apprehensible;* and, taking (1) into account, we may fairly add, —deals with *definite historical fact,* and therefore *certain:* so that his salvation is not contingent on an amount of performance which is *beyond him,* and therefore *inaccessible: irrational,* and therefore *inapprehensible: undefined,* and therefore *involved in uncertainty.*—Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that *the words themselves* could never have been spoken by Moses of the righteousness which is of *the law,* but of that which is of *faith.* 8.] **But what saith it? The word is near thee, in thy mouth** (to confess), **and in thy heart** (to believe): **that is** (see above), **the word of faith** (which forms the substratum and object of faith, see Gal. iii. 2; 1 Tim. iv. 6), **which we** (ministers of Christ: or perhaps, I Paul) **preach** (this ver. has been explained in dealing with vv. 6, 7); 9.] **because** (explanation of the word being near thee. Others, seeing that the same word in the original means "*because,*" and "*that,*" take the latter meaning here, and regard this verse as merely giving the import of the "*word of faith which we preach.*" But as Tholuck observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of the preaching of faith, but the prominence given to that duty shews a reference to the words of Moses: (2) the making the word render a reason for the fact above stated, suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first,* also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first) **if thou shalt confess with thy mouth** (same order as ver. 8) **the Lord Jesus, and believe in thine heart that God raised Him from the dead** (here, as in 1 Cor. xv. 14, 16, 17, regarded as the great central fact of redemption), **thou shalt be saved** (inherit eternal life).—Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying His having *come down* from heaven, and the *belief in His resurrection* implying His having been *brought up* from the dead. 10.] **For** (refers back to ver. 6, where the above words were ascribed to the righteousness which is of faith, and explains how *believing with the heart* refers to the acquiring of righteousness) **with the heart faith is exercised** (the original verb is impersonal, **it is believed**: i. e. as in the text, **man believeth**) **unto** (so as to be available to the acquisition of) **righteousness; and** (lite-

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unto salvation. [11] *For the scripture saith, Whosoever believeth on him shall not be ashamed.* [12] *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.* [13] *For whosoever shall call upon the name of the Lord shall be saved.* [14] *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?* [15] *And how shall they preach, except they be sent? as it is written, How*

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vation. [11] For the scripture saith, [i] Whosoever believeth on him shall not be put to shame. [12] For [k] there is no distinction between Jew and Greek: [l] for the same Lord over all is [m] rich unto all them that call upon him: [13] for every one [n] whosoever shall call upon the [o] name of the Lord shall be saved. [14] How then can they call on him in whom they have not believed? and how can they believe in him of whom they have not heard? and how can they hear [p] without a preacher? [15] And how shall they preach, ex-

i Isa. xxviii. 16. & xlix. 23. Jer. xvii. 7. ch. ix. 33
k Acts xv. 9. ch. iii. 22. Gal. iii. 28.
l Acts x. 36. ch. iii. 29. 1 Tim. ii. 5.
m Eph. i. 7. & ii. 4, 7
n Joel ii. 32. Acts ii. 21.
o Acts ix. 14.
p Tit. i. 3.

rally, **but**: as if it were said, 'not only so: but there must be an outward confession, in order for justification to be carried forward to salvation') **with the mouth confession is made unto salvation.**—Clearly the words **righteousness** and **salvation** are not used here, as De Wette and others maintain, merely as different terms for the same thing, for the sake of the parallelism: but *salvation* is the end and topstone of justification, consequent not merely on the act of justifying faith, as the other, but on a good confession before the world, maintained unto the end.

11.] **For** (proof of the former part of ver. 10) **the scripture saith, Whosoever believeth on Him shall not be ashamed.**

12.] **For** (an explanation of the strong expression '**whosoever** believeth,' as implying the *universal* offer of the riches of God's mercy in Christ) **there is no distinction of Jew and Greek** (Gentile.—See ch. iii. 22): **for the same Lord of all** (viz. *Christ,* who is the subject here: verses 9, 11, 13 cannot be separated. So Origen, Chrysostom, and most of the ancients. So "*Lord of all*" is said of Christ, Acts x. 36. Most modern Commentators would render the words, "*the same* [Person] *is Lord of all.*" But I prefer the usual rendering, both on account of the strangeness of "*the same*" thus standing alone, and because this Apostle uses the expression "*the same Lord,*" 1 Cor. xii. 5, and even "*the same God,*" 1 Cor. xii. 6) **is rich unto all** ('by **unto** is signified the direction in which the stream of grace rushes forth.' Olshausen) **who call upon Him:**

13.] **for** (Scripture proof of this assertion) **every one whosoever shall call upon the name of the Lord** (Jehovah,—but used here of Christ beyond a doubt, as the next verse shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah) **shall be saved.**

14, 15.] It has been much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, *To neither exclusively.* They are generalized by the "*whosoever*" of the preceding verse, to mean *all,* both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on verses 19, 20.—At the same time, as Meyer remarks, "the necessity of the Gospel *mission* must first be laid down, in order to bring out in strong contrast the disobedience of some."—**How then** (i. e. it being conceded that the foregoing is so) **can** (I have followed the majority of the chief MSS in reading **can** throughout this passage instead of "*shall*") **they** (men, represented by the "*whosoever*" of ver. 13) **call on Him in whom they have not believed** (i. e. begun to believe: so ch. xiii. 11)? **But** (in an English version we are obliged to render these **buts** by **and**; and so of those which follow. In the original, they are not copulatives, but disjunctives) **how can they believe** (in Him) **of whom they have not heard? But how**

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cept they be sent? as it is written, [q] How beautiful are the feet of them that bring glad tidings of peace, that bring glad tidings of good things! [16] Howbeit they [r] did not all hearken to the glad tidings. For Isaiah saith, [s] Lord, who hath believed our report? [17] So then faith cometh of report, and the report is through the word of Christ. [18] But I say, Did they not hear? Nay, verily, [t] Their voice went out into all the earth, [u] and their words unto the ends of

q Isa. lii. 7. Nah. i. 15.
r ch. iii. 3. Heb. iv. 2.
s Isa. liii. 1. John xii. 38.
t Psa. xix. 4. Matt. xxiv. 14. & xxviii. 19. Mark xvi. 15. Col. i. 6, 23.
u See 1 Kings xviii. 10. Matt. iv. 8.

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beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! [16] *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?* [17] *So then faith* cometh *by hearing, and hearing by the word of God.* [18] *But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the*

can they hear without a preacher? But how can men preach unless they shall have been sent? as it is written, How beautiful are the feet of them who bring glad tidings of peace, who bring glad tidings of good things!—The Apostle is shewing the *necessity* and *dignity* of the preachers of the word, which leads on to the *universality* of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified.—The applicability of these words to the preachers of the Gospel is evident from the passage in Isaiah itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Apostle uses Scripture words merely as expressing his own thoughts in a well-known garb; he alleges the words as a prophetic description of the preachers of whom he is writing. **16.]** In this preaching of the Gospel some have been found obedient, others disobedient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Apostle has in his mind the unbelieving Jews, about whom his main discourse is employed.—**Howbeit not all hearkened to** (historic: during the preaching) **the glad tidings** (and this too was no unlooked-for thing, but predetermined in the divine counsel): **for Isaiah saith, Lord** (the word **Lord** is not in the Hebrew), **who [hath] believed the hearing of us** (i. e. as in our version, *our report*: but it is important in this passage to keep the word one and the same throughout, as it is in the original; otherwise we lose the force of the Apostle's argument)?

17.] **Faith then** (conclusion from ver. 16, "*who believed our report?*") **is from hearing** (i. e. the *publication* of the Gospel produces belief in it), **and the hearing** (the effect of the publication of the Gospel) **is through** (not, 'in obedience to,' but 'by means of,' as its instrument and vehicle) **the word of Christ** (such is the reading of our oldest authorities. '*God*' has probably been a rationalizing correction, to suit better the sense of the prophecy).

18.] **But** (in anticipation of an objection that Israel, whom he has especially in view, *had not sufficiently heard* the good tidings), **I say, Did they not hear** (the "*hear*" of ver. 14 is carried on through verses 16 and 17 to this in ver. 18)? **Nay, verily** (ch. ix. 20, note), **Into all the earth went forth their voice, and to the ends of the world their words.**—Psal. xix. is *a comparison of the sun, and glory of the heavens*, with the *word of God*. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but *taken it in its context*, and followed up the comparison of the Psalm.—As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the *extent*, so much as the *univer-*

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world. [19] *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by* them that are *no people,* and *by a foolish nation I will anger you.* [20] *But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.* [21] *But to Israel he saith, All day long I have stretch-*	the world. [19] But I say, Did Israel not know? First Moses saith, [x] I will provoke you to jealousy against that which is not a nation, against a [y] nation that hath no understanding will I anger you. [20] But Isaiah is very bold and saith, [z] I was found by them that sought me not; I became manifest unto them that asked not after me. [21] But in regard of Israel he saith, [a] All the day long	x Deut. xxxii. 21. ch. xi. 11. y Tit. iii. 3. z Isa. lxv. 1. ch. ix. 30. a Isa. lxv. 2.

sality in character, of this preaching, which the Apostle is here asserting: that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23. 19.] **But** (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate *taken the Jews by surprise,*—that they had not been forewarned of any such purpose of God) **I say, Did Israel** (no emphasis on Israel—they are not *first here introduced,* nor have the preceding verses been said only of the Gentiles; but they have been during those verses in the Apostle's mind, and are now *named for distinctness' sake,* because it is not now a question of their having *heard,* which they did in common with all, but of their having *been aware* from their Scriptures of God's intention with regard to themselves and the Gentiles) **not know** (supply, not 'the Gospel,' "*the hearing,*" as Chrysostom and others,—but, *the fact that such a general proclamation of the Gospel would be made* as has been mentioned in the last verse, raising up the Gentiles into equality and rivalry with themselves. Others supply variously, 'the truth of God,'—so as to have an advantage over the Gentiles: "*the righteousness of God,*" &c.)?—**First** (in the order of the prophetic roll; i.e. in their very earliest prophet. Tholuck observes, "The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the '*first,*' that even in the earliest period the same complaint [of Israel's unbelief] is found") **Moses saith, I will provoke you** (the Hebrew and Septuagint have '*them*') **to jealousy against** (those who are) **no nation** (the Gentiles, as opposed to *the people* of God), **against a nation that hath no understanding** (the spiritual fool of Ps. xiv. 1; lii. 1; Prov. xvii. 21) **will I provoke you.** The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle's argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that, as they had moved Him to jealousy with their 'no-gods' (idols) and provoked Him to anger by their vanities,—so He would, by receiving into his favour a 'no-nation,' make them jealous, and provoke them to anger by adopting instead of them a foolish nation. **20.] But** (even more than this: there is stronger testimony yet) **Isaiah is very bold and saith** (i.e. as we say, 'dares to say,' '*ventures to speak thus plainly*'), **I was found** (so the Septuagint, the Hebrew has 'I was sought:' but apparently in the sense of Ezek. xiv. 3; xx. 3, 'enquired of:' which amounts to *being found*) **by those who sought me not; I became manifest to those who asked not after me.** De Wette and other modern Commentators have maintained that Isa. lxv. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lxiv. and lxv. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxv. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. '*The nation which was not called by my Name,*' in lxv. 1, can only primarily mean the Gentiles. **21.] But in regard of** (not, as A.V. '*to,*' but '*with regard to.*' The words are not an *address*) **Israel** (evidently emphatic;—the

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did I stretch forth my hands unto a disobedient and gainsaying people.

a Sam. xii. 22. Jer. xxxi. 37. XI. [1] I say then, [a] Did God cast away his people? God forbid. For

b 2 Cor. xi. 22. Phil. iii. 5. [b] I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. [2] God did not cast away his

c ch. viii. 29. people which he [c] foreknew. Know

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ed forth my hands unto a disobedient and gainsaying people.

XI. [1] *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the* seed *of Abraham,* of *the tribe of Benjamin.* [2] *God hath not cast away his*

former words having been said of the Gentiles) **he saith** (Isa. lxv. 2), **All the day I stretched forth my hands** (the attitude of gracious invitation) **to a people disobedient and gainsaying** (rebellious; the same word occurs Deut. xxi. 18).

CHAP. XI. 1—10.] *Yet God has not cast off His people, but there is a remnant according to the election of grace* (1—6), *—the rest being hardened* (7—10).

1.] I say then (a false inference from ch. x. 19—21,—made in order to be refuted), **Did** (meaning, It cannot surely be, that) **God cast off His people** (as would almost appear from the severe words just adduced)? **It is not so (God forbid). For I also am an Israelite** (see Phil. iii. 5), **of the seed of Abraham** (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), **of the tribe of Benjamin** (so Phil. iii. 5).—There is some question *with what intent* the Apostle here brings forward *himself*. Three answers are open to us: either (1) it is as *a case in point,* as an example of an Israelite who has *not been rejected,* but *is still one of God's people:* so almost all the Commentators—but this is hardly probable,—for in this case (*a*) he would not surely bring one only example to prove his point, when thousands might have been alleged,—(*b*) it would be hardly consistent with the humble mind of St. Paul to put himself alone in such a place,—and (*c*) "*God forbid*" does not go simply to *deny* a hypothetical *fact,* but applies to *some deprecated consequence* of that which is hypothetically put:—or (2) he implies, '*How can I say such a thing, who am myself an Israelite,*' &c.? 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the recent commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the *writer himself, as an Israelite.* This seems better to agree with "*God forbid,*" as deprecating the *consequence* of such an assertion.—But a question even more important arises, not unconnected with that just discussed: viz. *who are* **His people**? In order for the sentence to bear the meaning just assigned to it, it is obvious that **His people** must mean the people of God *nationally* considered. If Paul deprecated such a proposition as the rejection of *God's people,* because he himself would thus be *as an Israelite* cut off from God's favour, the rejection assumed in the hypothesis must be *a national rejection.* It is against *this* that he puts in his strong protest. It is *this* which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant even at the present time according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel *as a nation*) shall be saved. Thus the covenant of God with Israel, having been *national,* shall ultimately be fulfilled to them *as a nation:* not by the gathering in merely of *individual* Jews, or of *all* the Jews *individually,* into the Christian Church,—but by the *national restoration* of the Jews, not in unbelief, but as a *Christian believing nation,* to *all that can, under the gospel, represent their ancient pre-eminence,* and to the *fulness of those promises which have never yet in their plain sense been accomplished to them.* I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold *no national restoration of the Jews to pre-eminence,* must necessarily confound the *present remnant according to the election of grace,* with the *remainder,* who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff.

2.] God did not cast away

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people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, [3] *Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.* [4] *But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to* the image of *Baal.* [5] *Even so then at this present time also there is a remnant according to the election of grace.* [6] *And if by grace, then* is it *no more*

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ye not what the scripturè saith in [the history of] Elijah? how he pleadeth with God against Israel, [3] [d] Lord, they have killed thy prophets, they have digged down thine altars; and I only am left, and they seek my life. [4] Nevertheless what saith the answer of God unto him? [e] I have reserved to myself seven thousand men, who have not bowed the knee to Baal. [5] [f] Even so then in this present time also there is a remnant according to the election of grace. [6] Now [g] if it is by grace, it is no more of works: for otherwise grace becometh no more grace.

d 1 Kings xix. 10, 14.
e 1 Kings xix. 18.
f ch. ix. 27.
g ch. iv. 4, 5. Gal. v. 4. See Deut. ix. 4, 5.

his people which he foreknew (i. e. '*which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depositary of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.*' It is plain that this must here be the sense, and that the words must not be limited, with Origen, Augustine, Chrysostom, and Calvin, to the *elect Christian people of God from among* the Jews, with Paul as their representative: see on ver. 1. On this explanation, the question of ver 1 would be *self-contradictory*, and this negation a *truism*. It would be inconceivable, that God should cast off *His elect*).—**Or** (see ch. ix. 21—introduces a new objection to the matter impugned. This particle cannot well be introduced here in an English version) **know ye not what the Scripture saith in [the history of] Elijah** (better thus than '*with regard to*,' or '*of Elias*,' A. V.)? **how he pleads with** (see ch. viii. 26) **God against Israel,** &c.—The citation is a free one from the Septuagint.—The altars, as De Wette observes, were those on the high places, dedicated to God. 4.] **But what saith the divine response to him? I have left to myself** (here the Apostle corrects a mistake of the Septuagint, who have for "I have left," "*thou shalt leave*:" and he has added "to myself," a simple and obvious filling up of the sense) **seven thousand men. who** (the sense of the saying, as far as regards the present purpose, is to shew that *all these were faithful men*; in the original text and Septuagint (see also the English version), it is implied that *these were all the* faithful men. But this was not necessary to be brought out here) **never bowed knee to Baal.** 5.] **Thus then** (analogical inference from the example just cited) **in the present time also** (or, *even in the present time*, viz. of Israel's national rejection) **there is a remnant** (literally, there has become a remnant: a part has remained faithful, which thus has *become* a *remnant*) **according to** (in virtue of,—in pursuance of) **the election** (selection, choice of a few out of many) **of grace** (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour). 6.] 'And let us remember, when we say an election *of grace*, how much those words imply: viz. nothing short of the entire exclusion of all human *work* from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them, and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of '*election of grace*,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them.—The clause enclosed in brackets does not exist in most of our ancient MSS. and versions: it exists in the oldest of all, the Vatican MS., and in the Syriac, which is the oldest of the versions. The object

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[But if it is of works, it is no more
grace: for otherwise work is no
more work.] [7] What then? [h] That
which Israel seeketh for, he found
not; but the election found it, and
the rest were hardened [8] according
as it is written, [i] God gave them
a spirit of stupor, [k] eyes that they
should not see, and ears that they
should not hear; unto this very day.

h ch. ix. 31. & x. 3.

i Isa. xxix. 10.

k Deut. xxix. 4. Isa. vi. 9. Jer. v. 21. Ezek. xii. 2. Matt. xiii. 14. John xii. 40. Acts xxviii. 26, 27.

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of works: otherwise grace is no more grace. But if it be *of works, then is it no more grace: otherwise work is no more work.* [7] *What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded* [8] *(according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and*

being *precision*, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it.—**But** (directing attention to the *consequence* of the admission, *the election* **of grace**) **if by grace** (the selection has been made), **it is no longer** (when we have conceded that, we have excluded its being) **of** (arising out of, as its source) **works: for** (in that case) **grace no longer becometh** (literally, i. e. becomes no longer—loses its efficacy and character as) **grace** (the freedom and spontaneous character, absolutely necessary to the idea of *grace*, are lost, the act having been prompted from without):—**but if of** (arising out of, as the cause and source of the selection) **works, no longer is it** (the act of selection) **grace: for (in that case) work no longer is work** (the essence of work, in our present argument, being '*that which earns reward*,' and the reward being, as supposed, the election *to be of the remnant*,—if so earned, there can be no admixture of divine favour in the matter; it must be *all earned, or none: none conferred by free grace, or all*). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two *cannot be combined* without destroying the plain meaning of words.—If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, *why* is he anxious to do this *just at this point?* I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he *rests all upon God's sovereign purpose*, while at the same time he shews that purpose, though apparently severe, to be one, *on the whole, of grace and love*. 7.] **What then** (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This he asks to bring out an answer which may set in view the rest who were hardened)? **That which Israel is in search of** (viz. righteousness, see ch. ix. 31; x. 1 ff.), **this it** (as a nation) **found not, but the election** (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an *elected remnant*) **found it;** 8.] **but the rest were hardened** (not '*blinded*.' This meaning, frequently given to the word here occurring in the original, is now generally acknowledged to be a mistake. **Were hardened** is passive, and implies *God as the agent*), **according as it is written** (if we are to regard these passages as merely *analogous instances* of the divine dealings, we must remember that the *perspective of prophecy*, in stating such cases, *embraces all analogous ones*, the divine dealings being self-consistent,—and *especially that great one*, in which the words are most prominently fulfilled),—**God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear; unto this present day.**—These last words are not, as in A. V., to be separated from the citation, and joined to "*were*

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ears that they should not hear;) unto this day. [9] *And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them.* [10] *Let their eyes be darkened, that they may not see, and bow down their back alway.* [11] *I say then, Have they stumbled that they should fall? God forbid: but* rather *through their fall salvation* is come *unto the Gentiles for to provoke them to jealousy.* [12] *Now if the fall of them*

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[9] And David saith, [l] Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: [10] let their eyes be darkened, that they may not see, and their back bow thou down always. [11] I say then, Did they stumble in order that they should fall? God forbid: but [m] by their trespass salvation is come unto the Gentiles, for to provoke them to jealousy. [12] But if their trespass is the riches of the world, and their

[l] Psa. lxix. 22, 23.

[m] Acts xiii. 46. & xviii. 6. & xxii. 18, 21. & xxviii. 24, 28. ch. x. 19.

hardened:" they belong to the words in Deuteronomy, and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15. 9.] **And David saith, Let their table be made a snare and a trap** (or, **net**: the word more usually signifies 'a hunt,' or the act of taking or catching,—but here a *net*, the instrument of capture. It is not in the Hebrew nor in the Septuagint, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonymes), **and a stumblingblock, and a recompence to them:** 10.] **let their eyes be darkened, that they may not see, and their back bow thou down always.** ("Instead of *bending the back*, the Hebrew text speaks of *making the loins to tremble.* This elsewhere is a sign of *great terror*, Nah. ii. 10; Dan. v. 6: and the *darkening of the eyes* betokens in the Psalm, a weakened, humbled, servile condition, just as in Deut. xxviii. 65–67. It is plain from the word *always*, that we must not suppose the infirmities of *age* to be meant. The Apostle might well apply such a description to the servile condition of the bondmen of the law, see Gal. iv. 24." Tholuck.)

11–24.] *Yet this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration.* 11.] **I say then** (see on ver. 1), **Did they** (who? see below) **stumble in order that they should fall** (not, "*so that they fell*," as Origen, Chrysostom, and others, denoting the *result* merely: neither the grammar nor the context will bear this: the Apostle is arguing respecting *God's intent* in the *trespass* of the Jewish nation. He here calls it by this mild name, to set forth that it is not final. The *persons who stumbled* are those who are designated by "*they*" in the following verses, i.e. the *Jews as a people:* not the *unbelieving individuals*, who *are characterized as* "*they which fell*," ver. 22. He regards the "*rest*" as the representatives of the Jewish people, who have *nationally stumbled*, but not *in order to their final fall*, seeing that God has a gracious purpose towards the Gentiles even *in* this "*stumbling*" of theirs, and intends to raise *them nationally from it* in the end. This distinction, between the *stumblers*, *the whole nation as a nation*, and the *fallen*, the *unbelieving branches who have been cut off*, is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the *restoration of individuals* here and there throughout time, and the *restoration of Israel* at the end.—The stress here is on the word **fall**, and it is the *fall* which is denied: not on the words "*in order that*," so that the *purpose* merely should be denied, and the fall admitted)? **God forbid: but** (the truer account of the matter is) **by their trespass** (not *fall*, as E. V.) **salvation** [**is come**] **to the Gentiles, for to provoke them** (Israel) **to jealousy.**—Two gracious purposes of God are here stated, the latter wrought out through the former. By this stumble of the Jews out of their national place in God's favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that preeminence from which they are now degraded. 12.] Then the Apostle argues on this, as Meyer well says, "from the

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diminishing the riches of the Gentiles; how much more their fulness? [13] But I am speaking to you Gentiles: inasmuch therefore as [n] I am

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be *the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?* [13] *For I speak to*

[n] Acts ix. 15. & xiii. 2. & xxii. 21. ch. xv. 16. Gal. i. 16. & ii. 2, 7, 8, 9. Eph. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.

prosperous effect of a worse cause, to the more prosperous effect of a better cause."—**But** ('taking for granted, that'—as in last verse—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) **if their trespass is the riches of the world** (the *occasion* of that wealth,—the wealth itself being the participation in the unsearchable riches of Christ), **and** (this latter clause parallel to and explanatory of the less plainly expressed one before it) **their diminishing, the riches of the Gentiles, how much more (shall) their fulness (be all this)?**—On the words here used, **diminishing** and **fulness**, much question has been raised. I have taken both as answering strictly to the comparison here before the Apostle's mind, viz. that of impoverishing and enriching,—and the possessives **their**, and **of the world, of the Gentiles**, as *subjective: 'if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!'*—But several other interpretations are possible. (1) **Diminishing** may mean, as in 1 Cor. vi. 7, *degradation*, and **fulness** would then be *re-exaltation* to the former measure of favour,—or perhaps 'their *completion*,' 'their highest degree of favour.' (2) If we regard the meaning of "*fulness*" in ver. 25, we shall be tempted here to understand it '*full number*,' and similarly **diminishing**, '*small number*.' So the majority of Commentators. Thus the argument will stand: 'If their unbelief (i. e. of one part of them) is the world's wealth, and their small number (i. e. of believers, the other part of them), the wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olshausen explains it, 'If so few Jews can do so much for the Gentile world, what will not the whole number do?' But thus we shall lose the argument, from the less to the greater, —'if their *sin* has done so much, how much more their *conversion?*' unless indeed it be said that reduction of numbers *implies* a national trespass. Besides, it can hardly be shewn that the original word rendered **diminishing** will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olshausen, after Origen, that the idea of a *definite number of the elect* is here in the Apostle's mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by **fulness** both there and here, if I take his meaning aright, the *number required to fill up the roll of the elect*, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the *idea* of a *fulness of the elect*, maintains, and rightly, that in this section *no such idea is brought forward:* and that it would not have been intended, without *some more definite expression of it than we now find.*—I have thought it best, as above, considering the very various meanings and difficulty of the word **fulness**, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word.—It must be noticed, that the fact, of *Israel being the chosen people of God*, lies at the root of all this argument. Israel is *the nation*, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but *still considered as further from God, formally and nationally, than Israel.* If then the *disgrace of Israel* has had such a blessed accompaniment, how much more blessed a one shall *Israel's honour* bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] 'Why, in an argument concerning the *Jews*, dwell so much on the reference to the *Gentiles* discernible in the divine economy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of *them*, but of the less favoured Gentiles?' The present verse gives an answer to this question.—**But** (such, and not "*for*," is the reading of our most ancient MSS. and versions. The disjunctive conjunction introduces an apology for the foregoing verse: i. e. "in thus speaking, let it be

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you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: [14] *if by any means I may provoke to emulation* them which are *my flesh, and might save some of them.* [15] *For if the casting away of them* be *the reconciling of the world, what* shall *the receiving* of them be, *but life from the dead?* [16] *For if the firstfruit* be *holy, the lump* is *also* holy: *and if the root*

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the apostle of the Gentiles, I glorify mine office, [14] if by any means I may provoke to jealousy mine own flesh, and [o] may save some of them. [15] For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? [16] Moreover if [p] the firstfruit be holy, so also is the lump: and if the root be holy, so

[o] 1 Cor. vii. 16. & ix. 22. 1 Tim. iv. 16. James v. 20.

[p] Lev. xxiii. 10. Numb. xv. 18, 19, 20, 21.

understood that" . . .) **I am speaking to you** (the) **Gentiles: inasmuch therefore** (this word, which is not in the received text. is read by our oldest MSS.) **as I am** [the] **Apostle of the Gentiles, I glorify mine office** (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the divine counsels, even when speaking of mine own people), **if by any means I may** (regarding it as a real service done on behalf of Israel, thus to honour mine office by mentioning the Gentiles, if this mention may) **provoke to jealousy mine own flesh** (the Jews), **and may save some of them.** 15.] **For** (a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Verses 13, 14 should not then be in a parenthesis, as sometimes printed) **if the rejection of them** (not '*their loss*,' as Luther and others, by which the antithesis to what follows is weakened) **be** (the occasion of) **the reconciliation of the world** (of the Gentiles, viz. to God), **what** ('of what kind,' in its effect) (**will be**) **the receiving of them, but** (the occasion of) **life from the dead?**—**Life from the dead** may be variously taken. (1) It may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, many Commentators, who explain it of a joy like that of the resurrection. But against this interpretation lies the objection, that *this is already involved* in *the reconciling of the world*, and thus no new idea would be brought out by the words, which stand in the most emphatic position. (2) It may mean that 'life from the dead' *literally* should follow on the restoration of the Jewish people; i. e. that the Resurrection, the great consummation, is bound up with it. So Chrysostom, Origen (who says, "Then will take place the receiving of Israel, when the dead also shall receive life, and the world from corruptible shall be made incorruptible, and mortals shall be endowed with immortality"), and many others. The objection to this view seems to be, that the Apostle would hardly have used **life from the dead** thus predicatively, if he had meant by it a fixed and predetermined *event*;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated '*life from the dead*,' and in it may be *implied* the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words **life from the dead** to be equivalent to *the resurrection of the dead*.—Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Apostle.

16—24.] *Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth in similitudes, that of the root and branches being followed out at some length,—and their own position, as engrafted Gentiles, brought to the mind of the readers.*—**Moreover** (a further argument for their restoration, following on ver. 11) **if the firstfruit be holy, so also is the lump** (not here the firstfruit of the *field*, as some have understood it, nor does the **lump** mean the cake made by the priests out of the firstfruits which fell to them, Deut. xviii. 4;—but the portion of the kneaded lump of dough, which was offered

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also are the branches. [17] But if [q] some of the branches were broken off, and [r] thou, being a wild olive, wast grafted in among them, and

q Jer. xi. 16.

r Acts ii. 39. Eph. ii. 12, 13.

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be *holy, so* are *the branches.* [17] *And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them par-*

as a heave-offering to the Lord, and so sanctified for use the rest: see the reference where the same words occur):—**and if the root be holy, so also are the branches.**—*Who are the* **firstfruit** *and the* **root**? First of all, there is no impropriety in the two words applying to the *same thing.* For though, the branches being *evolved from the* **root**, it rather answers to the *lump* than to the *firstfruit*, and though the firstfruit succeeds the lump in time, while the root precedes the branches,—yet *the holiness is the point of comparison*, and in *holiness* the *firstfruit* precedes and gives existence to the *lump.* This being so, (1) the *firstfruit* and *root* have generally been taken to represent the *patriarchs;* and I believe rightly (except that perhaps it would be more strictly correct to say, *Abraham himself*). The words, "*beloved for the fathers' sake,*" in ver. 28, place this reference almost beyond doubt. Origen explains the *root* to be *our Lord.* But He is Himself *a branch*, by descent from Abraham and David (Isa. xi. 1; Matt. i. 1), if genealogically considered; and if mystically, *the whole tree* (John xv. 1). De Wette prefers to take as the firstfruit and root, the *ideal theocracy* founded on the patriarchs,—the *true, faithful children* of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the *common acceptation*, the *branches* who are cut off ought to be *severed from their physical connexion* with Abraham, &c., which they *are not.* This objection I do not conceive applicable here: because, as we see evidently from ver. 23, the severing and re-engrafting are types, not of *genealogical* disunion and reunion, but of *spiritual.* Meanwhile, this view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the* **lump** *and the* **branches**? ISRAEL, considered as the people of God. The lump, which has received its *holiness* from the *firstfruit*, is Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by *physical descent.* Of this, *no cutting off can deprive them.* It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire*, if grafted in again.—The *holiness* then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root.* This peculiar *holiness* (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called *holy*) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability.—I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this *holiness.* E. g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is *no decree against their restoration* to their place of life and fruitfulness.' Surely this is a new meaning of 'holy:' the same would be true of a Hottentot: in his case, too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] But (introduces a hypothesis involving a seeming inconsistency with the *holiness* just mentioned) **if some of the branches** (the word **some** depreciates the number, in order to check the Gentile pride) **were broken out** (so literally: broken off from the tree), **and thou** (a Gentile believer), **being a wild olive** (i. e. a sprout or branch of a wild olive), **wast grafted in** (there is an apparent difficulty here: that the Apostle *reverses* the natural process in grafting. It is the *wilding*, in practice, which is the *stock*, and the graft inserted is a sprout of the

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takest of the root and fatness of the olive tree; [18] *boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.* [19] *Thou wilt say then, The branches were broken off, that I might be graffed in.* [20] *Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:* [21] *for if God spared not the natural branches,* take heed *lest he also spare not thee.* [22] *Behold therefore the goodness and severity of God: on them which fell, severity; but*	wast made partaker of the root of the fatness of the olive tree; [18] [s] boast not against the branches. But if thou boastest against them, it is not thou that bearest the root, but the root thee. [19] Thou wilt say then, The branches were broken off, that I might be grafted in. [20] Well; because of their unbelief they were broken off, and thou standest by thy faith. [t] Be not highminded, but [u] fear: [21] for if God spared not the natural branches, take heed lest he spare not thee also. [22] Behold therefore the goodness and severity

s 1 Cor. x. 12

t ch. xii 16.

u Prov. xxviii. 14. Isa. lxvi. 2. Phil. ii. 12.

better tree. I believe that he *does not here regard* what is the fact in nature: but makes a supposition perfectly legitimate,—that a wilding graft, on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, of inserting a wilding graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a benefit *received* by the wilding from the tree, not one *conferred* by the wilding on it) **among them** (i. e. among the branches: or perhaps **them** may imply the *remnants* of the branches broken off), **and wast made a partaker of the root** (most of our oldest MSS. omit the word "*and,*" here found in the revised text) **of the fatness** (of that root, on union with which all the development of life and its fertility depend: which is the source of the fatness. With "*and,*" it will mean, of the source of life, and also of the development of that life itself in all richness of blessing) **of the olive tree;** 18.] **boast not against the branches** (which were broken off). **But if thou boastest against them** (know that . . ., or let this consideration humble thee, that . . . Similarly 1 Cor. xi. 16, "*But if any man seemeth to be contentious, . . . we have no such custom*"), **it is not thou that bearest the root, but the root thee.**—The ground of humiliation is—"Thou partakest of thy blessings solely by union with God's spiritual church, which church has for its root that Father of the faithful, from whom they are descended. Regard them not therefore with scorn." This is expanded further in ver. 20. 19.] **Thou wilt then** (it being supposed that thou boastest, and defendest it) **say, The branches** (viz. which were broken off—not the whole branches) **were broken off, that I** (emphatic) **might be grafted in.**

20.] **Well** (the fact, involving even the *purpose,* assumed by the previous speaker, is conceded. The *prompting cause* of their excision, their unbelief, is distinct from the *divine purpose* of their excision, the admission of the Gentiles, and belongs to a different side of the subject);—**because of their unbelief** (or perhaps, '*through unbelief,*' abstract) **they were broken off, but thou by thy faith standest** (in thy place in the tree, opposed to *being broken off.* Tholuck prefers the sense of *standing* and *falling* in ch. xiv. 4, and certainly the adoption of the word "*fell*" ver. 22, seems to shew that the figurative diction is not strictly preserved).—**Be not highminded, but fear:** 21.] **for if God spared not the natural branches** (the branches which grew according to natural development, and were not engrafted), **[take heed]** (there is no word representing "*take heed*" in the original. We may supply 'I fear,' or 'it is to be feared,' or simply 'fear') **lest He spare not** THEE **also.**

22.] The caution of the preceding verse is unfolded into a setting before the Gentile of the true state of the matter.—**Behold therefore** (i. e. assuming that thou enterest into the feeling prompted by the

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x 1 Cor. xv. 2. Heb. iii. 6, 14.
y John xv. 2.
z 2 Cor. iii. 16.

of God: toward them which fell, severity; but toward thee, God's goodness, [x] if thou continue in his goodness; for [otherwise] [y] thou also shalt be cut off. [23] Yea and they, [z] if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. [24] For if thou wast cut off from the olive tree which is by nature wild, and wast grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their

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toward thee, goodness, if thou continue in his *goodness: otherwise thou also shalt be cut off.* [23] *And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.* [24] *For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural* branches, *be graffed into*

last verse) **the goodness and the severity of God:—towards those who fell** (see on ver. 11.—Here they who fell are opposed to the person addressed, the figure being for the moment dropped: for the expression "*who fell*" can hardly be used of the *branches*, but of *men*), **severity; but toward thee, God's** (this genitive, omitted in the received text, is found in all our oldest MSS. The repetition is quite in the manner of the Apostle: see 1 Cor. i. 24, 25) **goodness, if thou continue in his goodness; for** (we supply, **otherwise**: i. e. assuming that thou dost *not* continue in that goodness) **thou also shalt be cut off.** **23.] And they moreover, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.** (Some represent this last clause as implying, that God's power to graft them in again has always been the same, but has waited for their change of mind, to act. 'But surely the other interpretation is far better, viz. that the Apostle obscurely includes in the term "*grafting in*," the removal of their unbelief and the awakening of faith, and this last especially he looks for from above:'—for the *power* of God would not be put forward, if the other were the meaning.) **24.] For** (proof that, besides God's undoubted power to re-engraft them, the idea of their being so re-engrafted is not an unreasonable one) **if THOU wast cut off from the olive tree which is by nature wild, and wast grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?** It is a question, as Tholuck remarks, whether **by nature** and **contrary to nature** denote merely *growth in the natural manner and growth* (by engrafting) *in an unnatural* (i. e. artificial) *manner*,—or that the *wild* is the *nature of the Gentile*, and the *good olive that of the Jew*, so that the sense would be—'If thou wert cut out of the wild olive which is thine naturally, and wert engrafted contrary to (thy) nature into the good olive, how much more shall these, the natural branches,' &c. But then the latter part of the sentence does not correspond with the former. We should then expect it to stand, 'How much more these, who shall, agreeably to (their) nature, be grafted,' &c. Tholuck describes the question as being between a comparison of *engrafting* and *not engrafting*, and one of engrafting the *congruous* and the *incongruous:* and, on the above ground, decides in favour of the former,—**by nature** signifying merely *natural growth*, **contrary to nature**, *unnatural growth*, i. e. the growth of the *grafted scion*. But however this may fit the *former* part of the sentence, it surely cannot satisfy the requirements of the *latter*, where the *natural branches* are described as being *engrafted* (which would be in this view *contrary to nature*) into *their own* olive tree. We must at least assume a mixture of the two meanings, the antithesis of *by nature* and *contrary to nature*, being rather verbal than logical,—as is so common in the writings of the Apostle. Thus in the former case, that of the Gentile, the fact of *natural growth* is set against that of *engrafted growth:* whereas in the lat-

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their own olive tree? [25] *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* [26] *And so all Israel shall be saved:*

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own olive tree? [25] For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be [a] wise in your own conceits; that [b] hardness is come upon Israel in part, [c] until the fulness of the Gentiles come in: [26] and thus all Israel

a ch. xii. 16.
b ver. 7. 2 Cor. iii. 14.
c Luke xxi. 24. Rev. vii. 9.

ter, the fact of *congruity of nature* (*their own olive tree*) is set against *incongruity*,—as making the re-engrafting more probable.

25—32.] *Prophetic announcement that this re-engrafting* SHALL ACTUALLY TAKE PLACE (25—27), *and explanatory justification of this divine arrangement* (28—32).

25.] **For** (I do not rest this on mere hope or probability, but have direct revelation of the Holy Spirit as to its certainty) **I would not have you ignorant, brethren** (an expression used by the Apostle to announce, either as here some authoritative declaration of divine truth, or some facts in his own history not previously known to his readers), **of this mystery** (the meanings included in the word **mystery** may be thus classified: (1) *such matters of fact as are inaccessible to reason, and can only be known through revelation:* (2) *such matters as are patent facts, but the process of which cannot be entirely taken in by the reason.* We may add a third sense,—that, which is no mystery *in itself*, but *by its figurative import.* Of the first, we may cite ch. xvi. 25; 1 Cor. ii. 7—10; Eph. i. 9; iii. 4; vi. 19; Col. i. 26, as examples: of the second, 1 Cor. xiv. 2; xiv. 2; Eph. v. 32; 1 Tim. iii. 9, 16: of the third, Matt. xiii. 11; Rev. i. 20; xvii. 5; 2 Thess. ii. 7.—The first meaning is evidently that in our text:—'a prophetic event, unattainable by human knowledge, but revealed from the secrets of God'), **lest ye should be wise in your own conceits** (that ye do not take to yourselves the credit for wisdom superior to that of the Jews, in having acknowledged and accepted Jesus as the Son of God,—seeing that ye merely have received mercy through their unbelief, ver. 30),—**that hardening** (not '*blindness;*' see above on ver. 7, and Eph. iv. 18, note) **is come upon Israel in part** (i. e. a *portion* of Israel have been hardened), **until** (this *until* has been variously understood by those who wish to escape from the prophetic assertion of the restoration of Israel. So Calvin says, "*until*" has no reference to progress or order of *time*, but rather means *in order that* the fulness of the Gentiles may come in. Others interpret it, "*while the fulness . . . shall come in:*" but all these are mere evasions) **the fulness** (completion) **of the Gentiles** (shall have) **come in** (to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word '*come in,*' with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke xi. 52, of *entering into the Kingdom of God*).—In order to understand **the fulness of the Gentiles**, we must bear in mind the character of the Apostle's present argument. He is dealing with *nations:* with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of *the fulness of the Gentiles* coming in, and of *all Israel* being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The **fulness of the Gentiles** I would regard then as signifying '*the full number,*' '*the totality,*' of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. The idea of an *elect number*, however true in itself, does not seem to belong to this passage.

26.] **And thus** (when this condition shall have been fulfilled) **all Israel shall be saved** (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion. This prophecy has been very variously regarded. Origen, understanding by the *all Israel* which shall be saved, the *elected remnant*, yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire.—Chrysostom gives no explanation: but on our Lord's words in Matt. xvii. 11, d Isa. lxix. 20. See Ps. xiv. 7.

e Isa. xxvii. 9. Jer. xxxi. 31, &c. Heb. viii. 8. & x. 16.

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shall be saved: even as it is written, [d] Out of Zion shall come the Deliverer; he shall turn away ungodlinesses from Jacob: [27] [e] and this is the covenant from me unto them,	*as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:* [27] *for this* is *my covenant unto them, when I shall take away their*

he says, "When He says that Elias shall come and restore all things, He speaks of Elias himself, and of the conversion of the Jews which shall then take place,"—and shortly after calls him *the Forerunner of the Lord's second coming.* Similarly Theodoret and Gregory of Nyssa; so also Augustine, saying, "That in the last times, before the judgment, the Jews (by means of Elias who shall expound the law to them) shall believe in Christ, is a thing much asserted in the sayings and hearts of the faithful." Similarly most of the fathers and schoolmen. Jerome, however, on Isa. xi. 11, says, "By no means, as our Judaizers say, shall all Israel be saved at the end of the world when the fulness of the nations shall have come in; but we understand all this of the first advent." Grotius and Wetstein believe it to have been fulfilled after the destruction of Jerusalem, when, as Eusebius relates, thousands of the circumcision became believers in Christ. But Tholuck has shewn that neither could the number of Gentiles received into the Church before that time have answered to the *fulness of the Gentiles*, nor those Jews to *all Israel,* which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that "all Israel have a part in the Messiah;" and this saying he supposes the Apostle to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16.—The Reformers for the most part, in their zeal to impugn the millenarian superstitions then current, denied the future general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so recognize it,* at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion.—Calvin says: "Many understand this of the Jewish people, as if Paul said that they should be restored to religion as before; but I extend the name of Israel to all the people of God, in this sense, when the Gentiles shall have entered in, the Jews also from their defection shall betake themselves to the obedience of the faith, and thus will be completed the salvation of all the Israel of God, which must be compounded of both: but so that the Jews shall have the prior place as being the firstborn in the family of God." Bengel and Olshausen interpret **all Israel** of the *elect believers of Israel*:—Beza, Tholuck, and many others, hold that the words refer, as I have explained them above, to a national restoration of Israel to God's favour.—I have not mixed with the consideration of this prophecy the question of the restoration of the Jews *to Palestine,* as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God*):

as it is written] This quotation appears to have for its object to shew that the Redeemer was to come *for the behoof of God's own chosen people.*—For **out of Sion,** the Septuagint have '*for the sake of Sion,*' the A. V. '*to Zion.*' The Apostle frequently varies from the Septuagint, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the Septuagint version would surely have suited his purpose even better than "*out of,*" had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Apostle has, in the words "*out of Sion,*" summed up the prophecies which declare that the Redeemer should *spring out of Israel.* The Hebrew and A. V. have, '*and unto them that turn from transgression in Jacob.*' 27. **when I take away]** from another place in Isa. (ref.),—hardly from Jer. xxxi. 34, as Stuart thinks;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Apostle, if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I believe that the term '*shall come*' gave occasion for the quotation: if he did not refer this directly

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sins. [28] *As concerning the gospel,* they are *enemies for your sakes: but as touching the election,* they are *beloved for the fathers' sakes.* [29] *For the gifts and calling of God* are *without repentance.* [30] *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:* [31] *even so have these also now not believed, that through your mercy they also may obtain mercy.* [32] *For God hath concluded them all in unbelief, that he might have*

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when I take away their sins. [28] As touching the gospel, they are enemies for your sakes: but as touching the election, they are [f] beloved for the fathers' sakes: [29] for the gifts and the calling of God [g] cannot be repented of. [30] For as ye [h] in times past were disobedient to God, yet now by the disobedience of these have obtained mercy: [31] even so have these also now been disobedient, that by the mercy shewn to you they also may obtain mercy. [32] For [i] God shut up all men in disobedience, that

f Deut. vii. 8. & ix. 5. & x. 15.

g Numb. xxiii. 19.

h Eph. ii. 2. Col. iii. 7.

i ch. iii. 9. Gal. iii. 22.

to the second coming of the Messiah, yet it allowed of being indirectly applied to it." Tholuck. 28.] **With regard indeed to the gospel** (i.e. 'viewed from the gospel-side,'—looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), **they** (the Jewish people considered as a whole) **are enemies** (i.e. hated by God, i.e. in a state of exclusion from God's favour) **for your sakes: but with regard to the election** (viz. of Israel to be God's people, see verses 1, 2 - not that of Christians:—i.e. 'looked on as God's elect people'), **they are beloved for the fathers' sakes** (i.e. not *for the merits* of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel). 29.] **For** (explanation how God's favour regards them still, though for the present cast off) **the gifts** (generally) **and calling** (as the most excellent of those gifts. That calling seems to be intended, by which God adopted the posterity of Abraham into covenant. A very similar sentiment is found ch. iii. 3, where the same is called "*the faithfulness of God.*" But the words are true not only of this calling, but of every other. Bengel says, 'gifts, toward the Jews: calling, toward the Gentiles.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off) **of God cannot be repented of** (i.e. are irretractable: do not admit of a change of purpose. The E. V., '*without repentance,*' is likely to mislead. Compare Hosea xiii. 14).

30.] **For** (illustration of the above position) **as ye in times past were disobedient to God** (nationally—as Gentiles, before the Gospel), **but now by** (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) **the disobedience of these** (i.e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), **have obtained mercy** (viz. by admission into the church of God): **even so have these also now** (under the Gospel) **been disobedient** (are now in a state of unbelieving disobedience), **that by the mercy shewn to you** (viz. on occasion of the fulness of the Gentiles coming in) **they also may obtain mercy.** 32.] **For** (foundation of the last stated arrangement in the divine purposes) **God shut up** (the indefinite past tense, which should be kept in the rendering, refers to the time of the act in the divine procedure) **all men in disobedience** (general here,—every form, unbelief included), **that He may have mercy on all.**—No mere *permissive* act of God must here be understood. The Apostle is speaking of the divine arrangement, by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the *act of God,* taking no account, for the time, of human agency; which, however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii 1, 2.—But there remains some question, *who are the* **all men** *of both clauses? Are they the same?* And

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he may have mercy upon all men. [33] O the depth of the riches and wisdom and knowledge of God! [k] how unsearchable are his judgments, and [l] his ways past finding out! [34] [m] For who hath known the mind of the Lord? or [n] who hath been his counsellor? [35] Or [o] who hath first given to him, and shall have recompence made unto him again? [36] For [p] of him, and through

k Ps. xxxvi. 6.
l Job xi. 7. Ps. xcii. 5.
m Job xv. 8. Isa. xl. 13. Jer. xxiii. 18. 1 Cor. ii. 16.
n Job xxxvi. 22.
o Job xxxv. 7. & xli. 11.
p 1 Cor. viii. 6. Col. i. 16.

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mercy upon all. [33] *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable* are *his judgments, and his ways past finding out!* [34] *For who hath known the mind of the Lord? or who hath been his counsellor?* [35] *Or who hath first given to him, and it shall be recompensed unto him again?* [36] *For of him and through him, and to him,* are *all*

if so, *is any support given to the notion of a general restoration of all men?* Certainly they are identical: and signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shewn is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. God's act remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*: but simply *God's act* itself.—We can hardly understand the all men *nationally*. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which the Apostle, overpowered with the view of the divine Mercy and Wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.* **33.**] There is some doubt whether the words **wisdom** and **knowledge** are genitives *after* **riches**, as in A. V., or *parallel with* it, as in the Revised Text. See the matter discussed in full in my Greek Test.; where I arrive at the conclusion that the three genitives are all co-ordinate: the first denoting the **riches of the divine goodness**, in the whole, and in the result just arrived at, ver. 32: the second, the divine **wisdom** of proceeding in the apparently intricate vicissitudes of nations and individuals: the third (if a distinction be necessary, which can hardly be doubted) the divine **knowledge** of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.—**How unsearchable are His judgments** (the determinations of His wisdom, regarded as in the divine Mind. Some however deny this meaning, and render the word *decrees*, referring it to the blinding of the Jews), **and His ways unable to be traced out** (His methods of proceeding)!

34.] **For** (confirmation of what is said in the preceding verse, by a citation from Scripture. It is made from two separate places in the Septuagint, more perhaps as a reminiscence than as a direct quotation) **who hath known the mind of the Lord? or who hath been His counsellor?** **35.**] **Or who hath previously given to Him, and shall have recompence made to him again?**—From Job xli. 2 (11 of our version), where the Septuagint have "who shall withstand me, and endure?" But the Hebrew is nearly as our A. V., '*who hath anticipated* (i. e. by the context, *conferred a benefit on*) *me, that I may repay him?*' And to this the Apostle alludes, using the third person.—We can hardly doubt that this question refers to the freeness and richness of God's mercy and love. **36.**] **For** (ground of verses 33—35. Well may all this be true of Him, for) **of Him** (in their origin. "See how in these last words he sets forth what he has alluded to in all that he has said above, the mystery of the Trinity. For as here that which he says, 'for of Him and through Him and unto Him are all things,' agrees with what the same Apostle says elsewhere, as 1 Cor. viii. 6, and that all things are revealed by the Spirit of God; so when he says, 'O the depth of the riches!' he signifies the Father, of whom are all things: and 'the depth of the wisdom,' he signifies Christ, who is the wisdom of God: and 'the depth of the knowledge,' he signifies the Holy Spirit, who knows

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things: to whom be *glory for ever. Amen.*

XII. [1] *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,* which is *your reasonable service.* [2] *And be not conformed to this world: but be ye trans-*

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him, and unto him, are all things: [q] to him be glory for ever. Amen.

XII. [1] I [a] beseech you therefore, brethren, by the mercies of God, to [b] present your bodies a [c] living sacrifice, holy, wellpleasing unto God, which is your rational service; [2] and [d] not to be conformed to this world,

q Gal. i. 5. 1 Tim. i. 17. 2 Tim. iv. 18. Heb. xiii. 21. Rev. i. 6.
a 2 Cor. x. 1.
b Ps. l. 13, 14. ch. vi. 13, 16, 19. 1 Cor. vi. 13, 20.
c Heb. x. 20. 1 Pet. ii. 5.
d 1 Pet. i. 14. 1 John ii. 15.

even the deep things of God," Origen), **and through him** (in their subsistence and disposal), **and unto Him** (for His purposes and to His glory), **are all things** (not only, though chiefly, *men,*—but the whole creation). And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* to the *three attributes of Jehovah* respectively manifested to us by the Three coequal and coeternal Persons,—there can hardly be a doubt of its correctness.—Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality

XII. 1—XV. 13.] PRACTICAL EXHORTATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *general exhortations to a Christian life.*

1.] therefore may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. iv. 1; 1 Thess. iv. 1, seems the most natural connexion,—or to ch. xi. 35, 36,—or to the whole close of ch. xi. Theodoret remarks: "What the eye is in the body, that faith is to the soul, and the knowledge of divine things. Yet it has need of practical virtue, as the eye has need of hands and feet and the other parts of the body. And therefore the divine Apostle to his doctrinal argument subjoins ethical instruction also." **by]** This particle introduces an idea, the consideration of which is to give force to the exhortation. **the mercies of God]** viz. those detailed and proved throughout the former part of the Epistle. "By these very facts, he says, I beseech you, by which ye were saved: as if any one wishing to make an impression on one who had received great benefits, were to bring his Benefactor himself to supplicate him." Chrysostom. **to present]** The verb used is the regular word for *bringing to offer in sacrifice.* **your bodies]** Most Commentators say, merely for "*yourselves,*"—to suit the metaphor of a *sacrifice,* which consisted of a body: some, because the body is the *organ of practical activity,* which practical activity is to be dedicated to God: better still, as an indication that the sanctification of Christian life is to extend to that part of man's nature which is most completely under the bondage of sin. **a living sacrifice]** Chrysostom strikingly says, "How can the body become a *sacrifice?* let the eye look upon nothing evil, and it has become a sacrifice: let the tongue speak nothing shameful, and it has become an offering: let the hand do nothing unlawful, and it has become a burnt-offering. Nay, this is not sufficient, but we need the active practice of good,—the hand must do alms, the mouth must bless them that curse, the ear must give attention without ceasing to divine lessons. For a sacrifice hath nothing impure, a sacrifice is the firstfruit of other things. And let us therefore with our hands, and our feet, and our mouth, and all our other members, render firstfruits unto God." **living]** In opposition to the *Levitical* sacrifices, which were *slain animals.* Our great sacrifice, the Lord Jesus, having been slain for us, and by the shedding of His Blood perfect remission having been obtained *by the mercies of God,* we are now enabled to be offered to God no longer by the shedding of blood, but as *living sacrifices.* **your rational service]** rational is opposed to *carnal* or *fleshly,* see Heb. vii. 16. So Chrysostom, "having in it nothing corporeal, nothing gross, nothing subject to sense." Theodoret and others take it as '*having reason,*' opposed to sacrifices of animals which have no reason: Basil and Calvin, as opposed to superstitious. But the former meaning is far the best, and answers to the "*spiritual sacrifices*" of 1 Pet. ii. 5. **2.] this world,** here, the *whole world of the ungodly,* as con-

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e Eph. i. 18. & iv. 23. Col. i. 21, 22, and iii. 10.
f Eph. v. 10, 17. 1 Thess. iv. 3.
g ch. i. 5. & xv. 15. 1 Cor. iii. 10. & xv. 10. Gal. ii. 9. Eph. iii. 2, 7, 8.
h Prov. xxv. 27. Eccles. vii. 16 ch. xi. 20.
i 1 Cor. xii. 7, 11. Eph. iv. 7.
k 1 Cor. xii. 12. Eph. iv. 16.
l 1 Cor. x. 17. & xii. 20, 27. Eph. i. 23. & iv. 25.

but to be [e] transfigured in the renewing of your mind, that ye may [f] discern what is the will of God, good and wellpleasing, and perfect. 3 For I say, [g] through the grace given unto me, to every man that is among you, [h] not to be highminded above that which he ought to be, but to be minded so as to be soberminded, according as God hath [i] dealt to each his measure of faith. 4 For [k] as in one body we have many members, but the members have not all the same office: 5 so [l] we, being many, are one body in Christ, and severally members one of another;

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formed by the renewing of your mind, that ye may prove what is *that good, and acceptable, and perfect will of God.* 3 *For I say, through the grace given unto me, to every man that is among you, not to think* of himself *more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.* 4 *For as we have many members in one body, and all members have not the same office:* 5 *so we,* being *many, are one body in Christ, and every one members one of*

trasted with the spiritual kingdom of Christ.—The *renewing of your mind* is not the instrument by which, but the *manner in which* the metamorphosis takes place: that wherein it consists. **that ye may discern**, viz. in this process and the active Christian life accompanying it: not '*that ye may be able to prove,*' 'acquire the faculty of proving,' as some Commentators: the Apostle is not speaking of acquiring wisdom here, but of practical proof by experience. **good and wellpleasing, and perfect** are not epithets of *the will of God,* as in A. V., for in that case they would be superfluous, and in part inapplicable (seeing that that which is perfect does not require further specification): but abstract neuters, see verse 9, **that ye may prove what is the will of God** (viz. that which is) **good and wellpleasing** (to Him) **and perfect.**

3—21.] *Particular exhortations grounded on and expanding the foregoing general ones.* This is expressed by the **for,** which *resumes,* and binds to what has preceded. And first, *an exhortation to humility in respect of spiritual gifts,* vv. 3—8.

3.] I say, a mild expression for 'I command;' enforced *as* a command by the following words, **through the grace given to me, i. e.** 'by means of my apostolic office,' 'of the grace conferred on me to guide and exhort the church:' reff. **to every man that is among you,**—a strong bringing out of the *individual* application of the precept. "He says it not to this person or that person only, but to ruler and ruled, to bond and free, to simple and wise, to woman and man." Chrysostom. **not to be highminded, &c.]** There is a play on the words here in the original, which can only be clumsily conveyed in another language: 'not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded.' His **measure of faith** is his *receptivity* of graces of the Spirit, itself no inherent congruity, but the gift and apportionment of God. It is in fact the *subjective designation* of *the grace which is given us,* verse 6. But we must not say, with Ewbank, that "faith, in this passage, means *those gifts or graces which the Christian can only receive through faith:*" this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that *this faculty* is nothing to be proud of, but God's gift.

4.] For, elucidating the fact, that God apportions variously to various persons: because the Christian community is like a *body* with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff.

5. severally] i. e. as regards individuals. members one of another is equivalent to *fellow-members with one another,*—members of the body of which we one with

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another. [6] *Having then gifts differing according to the grace that is given to us, whether prophecy,* let us prophesy *according to the proportion of faith;* [7] *or ministry,* let us wait on our *ministering: or he that teacheth, on teaching;* [8] *or he that exhorteth, on exhortation: he that giveth,* let him do it *with simplicity; he that ruleth, with*

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[6] and [m] having gifts differing [n] according to the grace given to us, whether [we have] [o] prophecy, [let us prophesy] according to the proportion of our faith; [7] or ministry, [let us be occupied] in our ministry: or [p] he that teacheth, in his teaching; [8] or [q] he that exhorteth, in his exhortation: [r] he that giveth, [let him do it] with liberality; [s] he

m 1 Cor. xii. 4. 1 Pet. iv. 10, 11.
n ver. 3.
o Acts xi. 27. 1 Cor. xii. 10, 28. & xii. 2. & xiv. 1, 6, 29, 31.
p Acts xiii. 1. Gal. vi. 6. Eph. iv. 11. 1 Tim. v. 17.
q Acts xv. 32. 1 Cor. xiv. 3.
r Matt. vi. 1, 2, 3. 2 Cor. viii. 2.
s Acts xx. 28. 1 Tim. v. 17. Heb. xiii. 7, 24. 1 Pet. v. 2.

another are members. **6.]** The **and** is more than a mere copula: 'and not only so, but' . . . . **grace,** see above ver. 3, on the "*measure of faith.*" These **gifts** are called, 1 Cor. xii. 7, "*the manifestation of the Spirit.*" On **prophecy,** see note, Acts xi. 27. **[let us prophesy] according to the proportion of faith]** But *what* faith? *Objective* ('faith *which is believed*'), or *subjective* ('faith *by which we believe*')? *the* faith, or *our* faith? The comparison of "*the measure of faith*" above, and the whole context, determine it to be the latter; the measure of *our* faith: 'let each contain himself within the limits of his own lot, and keep the measure of his revelation, and let not one seem to himself to know all things.' To understand the words objectively, as 'the rule of faith,' as many R.-Cath. expositors, and some Protestant, e. g. Calvin, seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humby exercised within their own limits. **7. ministry]** *any subordinate ministration in the Church.* In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the *ministry of the word,* which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c. **in our ministry]** Let us confine ourselves humbly and orderly to that kind of ministration to which God's providence has appointed us, as profitable members of the body. **he that teacheth]** The *prophet* spoke under *immediate inspiration;* the *teacher* under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used *teaching.* He is nowhere called one of the *prophets,* but appears as distinguished from them in several places: e. g. Acts xi. 27; xxi. 10, and apparently xiii. 1. Of course this does not affect the appearance of *prophecies,* commonly so called, in his writings. The inspired *teacher* would speak, though not technically *prophecies,* yet the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all. **in his teaching]** as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty. **8.]** The **exhorter** was not necessarily distinct from the *prophesier,*—see 1 Cor. xiv. 31. **he that giveth** appears to be the *giver of the alms to the poor,*—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the "*or,*" from *public* to *private* gifts. We cannot find any ecclesiastical meaning for **sheweth mercy** (though indeed Calvin and others understand by it, "widows and others who, according to the ancient custom of the Church, were appointed over ministrations to the sick"),—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being *private acts,* to be always performed *in the spirit* described. On the rendering the

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that ruleth, with diligence; he that sheweth mercy, [t] with cheerfulness. 9 [u] Let your love be unfeigned. [x] Abhor that which is evil; cleave to that which is good. 10 [y] In love of the brethren, be affectionate one to another; [z] in giving honour, outdoing one another; 11 in diligence, not slothful; in spirit, fervent; serving the Lord; 12 [a] in hope, re-

[t] 2 Cor. ix. 7.
[u] 1 Tim. i. 5. 1 Pet. i. 22.
[x] Ps. xxxiv. 14. & xxxvi. 4. & cxvii. 10. Amos v. 15.
[y] Heb. xiii. 1. 1 Pet. i. 22. & ii. 17. & iii. 8. 2 Pet. i. 7.
[z] Phil. ii. 3. 1 Pet. v. 5.
[a] Luke x. 20. ch. v. 2. & xv. 13. Phil. iii. 1. & iv. 4. 1 Thess. v. 16. Heb. iii. 6. 1 Pet. iv. 13.

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diligence; he that sheweth mercy, with cheerfulness. 9 Let *love be without dissimulation. Abhor that which is evil; cleave to that which is good.* 10 Be *kindly affectioned one to another with brotherly love; in honour preferring one another;* 11 *not slothful in business; fervent in spirit; serving the Lord;* 12 *rejoicing in hope; patient in*

original word liberality, and not *simplicity*, see note in my Greek Test. **He that ruleth** or **presideth**—but over what? If over *the Church* exclusively, we come back to *offices* again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of *presiding over a man's own household:* and in its absolute usage here, I do not see why that also should not be included. **with diligence**] implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must rule with earnestness, making it a serious matter of continual diligence. **he that sheweth mercy**] This is the very best rendering: and I cannot conceive that any *officer of the Church* is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that *cheerfulness* is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionated, than the act itself. "*A word is better than a gift,*" Ecclus. xviii. 16.

9—21.] *Exhortations to various Christian principles and habits.* **9. Abhor that which is evil**] This very general exhortation is probably, as Bengel says, an explanation of "*without dissimulation,*"—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends. **10.**] The word rendered affectionate is properly used of the love of near relatives to one another, and agrees therefore exactly with **brotherly love**. **outdoing one another**] Not, as A. V., "*preferring one another:*" but as Chrysostom explains it, "do not wait to be loved by another, but thyself spring forward to the act, and make the beginning." **11.**] **in diligence** (or, zeal: not '*business,*' as A. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in verses 11, 12, 13, to Christian duties *as such:* as 'fervency of spirit,' 'acting as God's servants,' 'rejoicing in hope,' &c.) **not slothful; in spirit, fervent** (this expression is used of Apollos in Acts xviii. 25. The Holy Spirit lights this fire within: see Luke xii. 49; Matt. iii. 11). **serving the Lord**] There is a remarkable variety in reading here. Some of our ancient MSS. here have **kairo**, "*time,*" instead of **kurio**, "*Lord,*" "*serving the time,*" or, "*the opportunity.*" But the weight of external authority is strongly in favour of the ordinary reading. The balance of internal probability, though not easy at once to settle, is I am persuaded on the same side. The main objection to the words, "*serving the Lord,*" has ever been, that thus the Apostle would be inserting here, among particular precepts, one of the most general and comprehensive character. But this will be removed, if we remember, *of what he is speaking:* and if I mistake not, the other reading has been defended partly owing to forgetfulness of this. The *present* subject is, the *character of our zeal for God.* In it we are not to be *slothful*, but fervent in spirit,—and that, *as servants of God.* A very similar reminiscence of this relation to God occurs Col. iii. 22—24. The command, *to be servants of the*

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tribulation; continuing instant in prayer; [13] *distributing to the necessity of saints; given to hospitality.* [14] *Bless them which persecute you: bless, and curse not.* [15] *Rejoice with them that do rejoice, and weep with them that weep.* [16] Be *of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.* [17] *Recompense to no man evil for evil. Provide things honest in the sight of all men.* [18] *If it be possible, as much as lieth in you, live peaceably with all men.* [19] *Dearly beloved, avenge not your-*

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joicing; [b] in tribulation, patient; [c] in prayer, persevering. [13] [d] Communicating to the necessities of the saints; [e] given to hospitality. [14] [f] Bless them which persecute you: bless, and curse not. [15] [g] Rejoice with them that do rejoice; weep with them that weep: [16] [h] being of the same mind one toward another: [i] not minding high things, but † condescending to men of low estate. [k] Be not wise in your own conceits. [17] [l] Recompense to no man evil for evil. [m] Provide things honourable in the sight of all men. [18] If it be possible, as much as dependeth on you, [n] be at peace with all men. [19] [o] Avenge not yourselves,

b Luke xxi. 19. 1 Tim. vi. 11. Heb. x. 36. & xii. 1. James i. 4. & v. 7. 1 Pet. ii. 19, 20.
c Luke xviii. 1. Acts ii. 42. & xii. 4. Eph. vi. 18. Col. iv. 2. 1 Thess. v. 17.
d 1 Cor. xvi. 1. 2 Cor. ix. 1, 12. Heb. vi. 10. & xiii. 16. 1 John iii. 17.
e 1 Tim. iii. 2. Tit. i. 8. Heb. xiii. 2. 1 Pet. iv. 9.
f Matt. v. 44. Luke vi. 28. & xxiii. 34. Acts vii. 60. 1 Cor. iv. 12. 1 Pet. ii. 23. & iii. 9.
g 1 Cor. xii. 26.
h ch. xv. 5. 1 Cor. i. 10. Phil. ii. 2. & iii. 16. 1 Pet. iii. 8.
i Ps. cxxxi. 1, 2. Jer. xlv. 5.
† Or, *inclining unto the things that be lowly.*
k Prov. iii. 7. & xxvi. 12. Isa. v. 21. ch. xi. 25.
l Prov. xx. 22. Matt. v. 39. 1 Thess. v. 15. 1 Pet. iii. 9.
m ch. xiv. 16. 2 Cor. viii. 21. Prov. iii. 4 (LXX).
n Mark ix. 50. ch. xiv. 19. Heb. xii. 14.
o Lev. xix. 18. Prov. xxiv. 29. ver. 17.

time, or *opportunity,* would surely come in very inopportunely in the midst of exhortations to the *zealous service of God.* As to its applicability at all to Christians, De Wette well remarks, "The Christian may and should certainly *employ* (Eph. v. 16) time and opportunity, but not *serve* it."

13. given to hospitality] This is but a feeble rendering of the original, which is, **pursuing,** making earnestly a point of, **hospitality**; and on which Chrysostom remarks, "He does not say, *practising,* but *pursuing,* teaching us not to wait for those that are in need, but rather to run after them and track them out."

14.] "The Sermon on the Mount must have been particularly well known; for among the few references in the N. T. Epistles to the direct words of Christ there occur several to it: e. g. 1 Cor. vii. 10. James iv. 9; v. 12 (we may add iv. 3; i. 2, 22; ii. 5, 13; v. 2, 3, 10). 1 Pet. iii. 9, 14; iv. 14." Tholuck.

16.] Having the same spirit towards one another, i. e. actuated by a common and well-understood feeling of mutual allowance and kindness.

condescending to men of low estate] It is a question, whether this is the rendering, or whether it should not be "inclining unto the things that be lowly." I have discussed the two in the note in my Greek Test., and found reason to uphold the rendering of the A. V. The other however is perfectly legitimate, and appears to suit better the former part of the sentence. But the Apostle's antitheses do not require such minute correspondence as this. The sense then must decide. The insertion of the seemingly incongruous "*Be not wise in your own conceits*" is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His free mercy. *Being uplifted one against another* would be a sign of this fault being present and operative.

17.] The Apostle now proceeds to exhort respecting conduct *to those without.* **Provide things honourable]** from the Septuagint version of Prov. iii. 4, which has "*provide things honourable before the Lord and men.*" The A. V. there gives a totally different rendering.

18.] The condition attached to this command is *objective only*—not '*if you can,*' but **if it be possible**—if *others will allow it.* And this is further defined by **as much as dependeth on YOU**; all YOUR *part is to be peace:* whether you actually live peaceably or not, will depend then solely on how *others* behave towards *you.*

19.] So Matt. v. 39, 40. **dearly beloved]** "The more difficult this

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dearly beloved, but give place unto wrath: for it is written, [p] Vengeance is mine; I will repay, saith the Lord. [20] Nay rather, [q] if thine enemy hunger, feed him; if he thirst, give him drink: for by so doing thou shalt heap coals of fire on his head. [21] Be not overcome by evil, but overcome evil with good.

XIII. [1] Let every soul [a] submit himself to the authorities that are above him: for [b] there is no autho-

[p] Deut. xxxii. 35. Heb. x. 30.

[q] Exod. xxiii. 4, 5. Prov. xxv. 21, 22. Matt. v. 44.

[a] Tit. iii. 1. 1 Pet. ii. 13.

[b] Prov. viii. 15, 16. Dan. ii. 21. & iv. 32. John xix. 11.

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selves, but rather *give place unto wrath: for it is written, Vengeance* is *mine; I will repay, saith the Lord.* [20] *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.* [21] *Be not overcome of evil, but overcome evil with good.*

XIII. [1] *Let every soul be subject unto the higher powers. For there is no power but of God: the*

duty, the more affectionately does the Apostle address his readers, with this word.” Tholuck. **give place**] allow space, i.e. ‘*interpose delay*,’ to wrath. We must not understand **wrath** to mean ‘*your anger*,’ nor (though it comes to that) ‘*God's anger*,’ but ‘*anger*,’ generally;—‘*give wrath room*:’ ‘proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.’ So in the main, but mostly understanding the wrath to be exclusively that of God, Chrysostom, Augustine, Theodoret, and the great body of Commentators.—Some Fathers interpret it, ‘*yield to the anger* (*of your adversary*);’ but this meaning for the words is hardly borne out.—The citation varies from the Septuagint, which has, “*in the day of vengeance I will repay*,” and is nearer the Hebrew, “*mine is revenge and requital*.” It is very remarkable, that in Heb. x. 30 the citation is made in the same words. **20.] Nay rather, if** is the reading of our three oldest MSS.; the *therefore* (A. V.) is very variously read and placed by the later ones.—*What is meant by* **thou shalt heap coals of fire**? The expression “*coals of fire*” occurs more than once in Ps. xviii., of the *divine punitive judgments*. Can those be meant here? Clearly not, in their bare literal sense. For however true it may be, that ingratitude will add to the enemy's list of crimes, and so subject him more to God's punitive judgment, it is impossible that to *bring this about* should be set as a precept, or a desirable thing among Christians. Again, can the expression be meant of the *glow and burn of shame* which would accompany, even in the case of a profane person, the receiving of benefits from an enemy? This *may* be meant; but is not probable, as not sufficing for the majesty of the subject. Merely to *make an enemy ashamed of himself*, can hardly be upheld as a motive for action. I understand the words, ‘*For in thus doing, you will be taking the most effectual vengeance*:’ as effectual as if you heaped coals of fire on his head. **21.]** If you suffered yourselves to be provoked to revenge, you would be yielding to the enemy,—overcome by that which is evil: do not thus,—but in this, and in all things, **overcome the evil** (in others) **by your good.**

CHAP. XIII. 1—7.] *The duty of cheerful obedience to the authorities of the state.* It has been well observed that *some special reason* must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the *Jews at Rome*, as their influence in the Christian Church there would not be great; indeed, from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken views among the Christians themselves as to the nature of Christ's kingdom, and its relation to existing powers of this world. And such mistakes would naturally be rifest there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from apostolic authority. The way for them is prepared by verses 17 ff. of the foregoing chapter. 1 Pet. ii. 13 ff. is parallel: compare notes there. **1.] submit himself**, i.e. ‘be subject of his own free will and accord.’—**For there is no authority** (in heaven or earth—no power at all) **except from God: those**

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powers that be are ordained of God. [2] *Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.* [3] *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:* [4] *for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to* execute *wrath upon him that doeth evil.* [5] *Wherefore* ye *must needs be subject, not only for*

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rity except from God: those that be have been ordained by God. [2] So that he which setteth himself against [c] the authority, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation. [3] For rulers are not a terror to the good work, but to the evil. Dost thou desire not to be afraid of the authority? [d] do that which is good, and thou shalt have praise from the same: [4] for he is God's minister unto thee for good. But if thou do that which is evil, be afraid; for he weareth not the sword in vain: for he is God's minister, an avenger for wrath unto him that doeth evil. [5] Wherefore [e] ye must needs submit

c Tit. iii. 1.

d 1 Pet. ii. 14. & iii. 13.

e Eccles. viii. 2.

that be (the existing powers which we see about us), **have been ordained by God.** We may observe that the Apostle here pays no regard to the question of the duty of Christians in revolutionary movements. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey.* But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to* LAW. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all authorities among men must be in accord with the highest authority, the moral sense. But even where law is hard and unreasonable, not *disobedience*, but *legitimate protest*, is the duty of the Christian. 2.] **shall receive to themselves condemnation**, viz. *punishment from God*, through His minister, the civil power. 3.] And the *tendency of* these powers is *salutary:* to encourage good works, and discourage evil. Tholuck observes, that this verse is a token that the Apostle wrote the Epistle *before the commencement of the Neronian persecution.* Had this been *otherwise*, the *principle* stated by him would have been *the same:* but he could hardly have passed so apparent an exception to it without remark. 4.] **the sword,** perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states. **for wrath** seems to be inserted for the sake of parallelism with "*for good*" above: it betokens the *character* of the vengeance,—that it *issues in wrath.* The wrath is referred to in "*the wrath,*" ver. 5. 5.] **Wherefore,** because of the divine appointment and mission of the civil officer. **ye must needs submit yourselves**— there is a moral necessity for subjection:— one not only of terror, but of conscience: compare "*for the Lord's sake,*" 1 Pet. ii.

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yourselves, not only because of the wrath, but [f] also for your conscience sake. [6] For for this cause ye also pay tribute: for they are ministers of God, attending continually to this very thing. [7] [g] Render † to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. [8] Owe no man any thing, except to love one another: for [h] he that loveth his neighbour hath fulfilled the law. [9] For this, [i] Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, [k] Thou shalt love thy neighbour as thyself. [10] Love worketh no ill to his neighbour: [l] love therefore is the fulfilment of the law. [11] And this, knowing the time, that

f 1 Pet. ii. 19.
g Matt. xxii. 21. Mark xii. 17. Luke xx. 25.
† *therefore is omitted by our earliest MSS.*
h ver. 10. Gal. v. 14. Col. iii. 14. 1 Tim. i. 5. James ii. 8.
i Exod. xx. 13, &c. Deut. v. 17, &c. Matt. xix. 18.
k Lev. xix. 18. Matt. xxii. 39. Mark xii. 31. Gal. v. 14. James ii. 8.
l Matt. xxii. 40. ver. 8.

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wrath, but also for conscience sake. [6] *For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.* [7] *Render therefore to all their dues: tribute to whom tribute* is due; *custom to whom custom; fear to whom fear; honour to whom honour.* [8] *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.* [9] *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if* there be *any other commandment, it* is *briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.* [10] *Love worketh no ill to his neighbour: therefore love* is *the fulfilling of the law.* [11] *And that,*

13. 6.] **For this cause also** is *parallel with "wherefore"* ver. 5,—giving *another* result of the divine appointment of the civil power;—not *dependent on* ver. 5. **for they** (the authorities) **are ministers of God, attending continually to this very thing,** viz. *ministration.* Tertullian remarks, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. 7.] **tribute** is *direct* payment for state purposes: **custom** is toll, or tax on produce. **fear,** to those set over us and having power: **honour,** to those, but likewise to all on whom the state has conferred distinction. 8—10.] *Exhortation to universal love of others.* 8.] '*Pay* all other debts: *be indebted* in the matter of love *alone.*' This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. By the word **law** is meant, not the Christian law, but *the Mosaic law* of the decalogue. "He who practises Love, *the higher duty,* has, even before he does this, fulfilled the law, *the lower.*" De Wette. 9.] The words "*thou shalt not bear false witness,*" inserted in the A. V., are omitted in almost all our most ancient authorities. **comprehended,** i. e. brought under one head,—'united in the one principle from which all flow.' 10.] All the commandments of the law above cited are *negative:* the formal fulfilment of them is therefore attained, by *working no ill* to one's neighbour. What *greater things* Love works, he does not now say: it *fulfils the law,* by *abstaining from that which the law forbids.*

11—14.] *Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that* THE DAY OF THE LORD IS AT HAND. 11.] **And this,** i. e. '*and let us do this,*' viz., live in no debt but that of love, for other reasons, and especially for this following one. **sleep** here imports the state of worldly carelessness and indifference to sin, which allows and practises

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knowing the time, that now it is *high time to awake out of sleep: for now* is *our salvation nearer than when we believed.* [12] *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.* [13] *Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.* [14] *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to* fulfil *the lusts* thereof.

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now it is high time for us to [m]awake out of sleep: for now is salvation nearer to us than when we [first] believed. [12] The night is far spent, the day is at hand: [n]let us therefore cast off the works of darkness, and let us [o]put on the armour of light. [13] [p]Let us walk seemly, as in the day; [q]not in revelling and drunkenness, [r]not in chambering and wantonness, [s]not in strife and envying. [14] But [t]put ye on the Lord Jesus Christ, and [u]take no forethought for the flesh, to [fulfil] the lusts [thereof].

m 1 Cor. xv. 34. Eph. v. 14. 1 Thess. v. 5, 6.
n Eph. v. 11. Col. iii. 8.
o Eph. vi. 13. 1 Thess. v. 8.
p Phil. iv. 8. 1 Thess. iv. 12. 1 Pet. ii. 12.
q Prov. xxiii. 20. Luke xxi. 34. 1 Pet. iv. 3.
r 1 Cor. vi. 9. Eph. v. 5.
s James iii. 14.
t Gal. iii. 27. Eph. iv. 24. Col. iii. 10.
u Gal. v. 16. 1 Pet. ii. 11.

the *works of darkness*. The imagery seems to be taken originally from our Lord's discourse concerning His coming: see Matt. xxiv. 42; Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our verses 11—14 occur. **salvation**] as *"your redemption,"* Luke xxi. 28, and ch. viii. 23, is said of the *accomplishment of salvation.*—Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exposition of this passage can hardly fail to recognize the fact, that the Apostle here as well as elsewhere (1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as *rapidly approaching*. Prof. Stuart and others are shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. "OF THAT DAY AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS IN HEAVEN, NOR EVEN THE SON, BUT THE FATHER," Mk. xiii. 32.—And to reason, as Stuart does, that because St. Paul corrects in 2 Thess. ii. the mistake of imagining it to be *immediately at hand* (or even *actually come*, see note there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was *unknown to the Apostles*, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The '*day and hour*' formed no part of their inspiration;—the *details of the event, did.* And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the *eager expectation* of the time, which *they expressed in their day*, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age more strongly than the last) should contemplate the ever-approaching coming of the Lord. On the *certainty of the event*, our faith is grounded: by the *uncertainty of the time* our hope is stimulated, and our watchfulness aroused.

12.] The night, the *lifetime of the world*, —the *power of darkness*, see Eph. vi. 12: **the day**, the *day of the resurrection*, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are *already partakers*, and are to *walk as such*, Col. iii. 1—4; 1 Thess. v. 5—8. **Therefore,—let us lay aside** (as it were a clothing) **the works of darkness** (see Eph. v. 11—14, where a similar strain of exhortation occurs), **and put on the armour of light** (described Eph. vi. 11 ff.—the arms *belonging to a soldier of light*—one who is of the *"sons of light"* and *"sons of the day,"* 1 Thess. v. 5).

13.] chambering, in a bad sense: the act itself being a defilement, when unsanctified by God's ordinance of marriage. The words are both *plural* in the original, **chamberings and wantonnesses**: i. e. various kinds, or frequent repetitions, of these sins. **14.]** Chrysostom says, on

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a ch. xv. 1, 7. 1 Cor. viii. 9, 11. & ix. 22.

b ver. 14. 1 Cor. x. 25. 1 Tim. iv. 4. Tit. i. 15.

XIV. [1] Him that is [a] weak in the faith receive ye, [yet] not for the deciding of doubts. [2] One man believeth that he may [b] eat all things: but he that is weak eateth herbs. [3] Let not him that eateth despise

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XIV. [1] *Him that is weak in the faith receive ye,* but *not to doubtful disputations.* [2] *For one believeth that he may eat all things: another, who is weak, eateth herbs.* [3] *Let not him that eateth despise him*

Eph. iv. 24, "So we say of friends, 'Such an one has put on such an one,' when we mean to describe great love and unceasing intercourse." CHAP. XIV. 1—XV. 13.] ON THE CONDUCT TO BE PURSUED TOWARDS WEAK AND SCRUPULOUS BRETHREN.—There is some doubt who the **weak in faith** were, of whom the Apostle here treats; whether they were *ascetics*, or *Judaizers*. Some habits mentioned, as e. g. the abstinence from *all meats*, and from *wine*, seem to indicate the former: whereas the *observation of days*, and the use of such expressions as "*unclean*," ver. 14, and again the argument of ch. xv. 7—13, as plainly point to the latter. The difficulty may be solved by a proper combination of the two views. The over-scrupulous Jew *became an ascetic by compulsion*. He was afraid of pollution by eating meats sacrificed or wine poured to idols: or even by being brought into contact, in foreign countries, with casual and undiscoverable uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from *all prepared food*, and confined himself to that which he could trace from natural growth to his own use. We have examples of this in Daniel (Dan. i.), Tobit (Tob. i. 10, 11), and in some Jewish priests mentioned by Josephus, who having been sent prisoners to Rome, "did not forget their piety towards God, but lived on figs and walnuts." And Tholuck refers to the Mishna as containing precepts to this effect. All difficulty then is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics (for these are not hinted at here), but in *weakness of faith*, and the scruples of an over-tender conscience, retained their habits of abstinence and observation of days. On this account the Apostle characterizes and treats them mildly: not with the severity which he employs towards the Colossian Judaizing ascetics, and those mentioned in 1 Tim. iv. 1 ff.—The question treated in 1 Cor. viii. was somewhat different: there it was, concerning meat *actually offered* to an idol. In 1 Cor. x. 25—27, he touches the same question as here, and decides against the stricter view.

1—12.] EXHORTATION TO MUTUAL FORBEARANCES, ENFORCED BY THE AXIOM, THAT EVERY MAN MUST SERVE GOD ACCORDING TO HIS OWN SINCERE PERSUASION. 1.] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.*—In the original this verse is connected with the last by the particle "*but*:" and it is thus bound on to the *general* exhortations to mutual charity in ch. xiii.: as if it had been said, 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—'but do not let your own realization of your state as children of light make you intolerant of shortcoming and infirmity in others.' The particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices. **faith** therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. **weak in the faith** imports holding THE FAITH imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices. **receive ye**] '*give him your hand*,' as the old Syriac Version renders it: 'count him one of you:' so far from rejecting or discouraging him. **[yet] not for**] i. e. but not with a view to: 'do not adopt him as a brother, in order then to begin' . . . **deciding of doubts**] literally, **discernments of thoughts**, i.e. '*disputes in order to settle the points on which he has scruples*.' Namely, *those scruples* in which his weakness consists,—and *those more enlightened views in you*, by which you would fain remove his scruples. Do not let your association of him among you be *with a view to settle these disputes*. **2. eateth herbs**] See remarks introductory to this chapter. **3.**]

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that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.* 5 *One man esteemeth one day above another: another esteemeth every day* alike. *Let every man be fully persuaded in his own*

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him that eateth not: [c] neither let him that eateth not judge him that eateth: for God hath received him. 4 [d] Who art thou that judgest the servant of another? to his own lord he standeth or falleth. But he shall be made to stand: for the Lord is able to make him stand. 5 [e] One man esteemeth one day above another: another esteemeth every day. Let each be fully persuaded in his

c Col. ii. 16.
d James iv. 12.
e Gal. iv. 10. Col. ii. 16.

despise, for his weakness of faith,—judge, for his laxity of practice.—**For God hath received** (adopted into his family) **him** (i. e. the *eater*, who was *judged*,—his place in God's family doubted: *not the abstainer*, who was only despised, set at nought,—and to whom the words cannot by the construction apply). **4.] Who art thou** (see ch. ix. 20) **that judgest the servant of another** (viz. of *Christ*,—for **the lord** in this passage is marked, verses 8, 9, as being Christ,—and the Master is the same throughout. "*God,*" mentioned before, is unconnected with this verse)? **to his own lord** (i. e. 'it is his own master's matter, and his alone, that') **he standeth** ('remains in the place and estimation of a Christian, from which thou wouldest eject him;' not, 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) **or falleth** (from his place, see above). **But he shall be made to stand** (notwithstanding thy doubts of the correctness of his practice): **for the Lord** (or, *his Lord*, in allusion to the words "*to his own Lord*" above) **is able to make him stand** (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant).—Notice, this argument is entirely directed *to* the *weak*, who uncharitably judges the *strong*,—not vice versâ. The *weak* imagines that the *strong* cannot be a true servant of God, nor retain his stedfastness amidst such temptation. To this the Apostle answers, (1) that *such judgment belongs only to Christ, whose servant he is:* (2) that *the Lord's almighty Power is able to keep him up, and will do so.* **5.] One man** (the weak) **esteemeth** (selects for honour) **one day above another** [day]: **another** (the strong) **esteemeth** (worthy of honour) **every day. Let each be fully persuaded in his own mind.**—It is an interesting question, what indication is here found of the observance or non-observance of days of obligation in the apostolic times. The Apostle *decides nothing:* leaving *every man's own mind* to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of *absolute indifference in themselves.* Now the question is, supposing the divine obligation of one day in seven to have been recognized by him *in any form,* could he have thus spoken? The obvious inference from his strain of arguing is, that he *knew of no such obligation,* but believed *all times and days to be,* to the Christian strong in faith, ALIKE. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Apostle to commend or uphold the man who judged *all days worthy of equal honour,*—who, as in ver. 6, paid *no regard* to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times.* It must be carefully remembered, that this inference does not concern the question of the observance of *the Lord's Day* as *an institution of the Christian Church, analogous to* the ancient Sabbath, binding on us from considerations of *humanity* and *religious expediency,* and *by the rules of that branch of the Church in which Providence has placed us,* but *not in any way* inheriting the divinely-appointed

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own mind. [6] He that [f] regardeth the day, regardeth it to the Lord; [and he that regardeth not the day, to the Lord he doth not regard it]. He that eateth, eateth to the Lord, for [g] he giveth thanks unto God; and he that eateth not, to the Lord he eateth not, and giveth thanks unto God. [7] For [h] none of us liveth to himself, and none dieth to himself. [8] For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. [9] For [i] to this end Christ died, and lived [again] †, that he might be [k] Lord both of the dead and of the living. [10] But thou, why judgest thou thy brother? And again, thou, why despisest thou thy

f Gal. iv. 10.

g 1 Cor. x. 31. 1 Tim. iv. 3.

h 1 Cor. vi. 19, 20. Gal. ii. 20. 1 Thess. v. 10. 1 Pet. iv. 2.

i 2 Cor. v. 15.

† *This is the reading of all our oldest MSS.*

k Acts x. 36.

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mind. [6] *He that regardeth the day, regardeth* it *unto the Lord; and he that regardeth not the day, to the Lord he doth not regard* it. *He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.* [7] *For none of us liveth to himself, and no man dieth to himself.* [8] *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.* [9] *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* [10] *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall*

obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of *Jewish* festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of the words **every day**, the assertion, that Jewish festivals only were contemplated, is altogether precluded. 6.] The words in brackets do not occur in most of our early authorities. They were probably omitted from the similar ending of both clauses in the original having misled some early copyists, and the eye having passed from one to the other (a very usual mistake); but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. **giveth thanks,** adduced as a practice of both parties, shews the universality among the early Christians of *thanking God at meals:* see 1 Tim. iv. 3, 4.—The "*saying grace*" of the *abstainer,* was over his 'dinner of herbs.' **the Lord** throughout the verse is CHRIST. 7.] This verse illustrates the former, and at the same time sets in a still plainer light than before, that *both parties,* the eater and the abstainer, are servants of another, even Christ.—**Liveth** and **dieth** represent the whole sum of our course on earth. 8.] The inference,—that we are, under all circumstances, living or dying (and much more *eating or abstaining, observing days, or not observing them*), CHRIST'S: His property. 9.] And this lordship over all was the *great end* of the Death and Resurrection of Christ. By that Death and Resurrection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone. **lived,** viz. *after His death;* **lived again. both of the dead and of the living]** These terms are repeated here for uniformity with what has gone before in verses 7, 8: in sense comprehending *all created beings.*

10.] He returns to the duty of abstaining,—the *weak,* from *judging* his stronger brother; the *strong,* from *despising* the

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all stand before the judgment seat of Christ. [11] *For it is written,* As *I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* [12] *So then every one of us shall give account of himself to God.* [13] *Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in* his *brother's way.* [14] *I know, and am persuaded by the Lord Jesus, that* there is *nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him* it is *unclean.* [15] *But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.* [16] *Let not then your good be evil spoken of:*

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brother? for we shall all [l] stand before the judgment seat of † God. [11] For it is written, [m] As I live, saith the Lord, every knee shall bow to me, and every tongue shall make confession to God. [12] So then [n] each one of us shall give account concerning himself to God. [13] Therefore let us not judge one another any more: but let this rather be your judgment, [o] not to put a stumblingblock or an occasion of falling in a brother's way. [14] I know, and am persuaded in the Lord Jesus, [p] that nothing is unclean of itself: only [q] to him that accounteth any thing unclean, to him it is unclean. [15] † For if because of meat thy brother is grieved, thou art no longer walking according to love. [r] Destroy not by thy meat him for whom Christ died. [16] [s] Let

[l] Matt. xxv. 31, 32. Acts x. 42. & xvii. 31. 2 Cor. v. 10. Jude 14, 15.

† *So all our most ancient MSS.*

[m] Isa. xlv. 23. Phil. ii. 10.

[n] Matt. xii. 36. Gal. vi. 5. 1 Pet. iv. 5.

[o] 1 Cor. viii. 9, 13. & x. 32.

[p] Acts x. 15. ver. 2, 20. 1 Cor. x. 25. 1 Tim. iv. 4. Tit. i. 15.

[q] 1 Cor. viii. 7, 10.

† *So all our ancient authorities.*

[r] 1 Cor. viii. 11.

[s] ch. xii. 17.

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weaker. **11.]** The citation is nearly according to the A. V., except that **as I live** is "*I have sworn by myself,*" and **make confession to God** is "*swear.*" **12.]** The stress is on **concerning himself**: and the next verse refers back to it, laying the emphasis on **one another**. 'Seeing that our account to God will be of *each man's own self*, let us take heed lest by judging *one another* (**judging** here in the general sense of 'pass judgment on,' including both the *despising* of the strong and the *judging* of the weak) we *incur the guilt* of *destroying* one another.' **13—23.]** EXHORTATION TO THE STRONG TO HAVE REGARD TO THE CONSCIENTIOUS SCRUPLES OF THE WEAK, AND FOLLOW PEACE, NOT HAVING RESPECT MERELY TO HIS OWN CONSCIENCE, BUT TO THAT OF THE OTHER, WHICH IS HIS RULE, AND BEING VIOLATED LEADS TO HIS CONDEMNATION. **13.]** See above: the second exhortation, **let this be your judgment**, is used as corresponding to the first, and is in fact a play on it. The former word, the *stumblingblock*, seems rather to refer to an occasion of sin in *act:* the latter, to offence in *thought, scruple.* **14.]** *The general principle laid down,* that *nothing is by its own means,*—i. e. for any thing in itself,—*unclean, but only in reference to him who reckons it to be so.* **am persuaded in** (not, as A. V., *by*) **the Lord Jesus**] These words give to the persuasion the weight, not merely of Paul's own opinion, but of apostolic authority. He is persuaded, in his capacity as connected with Christ Jesus,—*as having the mind of Christ.* **15.]** The **for** here is elliptical, depending on the suppressed re-statement of the precept of ver. 13: 'But this knowledge is not to be your rule in practice, but rather,' &c., as in ver. 13: '*for* if,' &c.—**Meat**, or **food**, is thus *barely* put, to make the contrast greater between the *slight occasion*, and the *great mischief done.* The mere grieving your brother, is an offence against *love:* how much greater an offence then, if this *grieving* end in *destroying*—in ruining (causing to act against his conscience, and so to commit sin and be in danger of quenching God's Spirit within him) by a MEAL of thine, a brother, for whom Christ died! "Value not thy meat more than Christ valued His life." Bengel. See an exact parallel in 1 Cor. viii. 10. **16.]** *Your strength of faith is a good*

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not then your good be evil spoken of: [17] for [t] the kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Ghost. [18] For he that † herein serveth Christ is [u] wellpleasing to God, and approved of men. [19] [x] Let us therefore follow after the things of peace, and the things which pertain unto [y] mutual edification. [20] [z] Do not for the sake of meat undo the work of God. [a] All things indeed are clean; nevertheless [b] it is evil to the man who eateth with offence. [21] It is good not to eat [c] flesh, nor to drink wine, nor [to do] any thing wherein thy brother stumbleth, or is offended, or is weak. [22] † The faith

t 1 Cor. viii. 8.
u 2 Cor. viii. 21.
x Ps. xxxiv. 14. ch. xii. 18.
y ch. xv. 2. 1 Cor. xiv. 12. 1 Thess. v. 11.
z ver. 15.
a Matt. xv. 11. Acts x. 15. ver. 14. Tit. i. 15.
b 1 Cor. viii. 9, 10, 11, 12.
c 1 Cor. viii. 13.

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[17] *for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.* [18] *For he that in these things serveth Christ* is *acceptable to God, and approved of men.* [19] *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.* [20] *For meat destroy not the work of God. All things indeed* are *pure: but* it is *evil for that man who eateth with offence.* [21] It is *good neither to eat flesh, nor to drink wine, nor* any thing *whereby thy brother stumbleth, or is offended, or is made weak.* [22] *Hast thou faith? have* it *to thy-*

† *So all our most ancient MSS.*

† *So most of our ancient authorities. But the other reading* (see A. V.) *is ancient also, and the case is not altogether clear.*

thing; let it not pass into bad repute: use it so that it may be honoured, and encourage others. **17.**] For it is not worth while to let it be disgraced and become useless for such a trifle; for no part of the advance of Christ's gospel can be bound up in, or *consist in, meat and drink:* but in **righteousness** (of course to be taken in union with the doctrine of the former part of the Epistle—*righteousness by justification,—bringing forth the fruits of faith,* which would be hindered by faith itself being disturbed), **peace** ("with our brethren, to which is opposed this love of controversy," Chrysostom), **and joy** ("arising from unanimity, which this wrangling annuls," Chrysostom) **in the Holy Ghost:**—in connexion with, under the indwelling and influence of the Holy Ghost. **18. approved of men**] as a man of *peace* and *uprightness:* "for all men will yield admiration, not so much to perfection, as to peace and unanimity. For in the benefits of this latter all can share, but in that other, no one," Chrysostom. **19.**] Inference from the foregoing two verses, **mutual edification, i. e.** the work of edification, finding its exercise in our mutual intercourse and allowances. **20.**] **the work of God** has been variously understood: as *righteousness, peace, and joy;* or, *the Christian standing of the offended brother,* so as to be parallel to ver. 15: or as *the faith of thy fellow-Christian:* or as *the kingdom of God, 'the spread of the Gospel.'* But I believe the expression **edification** having just preceded is the clue to the right meaning: and that this *word* represents *edification* in the Apostle's mind. He calls Christians in 1 Cor. iii. 9, "*God's husbandry, God's building*" (the same word as *edification* here). Thus it will mean, *thy fellow-Christian, as a plant of God's planting, a building of God's raising.* **All things indeed are clean; nevertheless it is evil to the man** ('there is criminality in the man') **who eateth with offence** (i. e. *giving* offence to his weak brother. That this is the right interpretation is shewn by the sentence standing between two others, *both addressed to the strong, who is in danger of offending the weak.* But Chrysostom and others take the sense of '*receiving* offence,' and understand it of the *weak*). **21.**] **It is good not to eat flesh, nor to drink wine, nor [to do] any thing** (the Apostle, as so often, is deducing a general duty from the particular subject) **wherein** (in the matter of which) **thy brother stumbleth, or is offended** (see on ver. 13), **or is weak** (Tholuck remarks that the three verbs form a gradual *anti-climax* from greater to less; "stumbleth, or even is offended, or even is weak"). **22. The faith which thou**

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self before God. Happy is *he that condemneth not himself in that thing which he alloweth.* [23] *And he that doubteth is damned if he eat, because* he eateth *not of faith: for whatsoever* is *not of faith is sin.*

XV. [1] *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.* [2] *Let every one of us please* his *neighbour for* his *good to edification.* [3] *For even Christ pleased not himself; but, as it is written, The*

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which thou hast, have it to thyself before God. [d] Blessed is he that judgeth not himself in that which he alloweth. [23] But he that doubteth is condemned if he eat, because [he eateth] not of faith: but [e] whatsoever is not of faith, is sin.

XV. [1] Moreover [a] we that are strong ought to bear the [b] infirmities of the weak, and not to please ourselves. [2] [c] Let every one of us please his neighbour for his good [d] with a view to edification. [3] [e] For Christ

d 1 John iii. 21.
e Tit. i. 15.
a Gal. vi. 1.
b ch. xiv. 1.
c 1 Cor. ix. 19, 22. & x. 24, 33. & xiii. 5. Phil. ii. 4, 5.
d ch. xiv. 19.
e Matt. xxvi. 39. John v. 30. & vi. 38.

hast, have [it] to thyself before God] '*Before God,*'—because He is the object of faith: hardly, as Erasmus, "because he wishes to repress the vain-glory which usually accompanies knowledge,"—for there is *no trace of a depreciation* of the strong in faith in the chapter,—only a *caution as to their conduct* in regard of their weaker brethren.—With the word **Blessed** begins the closing and general sentence of the Apostle with regard to *both*: it is a blessed thing to *have no scruples* (the *strong in faith* is in a situation to be envied) about things in which we allow ourselves (Olshausen refers to the addition in one of our ancient MSS. at Luke vi. 4,—where our Lord is related to have seen a man tilling his land on the Sabbath, and to have said to him, "*If thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art cursed, and a transgressor of the law*"). **But he that doubteth** (he that is not in that situation) **incurs condemnation by eating** (the case in point is here particularized), **because [he eateth] not of faith** (i. e. as before, from a *persuasion of rectitude* grounded on and consonant with his life of faith. That '*faith in the Son of God*' by which the Apostle describes his own life in the flesh as being lived (Gal. ii. 20), informing and penetrating the motives and the conscience, will not include, will not sanction, an act done against the testimony of the conscience): **but** (introducing an *axiom*, as Heb. viii. 13) **whatsoever is not of** (grounded in, and therefore consonant with) **faith** (the great element in which the Christian lives and moves and desires and hopes), **is sin.**—Augustine, Thomas Aquinas, and others, have taken this text as shewing that "the whole life of unbelievers is sin." Whether that be the case or not, cannot be determined from this passage, any more than from Heb. xi. 6, because *neither here nor there is the unbeliever in question.* Here the Apostle has in view *two Christians*, both living by faith, and by faith doing acts pleasing to God:—and he reminds them that whatever they do *out of harmony* with this great principle of their spiritual lives, belongs to the category of sin. In Heb. xi. he is speaking of one who had the testimony of having (eminently) pleased God: this, he says, he did by faith; for *without faith* it is impossible to please Him. The question touching the *unbeliever* must be settled by another enquiry: Can he whom we thus name *have faith,*—such a faith as may enable him to do acts which are not sinful? a question impossible for *us* to solve.

CHAP. XV. 1—13.] FURTHER EXHORTATIONS TO FORBEARANCE TOWARDS THE WEAK,—FROM THE EXAMPLE OF CHRIST (1—3),—AND TO UNANIMITY (4—7) AS BETWEEN JEW AND GENTILE, SEEING THAT CHRIST WAS PROPHETICALLY ANNOUNCED AS THE COMMON SAVIOUR OF BOTH (8—13). 1.] By the words **we that are strong,** the Apostle *includes himself among the strong,* as indeed he before indicated, ch. xiv. 14. **the infirmities** are *general,* not merely referring to the scruples before treated. 2.] The qualification, **for his good with a view to edification,** excludes all *mere pleasing of men* from the Christian's motives of action. The Apostle repudiates it in his

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also pleased not himself; but, as it is written, [f] The reproaches of them that reproached thee fell on me. [4] For [g] whatsoever things were written aforetime were written for our instruction, that through the patience and the comfort of the scriptures we might have our hope. [5] [h] And may the God of patience and comfort grant you to be of the same mind one toward another according to Christ Jesus: [6] that [i] with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. [7] Wherefore [k] receive ye one another, as [l] Christ also received † you, to the glory of God. [8] For I say that [m] Christ hath been made a minister of the circumcision,

f Psa. lxix. 9.
g ch. iv. 23, 24. 1 Cor. ix. 9, 10. & x. 11. 2 Tim. iii. 16, 17.
h ch. xii. 16. 1 Cor. i. 10. Phil. iii. 16.
i Acts iv. 24, 32.
k ch. xiv. 1, 3.
l ch. v. 2.
† *So most of our ancient authorities.*
m Matt. xv. 24. John i. 11. Acts iii. 25, 26. & xiii. 46.

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reproaches of them that reproached thee fell on me. [4] *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.* [5] *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:* [6] *that ye may with one mind* and *one mouth glorify God, even the Father of our Lord Jesus Christ.* [7] *Wherefore receive ye one another, as Christ also received us to the glory of God.* [8] *Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the*

own case, Gal. i. 10. **3. Christ pleased not himself**] for, "He might have escaped reproach, He might have avoided suffering what He did, if He had consulted His own pleasure: howbeit He willed not thus, but looking at our good, He overlooked His own pleasure," Chrysostom. The words in the Messianic Psalm are addressed to *the Father,* not to those *for whom* Christ suffered: but they prove all that is here required, that He did not please *Himself;* His sufferings were undertaken on account of the Father's good purpose—mere work which *He gave Him to do.* **4.**] The Apostle both justifies the above citation, and prepares the way for the subject to be next introduced, viz. the *duty of unanimity,* grounded on the testimony of these Scriptures to Christ. The expression, **whatsoever things were written aforetime,** applies to the *whole ancient Scriptures,* not to the prophetic parts only. **our,** viz. of *us Christians.* **patience,** as well as **comfort,** is to be joined with **of the scriptures,** —otherwise it stands unconnected with the subject of the sentence. The genitives then mean, **the patience and the comfort arising from the scriptures,** produced by their study. **5, 6.**] *Further introduction of the subject, by a prayer that God, who has given the Scriptures for these ends, might grant them unanimity, that they might with one accord shew forth His glory.*—In the title given to God, the *patience* and *comfort* just mentioned are taken up again: q. d. "The God who alone can give this patience and comfort." **according to** (the spirit and precepts of) **Christ Jesus.** **6.**] We may also render this expression, here and elsewhere, '*God, and the Father of our Lord Jesus Christ.*' But the ordinary rendering, **the God and Father . . . .** is preferable on account of its simplicity. **7.**] **Wherefore** (on which account, viz. that the wish of the last verse may be accomplished) **receive ye** (see ch. xiv. 1) **one another, as Christ also received you,—to the glory of God (i. e. with a view to God's glory).** That this is the meaning, "that the Gentiles *glorify God* for His mercy," appears by ver. 9. The Apostle does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next verse that it is so. **8.**] **For** (reason for the above exhortation) **I say that Christ hath been made** (has come as: the effects still enduring) a **minister** (He came *to minister,* Matt. xx. 28) **of the circumcision** (an expression nowhere else found, and doubtless here used by Paul to humble the pride of the *strong,*

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promises made *unto the fathers:* [9] *and that the Gentiles might glorify God for* his *mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.* [10] *And again he saith, Rejoice, ye Gentiles, with his people.* [11] *And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.* [12] *And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.* [13] *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.* [14] *And I myself also am persuaded of you, my brethren, that ye also*

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for the sake of God's truth, [n] in order to confirm the promises made unto the fathers: [9] and that [o] the Gentiles glorified God for [his] mercy: as it is written, [p] For this cause I will give thanks unto thee among the Gentiles, and will sing unto thy name. [10] And again he saith, [q] Rejoice, ye Gentiles, with his people. [11] And again, [r] Praise the Lord, all ye Gentiles; and let all the people praise him. [12] And again, Isaiah saith, [s] There shall be the root of Jesse, and he that riseth to rule over the Gentiles; in him shall the Gentiles hope: [13] and may the God of hope fill you with all [t] joy and peace in believing, that ye may abound in hope, by the power of the Holy Ghost. [14] Now I am per-

[n] ch. iii. 3. 2 Cor. i. 20.
[o] John x. 16. ch. ix. 23.
[p] Psa. xviii. 49.
[q] Deut. xxxii. 43.
[r] Psa. cxvii. 1.
[s] Isa. xi. 1, 10. Rev. v. 5. & xxii. 16.
[t] ch. xii. 12. & xiv. 17.

the Gentile Christians, by exalting God's covenant people to their true dignity), **for the sake of God's truth** (i. e. for the fulfilment of the Divine pledges given under the covenant of circumcision), **in order to confirm the promises made unto the fathers** (literally, the **promises of the fathers;** so "*the blessing of Abraham,*" Gal. iii. 14. Christ came to the *Jews* in virtue of a *long-sealed compact, to the fulfilment of which God's truth was pledged*): **and** (I say) **that the Gentiles glorified God** (meaning, that '*each man at his conversion did so.*' These words cannot by any possibility be rendered as in the A.V., "*that the Gentiles might glorify God*") **on account of [His] mercy** (the emphasis is on **mercy:** the Gentiles have no *covenant promise* to claim,—they have nothing but the pure mercy of God in grafting them in to allege—therefore the Jew has an advantage), &c.—The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to shew that among the Gentiles Christ's triumphs were to take place, as well as among the Jews. 10.] **again he saith,**—or, *it* **saith,** viz. the Scripture, which is in substance the same. 11, 12.] The *universality* of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the *share which the Gentiles were to have* in the root of Jesse. The version is that of the Septuagint, which here differs considerably from the Hebrew. The latter is nearly literally rendered in A. V.: "And in that day there shall be a root (Hebrew, 'and it shall happen in that day, the branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek." 13.] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman Church.—The words **of hope** connect with "*shall hope*" of the foregoing verse, as was the case with "*of patience and comfort*" in ver 5. **joy and peace,** as the happy result of faith in God, and unanimity with one another: see ch. xiv. 17.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTICES, RESPECTING THE APOSTLE HIMSELF (XV. 14—33), RESPECTING THOSE GREETED (XVI. 1—16), AND GREETING

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suaded, my brethren, even [u] I myself, concerning you, that ye also yourselves are full of goodness, [w] filled with all knowledge, able also to admonish one another. [15] Howbeit I have written more boldly unto you, brethren, in some measure, as putting you in mind, [x] because of the grace given to me by God, [16] that I [y] should be a minister of Christ Jesus unto the Gentiles, ministering as a priest in the gospel of God, that the [z] offering up of the Gentiles may be acceptable, being sanctified by the Holy Ghost. [17] I have then my boasting in Christ Jesus in the [a] things which pertain to God. [18] For I will not dare to speak † at all save of those things [b] which Christ wrought by me, in

u 2 Pet. i. 12. 1 John ii. 21.
w 1 Cor. viii. 1, 7, 10.
x ch. i. 5. & xii. 3. Gal. i. 15. Eph. iii. 7, 8.
y ch. xi. 13. Gal. ii. 7, 8, 9. 1 Tim. ii. 7. 2 Tim. i. 11.
z Isa. lxvi. 20. Phil. ii. 17.
a Heb. v. 1.
† Gr. *of any of those things which Christ did not work.*
b Acts xxi. 19. Gal. ii. 8.

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are full of goodness, filled with all knowledge, able also to admonish one another. [15] *Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,* [16] *that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* [17] *I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.* [18] *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word*

(xvi. 16—23);—AND CONCLUDING DOXOLOGY (xvi. 24—27). 14—33.] He first (14—16) *excuses the boldness of his writing*, by the allegation of his *office* as *Apostle of the Gentiles*. 14.] **even I myself** (i. e., 'notwithstanding what I have written:' see ch. vii. 25, note. It may mean, '*without information from others*,' 'I, on my own account'). **ye also yourselves**, i. e. without exhortation of mine. 15.] The words **in some measure** restrict the character of "*more boldness*" to certain parts of the Epistle, e. g. ch. xi. 17 ff. 25; chaps. xiii. and xiv. **because of the grace, &c.**, i. e. 'my apostolic office was the ground and reason of my boldness.' 16.] **ministering as a priest in the gospel of God** (the Apostle is using a figure in which he compares himself to a priest, and the Gentiles to the sacrifice which he was offering: see below), **that the offering up of the Gentiles** (genitive of apposition: *the Gentiles themselves are the offering*; so Theophylact, "This is my priesthood, to preach the Gospel. My knife is the word, ye are the sacrifice") **may be acceptable, sanctified by the Holy Ghost.**—The language is evidently figurative, and can by no possibility be taken as a sanction for any view of the Christian minister as a *sacrificing priest*, otherwise than *according to that figure*—viz. that he offers to God *the acceptable sacrifice of those who by his means believe on Christ.* 17—22.] *The Apostle boasts of the extent and result of his apostolic mission among the Gentiles, and that in places where none had preached before him.*— **I have then** (consequent on the grace and ministry just mentioned) **my boasting** (i. e. 'I venture to boast:' not '*I have whereof I may glory*,' as A. V.) **in Christ Jesus** (there is no stress on this:—it merely qualifies the boasting as no vain glorying, but grounded in, consistent with, springing from, his relation and subserviency to Christ) **in** (concerning) **the things which pertain to God** (my above-named sacerdotal office and ministry). 18.] In our English text, this verse has been put into the affirmative form, in which alone it can be made to convey a clear sense to the English reader: see below. The connexion is: 'I have *real* ground for glorying' (in a legitimate and Christian manner; and the literal rendering of the original which follows is nearly as in A. V.). **For I will not** (as some false apostles do, see 2 Cor. x.

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and deed, [19] *through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.* [20] *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:* [21] *but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.* [22] *For which cause also I have been much hindered from coming to you.* [23] *But now having no more place in these parts, and having a great desire these many years to come unto*

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order to [c] the obedience of the Gentiles, by word and deed, [19] [d] in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem and round about, as far as Illyricum, I have fully preached the gospel of Christ; [20] yet on this wise making it my ambition to preach the gospel, not where Christ was [already] named, [e] that I might not build upon another man's foundation: [21] but according as it is written, [f] They to whom no tidings of him came shall see: and they that have not heard shall understand. [22] For which cause also these many times [g] I have been hindered from coming to you. [23] But now [h] I have no more place in these parts,

c ch. i. 5. & xvi. 26.
d Acts xix. 11. 2 Cor. xii. 12.
e 2 Cor. x. 13, 15, 16.
f Isa. lii. 15.
g ch. i. 13. 1 Thess. ii. 17, 18.
h Acts xix. 21. ver. 32. ch. i. 11.

12—18) **allow myself to speak of those things which Christ has** NOT **done by me** (but by some other), **in order to the obedience** (subjection to the Gospel) **of the Gentiles** (then, as if the sentence were in the affirmative form, 'I will only boast of what Christ has veritably done *by me* towards the obedience of the Gentiles,' he proceeds), **by word and deed, in the power of signs and wonders, in the power of the** [**Holy**] **Spirit.**—The signs and wonders are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12. 19.] **So that** (result of this working of Christ by him) **from Jerusalem** (the eastern boundary of his preaching) **and round about** (Jerusalem: *round about* is not to be joined with *as far as Illyricum*, but refers to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia (?), Gal. i. 17,—but hardly Damascus and Cilicia, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum), **as far as Illyricum** (Illyricum bordered on Macedonia to the South. It is possible that St. Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus of his journeys,' the next province to that in which he had preached), **I have fully preached** (literally, fulfilled) **the Gospel of Christ;** 20.] **yet** (limits the foregoing assertion) **on this wise** (after the following rule) **making it my ambition to preach the gospel, not where Christ was** (previously) **named, that I might not build upon another man's foundation: but according as it is written** (i.e. according to the following rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching), &c.—The citation is from the Septuagint. Our A. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider." 22.] **For which cause,**—not, *because a foundation had been already laid at Rome by another:* this would refer to merely a secondary part of the foregoing assertion: the expression refers to the *primary*, viz. his having been so earnestly engaged in preaching elsewhere. **these many times:** not, '*for the most part,*'—or, '*the greater number of times,*' which would suggest the idea that there had been other occasions on which this hindrance had not been operative. 23.] **I have no more**

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and have had these many years a longing to come unto you, [24] whensoever I take my journey into † Spain: for I hope to see you as I pass through, [i] and to be set forward on my journey thither by you, if first I be in some measure filled with your company. [25] But now I [k] go unto Jerusalem, ministering unto the saints. [26] For [l] Macedonia and Achaia have thought good to make a certain contribution for the poor among the saints which are at Jerusalem. [27] They have thought it good, and [indeed] they are their debtors. For [m] if the Gentiles have been partakers in their spiritual things, [n] they owe it [to them] also to minister unto them in carnal things. [28] When therefore I have performed this, and have secured to them this [o] fruit, I will return by you into Spain. [29] [p] And I know that, when I come unto you, I shall

† *The words "I will come to you" inserted here in the Received Text, are wanting in all our most ancient authorities.*
i Acts xv. 3.
k Acts xix. 21. & xx. 22. & xxiv. 17.
l 1 Cor. xvi. 1, 2. 2 Cor. viii. 1. & ix. 2, 12.
m ch. xi. 17.
n 1 Cor. ix. 11. Gal. vi. 6.
o Phil. iv. 17.
p ch. i. 11.

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you; [24] *whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your* company. [25] *But now I go unto Jerusalem to minister unto the saints.* [26] *For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.* [27] *It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.* [28] *When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.* [29] *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of*

place, or occasion (viz. of apostolic work.—On the construction of this sentence, see note in my Greek Test.).—Respecting the question whether this journey into Spain was ever taken, the views of Commentators have differed, according to their conclusion respecting the liberation of the Apostle from his imprisonment at Rome. I have discussed this in the Introduction to the Pastoral Epistles, § ii. **24.]** **somewhat** is an affectionate limitation of the expression **I be filled**, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as Chrysostom says, "because no length of time can fill me, nor cause in me satiety of your company." **25.]** See Acts xix. 21; xxiv. 17; 2 Cor. viii. 19. **ministering**, not *to minister*, because he treats the whole action as already begun.

26.] See 2 Cor. ix. 1 ff. **the poor among the saints which are at Jerusalem]** Olshausen remarks, that this shews the community of goods in the church at Jerusalem not to have lasted long: compare Gal. ii. 10. **27.]** The *fact* is re-stated, with a view to an inference from it, viz. that their *good pleasure* was not merely a matter of benevolence, but of *repayment:* the Gentiles being debtors to the Jews for spiritual blessings. This general principle is very similarly enounced in 1 Cor. ix. 11. It is suggested by Grotius and others, that by this St. Paul wished to hint to the Romans the duty of a similar contribution.

28.] **fruit**, probably said generally,—*fruit of the faith and love of the Gentiles.* **secured]** literally, *sealed:* "as if he were laying it up into royal treasuries, in an inviolable and safe place." Chrysostom. **by you** (i. e. through your city). **29.]** **The fulness of the blessing of Christ** imports that richness of apostolic grace which he was persuaded he should impart to them. So he calls his presence in the churches a "*benefit,*"—

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Christ. [30] *Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in* your *prayers to God for me;* [31] *that I may be delivered from them that do not believe in Judæa; and that my service which* I have *for Jerusalem may be accepted of the saints;* [32] *that I may come unto you with joy by the will of God, and may with you be refreshed.* [33] *Now the God of peace* be *with you all. Amen.*

XVI. [1] *I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:* [2] *that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of*

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come in the fulness of the blessing of Christ. [30] Now I beseech you, brethren, by our Lord Jesus Christ, and by [q] the love of the Spirit, [r] to strive together with me in your prayers for me to God; [31] [s] that I may be delivered from them that are disobedient in Judæa; and that my [t] ministration which is for Jerusalem may prove acceptable to the saints; [32] [u] that I may come unto you in joy by the will of God, and [x] may with you find [y] rest. [33] Now [z] the God of peace be with you all. Amen.

XVI. [1] I commend unto you Phebe our sister, which is a deaconess of the church which is at [a] Cenchreæ: [2] [b] that ye receive her in the Lord so as becometh saints, and that ye assist her in whatsoever business she may have need of you: for she too hath been a succourer of

q Phil. ii. 1.
r 2 Cor. i. 11. Col. iv. 12.
s 2 Thess. iii. 2.
t 2 Cor. viii. 4.
u ch. i. 10.
x Acts xviii. 21. 1 Cor. iv. 19. James iv. 15.
y 1 Cor. xvi. 18. 2 Cor. vii. 13. 2 Tim. i. 16. Philem. 7, 20.
z ch. xvi. 29. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16. Heb. xiii. 20.
a Acts xviii. 18.
b Phil. ii. 29. 3 John 5, 6.

literally, a *grace* or *favour*, 2 Cor. i. 15. See also ch. i. 11. 30—32.] **the love of the Spirit**, the *love shed abroad in the heart by the Holy Ghost;*—a love which teaches us to look not only on our own things, but on the things of others. 31.] Compare Acts xx. 22; xxi. 10—14. The exceeding hatred in which the Apostle was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them. 32.] **and may with you find rest**:—i.e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' CHAP. XVI. 1—16.] RECOMMENDATION OF PHEBE: GREETINGS. 1, 2.] In all probability Phebe was the bearer of the Epistle, as stated in the subscription. **deaconess**] See 1 Tim. iii. 11, note. Pliny in his celebrated letter to Trajan says, "I thought it requisite to enquire the truth even by torture, from two handmaids who were called *ministræ* (deaconesses)." The deaconesses must not be confounded with the *widows* of 1 Tim. v. 3—16, as has sometimes been done.—CENCHREÆ, the port of Corinth, on the Saronic gulf of the Ægean, for commerce with the east (Acts xviii. 18), nine of our miles from Corinth. The Apostolical Constitutions make the first bishop of the Cenchrean church to have been Lucius, consecrated by St. Paul himself. 2.] **in the Lord**, i.e. *in a Christian manner*,—as mindful of your common Lord: **as becometh saints**, i.e. '*as saints ought to do*,'—refers *their* conduct to her;—not, 'as saints *ought to be received*.' **assist her**] Her business at Rome may have been such as to require the help of those resident there. **a succourer of many**] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex. **of myself also**] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul,

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many, and of myself also. [3] Salute [c] Prisca and Aquila my fellowlabourers in Christ Jesus: [4] who for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. [5] Likewise [salute] the [d] church that is in their house. Salute Epænetus my wellbeloved, who is the [e] firstfruits of Asia unto Christ. [6] Salute Mary, which bestowed much labour on us. [7] Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, which are of note among the apostles, which also [f] were in Christ before me.

[c] Acts xviii. 2, 18, 26. 2 Tim. iv. 19.
[d] 1 Cor. xvi. 19. Col. iv. 15. Philem. 2.
[e] 1 Cor. xvi. 15.
[f] Gal. i. 22. 2 Cor. v. 17: xii. 2.

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myself also. [3] Greet Priscilla and Aquila my helpers in Christ Jesus: [4] who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. [5] Likewise greet *the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ. [6] Greet Mary, who bestowed much labour on us. [7] Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before*

and whose house was his lodging.

3, 4.] The form Prisca is also found 2 Tim. iv. 19. On Prisca and Aquila see note, Acts xviii. 2. They must have returned to Rome from Ephesus since the sending of the first Epistle to the Corinthians:—see 1 Cor. xvi. 19: and we find them again at Ephesus (?), 2 Tim. iv. 19.—Their endangering of their lives for Paul may have taken place at Corinth (Acts xviii. 6 ff.) or at Ephesus (Acts xix.). See Neander, Pfl. u. Leit., p. 441.—The '*churches of the Gentiles*' had reason to be thankful to them, for having *rescued the Apostle of the Gentiles* from danger.—It seems to have been the practice of Aquila and Priscilla (1 Cor. xvi. 19) and some other Christians (Col. iv. 15, Philem. 2) to hold assemblies for worship in their houses, which were saluted, and sent salutations as *one body* in the Lord. Some light is thrown on the expression by the following passage from the Acts of the Martyrdom of St. Justin: "The answer of Justin Martyr to the question of the prefect (Rusticus) 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was, 'Where each one can and will. You believe; no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth, and is honoured every where by the faithful.' Justin adds, that when he came to Rome, he was accustomed to dwell in one particular spot, and that those Christians who were instructed by him, and wished to hear his discourse, assembled at his house. (This assembly would accordingly be 'The Church in the house of Justin.') He had not visited any other congregations of the Church." **5.]** Epænĕtus is not elsewhere named. **the firstfruits**, the same metaphor being in the Apostle's mind as in ch. xv. 16,—*the first believer.* **Asia**, not *Achaia*, is read by all our most ancient MSS.

6.] *None of the names occurring from ver.* 5—15 *are mentioned elsewhere* (except possibly Rufus: see below).

7.] The person to be saluted may be Junia, feminine, in which case she is probably the wife of Andronicus,—or Junias, masculine. It is uncertain also whether the word **kinsmen** means *fellow-countrymen*, or *relations*. Aquila and Priscilla were Jews: so would Mary be, and probably Epænetus, being an early believer. If so, the word may have its strict meaning of '*relations*.' But it seems to occur in verses 11, 21 in a wider sense. **fellowprisoners]** When and where uncertain. **of note among the apostles]** Two explanations are given, (1) that *they themselves are counted among* the Apostles: thus Chrysostom: "To be Apostles at all is a great thing; but to be also of note among them, mark what an encomium it is:" (2) '*noted among the Apostles,*' i. e.

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me. [8] *Greet Amplias my beloved in the Lord.* [9] *Salute Urbane, our helper in Christ, and Stachys my beloved.* [10] *Salute Apelles approved in Christ. Salute them which are of Aristobulus'* household. [11] *Salute Herodion my kinsman. Greet them that be of the* household *of Narcissus, which are in the Lord.* [12] *Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.* [13] *Salute Rufus chosen in the Lord, and his mother and mine.* [14] *Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with*

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[8] Salute Amplias my beloved in the Lord. [9] Salute Urbanus, our fellowlabourer in Christ, and Stachys my beloved. [10] Salute Apelles the approved in Christ. Salute them that be of the household of Aristobulus. [11] Salute Herodion my kinsman. Salute them of the household of Narcissus, which are in the Lord. [12] Salute Tryphena and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. [13] Salute Rufus the [g]elect in the Lord, and [her who is] his mother and mine. [14] Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren which are with them.

[g] 2 John 1.

well known and *spoken of by* the Apostles. Thus many Commentators.—But, as Tholuck remarks, had this latter been the meaning, we should have expected some expression like *in all the Churches* (2 Cor. viii. 18). I may besides remark, that for St. Paul to speak of any persons as *celebrated among the Apostles* in sense (2), would imply that he had more frequent intercourse with the other Apostles, than we know that he had; and would besides be improbable on any supposition. The whole question seems to have sprung up in modern times from the idea that *the Apostles* must mean *the Twelve only*. If the wider sense found in Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess. ii. 6 (compare i. 1), be taken, there need be no doubt concerning the meaning. **which also**] refers to Andronicus and Junia, not to the Apostles. 8 ff.] **beloved in the Lord,** i. e. **beloved in the bonds of Christian fellowship. fellowlabourer in** (the work of) **Christ.**—Origen and others have confounded Apelles with the well-known Apollos, but apparently without reason. 10.] **approved** (by trial) **in** (the work of) **Christ.**—It does not follow that either Aristobulus or Narcissus were *themselves Christians.* Only those of their *families* are here saluted who were **in the Lord:** for we must understand this also in the case of Aristobulus' household: see above. Grotius, Neander, and others, have taken Narcissus for the well-known freedman of Claudius. But this can hardly be, for he was executed in the very beginning of Nero's reign, i. e. about 55 A.D., whereas (see Introduction, § iv. 4, and Chronol. Table) this Epistle cannot have well been written before 58 A.D. Perhaps the family of this Narcissus may have continued to be thus known after his death. 13.] Rufus may have been the son of Simon of Cyrene, mentioned Mark xv. 21: but the name was very common. **the elect,**—not to be softened to merely *excellent,* a sense unknown to our Apostle;—elect, i. e. one of the elect of the Lord. **and mine** the Apostle adds from affectionate regard towards the mother of Rufus: 'my mother,' in my reverence and affection for her. Jowett compares our Lord's words to St. John, John xix. 27. 14.] These Christians of whom we have only the names, seem to be persons of less repute than the former. Hermas is thought by Origen to be the author of the book called "The Shepherd of Hermas." But this latter is generally supposed to have been the brother of Pius, bishop of Rome, about 150 A.D. The **brethren which are with them,** of ver. 14, and **all the saints which are with them,** of ver. 15, have been taken to point to some separate associations of Christians, perhaps as-

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[15] Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. [16] [h] Salute one another with an holy kiss. All the churches of Christ salute you. [17] Now I beseech you, brethren, to mark them which [i] cause divisions and offences contrary to the doctrine which ye learned; and [k] avoid them. [18] For they that are such serve not our Lord Christ, but [l] their own belly; and by their [m] good words and fair speeches deceive the hearts of the simple. [19] For [n] your obedience is come abroad unto all men. I rejoice therefore over you: yet I would have you [o] wise unto that which is good, and harmless unto that which is evil. [20] And [p] the God of peace [q] shall bruise Satan

h 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14.
i Acts xv. 1, 5, 24. 1 Tim. vi. 3.
k 1 Cor. v. 9, 11. 2 Thess. iii. 6, 14. 2 Tim. iii. 5. Tit. iii. 10. 2 John 10.
l Phil. iii. 19. 1 Tim. vi. 5.
m Col. ii. 4. 2 Tim. iii. 6. Tit. i. 10. 2 Pet. ii. 3.
n ch. i. 8.
o Matt. x. 16. 1 Cor. xiv. 20.
p ch. xv. 33. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. Heb. xiii. 20.
q Gen. iii. 15.

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them. [15] *Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.* [16] *Salute one another with an holy kiss. The churches of Christ salute you.* [17] *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.* [18] *For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.* [19] *For your obedience is come abroad unto all* men. *I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.* [20] *And the God of peace shall bruise Satan under your feet shortly.*

semblies as in ver. 5: or unions for missionary purposes. **16.**] The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Apostle's greetings to them, to testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration of the Lord's Supper.

All the churches of Christ salute you] This assurance is stated evidently on the Apostle's authority, speaking for the churches; not implying those only whom he himself had visited, ch. xv. 26; but vouching for the brotherly regard in which the Roman church was held by all churches of Christ. The above misunderstanding has led to the exclusion of the word **all**, which is read in all our oldest MSS.

17—20.] WARNING AGAINST THOSE WHO MADE DIVISIONS AMONG THEM.—To what persons the Apostle refers, is not plain. Some think the Judaizers to be meant, not absolutely within the Christian pale, but endeavouring to sow dissension in it. Others think that St. Paul merely gives this warning *in case* such persons came to Rome. *Judging by the text itself,* we infer that these teachers were similar to those pointed out in Phil. iii. 2, 18; 1 Tim. vi. 3 ff.; 2 Cor. xi. 13, 20: *unprincipled and selfish persons, seducing others for their own gain:* whether Judaizers or not, does not appear: but considering that the great opponents of the Apostle were of this party, we may perhaps infer that they also belonged to it. **17.**] The doctrine here spoken of is probably rather ethical than doctrinal; compare Eph. iv. 20–24. **19.**] See ch. i. 8. Their obedience being matter of universal notoriety, is the ground of his confidence that they will comply with his entreaty, ver 17.—Some slight reproof is conveyed in **I rejoice . . . yet . . .** They were well known for obedience, but had not been perhaps cautious enough with regard to these designing persons and their pretended wisdom. See Matt. x. 16, of which words of our Lord there seems to be here a reminiscence. **20.**] "Seeing that he had mentioned those who caused divisions and

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The grace of our Lord Jesus Christ be *with you. Amen.* [21] *Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.* [22] *I Tertius, who wrote* this *epistle, salute you in the Lord.* [23] *Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.* [24] *The grace of our Lord Jesus Christ* be *with you all. Amen.* [25] *Now to him that is of*

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under your feet shortly. [r] The grace of our Lord Jesus Christ be with you. [21] [s] Timotheus my fellow-labourer saluteth you, and [t] Lucius, and [u] Jason, and Sosipater, my kinsmen. [22] I Tertius, who wrote the epistle, salute you in the Lord. [23] [x] Gaius mine host, and [the host] of the whole church, saluteth you. [y] Erastus the treasurer of the city saluteth you, and Quartus our brother. [24] [z] The grace of our Lord Jesus Christ be with you all. Amen. [25] Now [a] to him that is able to sta-

r ver. 24. 1 Cor. xvi. 23. 2 Cor. xiii. 14. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. Rev. xxii. 21.
s Acts xvi. 1. Phil. ii. 19. Col. i. 1. 1 Thess. iii. 2. 1 Tim. i. 2. Heb. xiii. 23.
t Acts xiii. 1.
u Acts xvii. 5.
x 1 Cor. i. 14.
y Acts xix. 22. 2 Tim. iv. 20.
z ver. 20. 1 Thess. v. 28.
a Eph. iii. 20. 1 Thess. iii. 13. 2 Thess. ii. 17. & iii. 3. Jude 24.

offences, he says **the God of peace** that he might encourage them to expect liberation from these persons." Chrysostom: and so most Commentators. De Wette prefers taking **the God of peace** more generally, as 'the God of *salvation*;' and the usage of the expression (see references) seems to favour this. **shall bruise Satan** is a similitude from Gen. iii. 15. It does not express any *wish*, but a prophetic assurance, and encouragement in bearing up against all adversaries, that it would not be long before the great Adversary himself would be bruised under their feet. **The grace, &c.]** It appears as if the Epistle was intended to conclude with this usual benediction, but the Apostle found occasion to add more. This he does also in other Epistles: see 1 Cor. xvi. 23, 24; similarly Phil. iv. 20, and vv. 21—23 after the doxology,—2 Thess. iii. 16, 17, 18:—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff. **21—24.]** GREETINGS FROM VARIOUS PERSONS. **21.]** Lucius must not be mistaken for Lucas (or Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there.—Jason *may* be the same who is mentioned Acts xvii. 5, as the host of Paul and Silas at Thessalonica.—A '*Sopater* (son) *of Pyrrhus of Berœa*' occurs Acts xx. 4, but it is quite uncertain whether this Sosipater is the same person. **my kinsmen**, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expression may not be used in a wider sense. **22.]** There is nothing strange (as Olshausen supposes) in this salutation being inserted in the first person. It would be natural enough that Tertius the amanuensis, inserting the words, should change the form into the first person, and afterwards proceed from the dictation of the Apostle as before. Some suppose him to have done this on transcribing the Epistle.—Tholuck notices this irregularity as a corroboration of the genuineness of the chapter. On the supposed identity of Tertius with Silas, see note on Acts xv. 22. **23.]** Gaius is mentioned 1 Cor. i. 14, as having been baptized by St. Paul. **The host of the whole Church** probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal.—Erastus, holding this office, can hardly have been the same who was with the Apostle in Ephesus, Acts xix. 22. It is more probable that the Erastus of 2 Tim. iv. 20 is identical with this than with that other. **our brother]** See 1 Cor. i. 1: one among the brethren. The rest have been specified by their services or offices. **24.]** *The benediction repeated;* see above on ver 20.

25—27.] CONCLUDING DOXOLOGY. The genuineness of this doxology and its position in the Epistle have been much questioned. From the external evidence, which may be seen in the various readings in my Greek Test., it is plain that *its genuineness* as a part of the Epistle is *placed beyond all reasonable doubt.*

This unusual character of the position and diction of this doxology has been used as an internal argument against the genuineness of the portion. St. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are

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b ch. ii. 16.
c Eph. i. 9. & iii. 3, 4, 5. Col. i. 27.
d 1 Cor. ii. 7. Eph. iii. 5, 9. Col. i. 26.
e Eph. i. 9. 2 Tim. i. 10. Tit. i. 2, 3. 1 Pet. i. 20.
f Acts vi. 7. ch. i. 5. & xv. 18.
g 1 Tim. i. 17. & vi. 16. Jude 25.

blish you [b] according to my gospel and the preaching of Jesus Christ, [c] according to the revelation of the mystery, [d] which hath been kept in silence during eternal ages, [26] but [e] now is made manifest, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known to all the nations unto [f] obedience of faith: [27] [g] to the only wise God through Jesus Christ; to whom be the glory for ever. Amen.

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power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, [26] *but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:* [27] *to God only wise,* be *glory through Jesus Christ for ever. Amen.*

simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition that the doxology was the effusion of the fervent mind of the Apostle, on taking a general survey of the Epistle. We find in its diction striking similarities to that of the pastoral Epistles: a phænomenon occurring in several places where St. Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand.* That the doxology is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness:* seeing that an interpolator would have taken care to conform it to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question.

The construction is exceedingly difficult: but the reader must be referred to the notes on the Greek Test. in order to appreciate its difficulty. In an English version we are obliged to adopt one hypothesis or other as to the construction, and thus translate more plainly than the literal rendering would warrant. **25.]** **according to,** i.e. **in reference to,** 'in subordination to,' and according to the requirements of. **the preaching of Jesus Christ** can hardly mean, '*the preaching which Jesus Christ hath accomplished by me*' (ch. xv. 18)—but **the preaching of Christ,** i.e. making known of Christ, as the verb is used 1 Cor. i. 23; xv. 12, and in many other places. **according to the revelation]** This second **according to** is best taken, not as co-ordinate to the former one, and following the verb "*to stablish you,*" nor as belonging to "*him that is able,*" which would be an unusual limitation of the divine Power,—but as subordinate to what has gone immediately before,—**the preaching of Jesus Christ according to, &c.** **the mystery]** The *mystery* (see ch. xi. 25, note) *of the Gospel* is often said to have been thus *hidden from eternity* in the counsels of God—see Eph. iii. 9; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8. **26.]** See ch. i. 2. The prophetic writings were the storehouse out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 28; more especially, it is true, *to the Jews,* who however are here included among **all the nations.** **according to the commandment]** may refer either to the *prophetic writings* being drawn up by the command of God,—or to the *manifestation of the mystery by the preachers of the gospel* thus taking place. The latter seems best to suit the sense. **eternal** refers back to **eternal ages** before. The word is the same in the original, and should have been kept scrupulously the same in the English, not, as here and in Matt. xxii. 46, rendered by two different English terms. **27.]** The words **through Jesus Christ** must, by the requirements of the construction, be applied to **the only wise God,** and not (as in the A. V.) to **glory.** It must be rendered **to the only wise God through Jesus Christ,** i.e. Him who is revealed to us by Christ as such.—The **to whom** cannot without great harshness be referred to *Christ,* seeing that the words **to the only wise God** resume the chief subject of the sentence, and to them the relative pronoun must apply.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

AUTHORIZED VERSION.	AUTHORIZED VERSION REVISED.
I. [1] *PAUL, called* to be *an apostle of Jesus Christ through the will of God, and Sosthenes* our *brother,* [2] *unto the church of God which is at Corinth, to*	I. [1] PAUL [a] called [to be] an apostle of Christ Jesus [b] through the will of God, and [c] Sosthenes our brother, [2] unto [d] the church of God which is in Corinth, [e] men sanc-

a Rom. i. 1.
b 2 Cor. i. 1. Eph. i. 1. Col. i. 1.
c Acts xviii. 17.
d Acts xx. 28. ch. x. 32: xi. 16, 22: xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15. See Neh. xiii. 1.
e Acts xv. 9.

CHAP. I. 1—3.] ADDRESS AND GREETING. 1.] The words **through the will of God** point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "as they point in their aspect of authority, towards the churches, so, in their aspect of a humble and earnest mind, they come from Paul himself," says Bengel. Chrysostom, referring the words to **called**, says, "Because it was His will we were called, not because we were worthy." **Sosthenes** can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians: and Timotheus in 2 Cor. Chrysostom attributes it to modesty, that he associates with himself one by far his inferior. Some have supposed Sosthenes to be the *writer* (i. e. the amanuensis) of the Epistle, see Rom. xvi. 22. Possibly he may have been one of the household of Chloe (ver. 11) through whom the intelligence had been received, and the Apostle may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason St. Paul puts him forward. **our brother** as 2 Cor. i. 1, of Timothy. 2.] On the words **the church of God which is at Corinth,** Calvin remarks; "It may perhaps seem strange that he should call by the name of the Church of God that assembly of men among whom so many corruptions were rife, that Satan seemed to reign there rather than God. And it is certain that he had no design of flattering the Corinthians; for he speaks by the Spirit of God, who does not use flattery. Yet, among so many defilements, what kind of an appearance of a Church can any longer be found? I answer, that, however many vices had crept in, however many corruptions of doctrine and of morals, there were yet some signs of a true Church. This passage is carefully to be noted, to keep us from requiring in this world a Church without any spot or wrinkle; or refusing this title to any assembly in which all is not according to our wish. For this is a dangerous temptation, to think that there is no Church, unless where there appears perfect purity. For whoever persuades himself of this, will at length find it necessary to separate off from all other men, and give himself out for the only holy man in the world, or else to found a peculiar sect

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tified in Christ Jesus, [f]called [to be] saints, together with all that [g]call upon the name of [h]our Lord Jesus Christ in every place, [i]both their's and our's: [3] [k]grace be unto you, and peace, from God our Father and the Lord Jesus Christ. [4] [l]I thank my God always concerning you, for the grace of God which hath been given you in Christ Jesus; [5] that in every thing ye were made rich in him, [m]in all teaching and all know-

f Rom. i. 7. 2 Tim. i. 9.
g Acts ix. 14, 21. & xxii. 16. 2 Tim. ii. 22.
h ch. viii. 6.
i Rom. iii. 22. & x. 12.
k Rom. i. 7. 2 Cor. i. 2. Eph. i. 2. 1 Pet. i. 2.
l Rom. i. 8.
m ch. xii. 8. 2 Cor. viii. 7.

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them that are sanctified in Christ Jesus, called to be *saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:* [3] *grace* be *unto you, and peace, from God our Father, and* from *the Lord Jesus Christ.* [4] *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;* [5] *that in every thing ye are enriched by him, in all utterance,*

with a few hypocrites for his followers. If we ask what cause had St. Paul to recognize the Church at Corinth? the answer is, because he saw among them the doctrine of the Gospel, Baptism, the Supper of the Lord; symbols by which the Church ought to be discerned." On the words **of God**, Chrysostom remarks, "not of this man and of that man, but of **God**," taking the expression as addressed to the Corinthians to remind them of their position as a congregation belonging to God, and *not to any head of a party.* Perhaps this is too refined, the words "*the Church of God*" being so usual with St. Paul,—see references. **sanctified in Christ Jesus**] (i. e. hallowed, dedicated) **to God in** (in union with and by means of) **Jesus Christ.** See Rom. i. 7, note. **called [to be] saints, with all, &c.**] These words do not belong to the designations just preceding, '*as are all,*' &c., but form part of the *address* of the Epistle, so that these **all** are partakers with the Corinthians in it. They form a weighty and precious addition,—made here doubtless to shew the Corinthians, that membership of God's Holy Catholic Church consisted not in being planted, or presided over by Paul, Apollos, or Cephas (or their successors), but in *calling on the name of our Lord Jesus Christ.* The Church of England has adopted from this verse her solemn explanation of the term, in the 'Prayer for all sorts and conditions of men:' "More especially, we pray for the good estate of *the Catholic Church:* that it may be so guided and governed by thy good Spirit, that *all who profess and call themselves Christians* may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." The phrase "*to call upon the name of the Lord,*" was one adopted from the Old Test.: see Joel ii. 32; the adjunct **our Lord Jesus Christ**, defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the divine worship of Jesus Christ, as universal in the Church. **in every place, both their's** (in their country, wherever that may be) **and our's.** This connexion is far better than to join **both their's and our's** with **Lord**, thereby making the first **our** superfluous. **their's**, refers to the *all that call,* &c., **our's** to Paul, and Sosthenes, and those whom he is addressing. **3.**] See Rom. i. 7, note. Olshausen remarks, that **peace** has peculiar weight here on account of the dissensions in the Corinthian Church.

4—9.] THANKSGIVING, AND EXPRESSION OF HOPE ON ACCOUNT OF THE SPIRITUAL STATE OF THE CORINTHIAN CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but to appeal to their better selves, and to bring out the following contrast more plainly. **4. my God**] so Rom. i. 8; Phil. i. 3. **always**] expanded in Phil. i. 4 into "*always in every prayer of mine.*" **in Christ Jesus**] This **in** must not, as in A.V., be rendered "*by;*" the grace had been given to them **in Christ**, *as members of Christ.* So also below. **5. in every thing**] general: particularized by **in all teaching, and all knowledge.** The former represents *the truth preached;* the latter, *the truth apprehended.* They were rich in the *preaching* of the word, had among them able preachers: and rich in the *ap-*

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and in *all knowledge;* [6] *even as the testimony of Christ was confirmed in you:* [7] *so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:* [8] *who shall also confirm you unto the end,* that ye may be *blameless in the day of our Lord Jesus Christ.* [9] *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.* [10] *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and* that *there be no divisions among you; but* that *ye be perfectly joined*

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ledge: [6] according as [n] the testimony of Christ was firmly established in you: [7] so that ye come not behind in any gift: [o] waiting for the [p] revealing of our Lord Jesus Christ: [8] [q] who shall also stablish you until the end, [r] unblameable in the day of our Lord Jesus Christ. [9] [s] God is faithful, by whom ye were called into the [t] fellowship of his Son Jesus Christ our Lord. [10] Now I beseech you, brethren, by the name of our Lord Jesus Christ, that [u] ye all speak the same thing, and that there be no [x] divisions among you; but

n ch. ii. 1. 2 Tim. i. 8. Rev. i. 2.
o Phil. iii. 20. Tit. ii. 13. 2 Pet. iii. 12.
p Col. iii. 4.
q 1 Thess. iii. 13.
r Col. i. 22. 1 Thess. v. 23.
s Isa. xlix. 7. ch. x. 13. 1 Thess. v. 24. 2 Thess. iii. 3. Heb. x. 23.
t John xv. 4. & xvii. 21. 1 John i. 3. & iv. 13.
u Rom. xii. 16. & xv. 5. 2 Cor. xiii. 11 Phil. ii. 2. & iii. 16. 1 Pet. iii. 8.
x ch. xi. 18.

prehension of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added faith, zeal, and love. **6. the testimony of Christ]** the witness concerning Christ delivered by me. **was firmly established,**—*took deep root* among you; i. e. 'as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was *internal,* by faith and permanence in the truth, not external, by miracles. **7.] so that ye come not behind** (others) **in any gift [of grace];—gift [of grace]** here has its widest sense, of *that which is the effect of grace,*—not meaning 'spiritual gifts,' in the narrower sense, as in ch. xii. 4. This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life. **waiting for the revealing of our Lord Jesus Christ]** which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of *faith,* whereby they believed the promise of Christ,—*hope,* whereby they looked on to its fulfilment,—and *love,* whereby that anticipation was lit up with earnest desire; compare the words, "*to all them that love His appearing,*" 2 Tim. iv. 8. **8. who]** viz. God, ver. 4, not Jesus Christ, in which case we should have "*in the day of His appearing,*" or, "*in His day.*" The **also** besides shews this. **until the end,** i. e. to the end of the world, not merely 'to the end of your lives.' **9.]** See Phil. i. 6; 1 Thess. v. 24. **The fellowship of His Son,** as Meyer well remarks, is the *glory of the sons of God,* Rom. viii. 21: for they will be *joint-heirs with Christ, glorified together,*—see Rom. viii. 17, 23; 2 Thess. ii. 14. The mention of *fellowship* may perhaps have been intended to prepare the way, as was before done in ver. 2, for the reproof which is coming.—Chrysostom remarks respecting verses 1—9, "See how he is always riveting them close with the name of Christ. He makes mention, not of any apostle or teacher, but evermore of Him who is their desire, as if he were endeavouring to bring back men after a debauch to their sound state. For nowhere in any other epistle is the name of Christ so often repeated. Here in a few verses it occurs many times, and is in fact the connecting link of almost all the introductory part of the Epistle."

10—IV. 21.] REPROOF OF THE PARTY-DIVISIONS AMONG THEM: BY OCCASION OF WHICH, THE APOSTLE EXPLAINS AND DEFENDS HIS OWN METHOD OF PREACHING ONLY CHRIST TO THEM. **10.] by the name of our Lord Jesus Christ** (as "*by the mercies of God,*" Rom. xii. 1): "as the bond of union, and as the most holy name by which they could be adjured." Stanley. **that ye all speak the same thing** is a contrast to what follows, "*I am of Paul, I of Apollos, I of Cephas, I of Christ,*" ver. 12,—but further implies the *having the same sentiments* on

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that ye be made perfect in the same
mind and in the same judgment.
[11] For it hath been declared unto
me concerning you, my brethren, by
them [which are of the house] of
Chloe, that there are contentions
among you. [12] I mean this, that
[y] each one of you saith, I am of
Paul; and I of [z] Apollos; and I of
[a] Cephas; and I of Christ. [13] [b] Is

y ch. iii. 4.
z Acts xviii. 24. & xix. 1. ch. xvi. 12.
a John i. 42.
b 2 Cor. xi. 4. Eph. iv. 5.

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together in the same mind
and in the same judgment.
[11] *For it hath been declared*
unto me of you, my bre-
thren, by them which are
of the house *of Chloe, that*
there are contentions among
you. [12] *Now this I say,*
that every one of you saith,
I am of Paul; and I of
Apollos; and I of Cephas;
and I of Christ. [13] *Is*
Christ divided? was Paul

the subjects which divided them: see Phil. ii. 2. **in the same mind** regards disposition, **in the same judgment**, opinion.

11.] We cannot fill up **them** [**which are of the house**] **of Chloe** (simply **them of Chloe** in the original), not knowing whether they were *sons* or *servants*, or other members of her family. Nor can we say whether Chloe was an *inhabitant of Corinth*, or *some Christian woman* known to the Corinthians *elsewhere*, or *an Ephesian*, having friends who had been in Corinth. **12.**] Respecting the matter of fact to which the verse alludes, I have given references in the Introduction, § ii. 10, to the principal theories of the German critics, and will only here re-state the conclusions which I have there endeavoured to substantiate: (1) that these designations are *not used* as pointing to *actual parties formed and subsisting* among the Corinthians, but (2) as *representing the* SPIRIT WITH WHICH THEY CONTENDED *against one another*, being the sayings of *individuals*, and *not of parties*: as if it were said, 'You are all in the habit of alleging against one another, some your special attachment to Paul, some to Apollos, some to Cephas, others to no mere human teacher, but barely to Christ, to the exclusion of us his Apostles.' (3) That these sayings, while they are not to be made the basis of any hypothesis respecting *definite parties* at Corinth, *do* nevertheless *hint at matters of fact*, and are *not merely* by way of example: and (4) that this view of the verse, which was taken by Chrysostom, Theodoret, Theophylact, and Calvin, is *borne out*, and indeed *necessitated*, by ch. iv. 6 (see there). **I am of Paul**] This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal *doctrinally* in the Epistle, as there was *no need for it*: but involves them in the same censure as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ. **I of Apollos**] Apollos (Acts xviii. 24, ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Apostle seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it. **I of Cephas**] All we can say in possible explanation of this is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If

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crucified for you? or were ye baptized in the name of Paul? [14] *I thank God that I baptized none of you, but Crispus and Gaius;* [15] *lest any should say that I had baptized in mine own name.* [16] *And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.* [17] *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*

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Christ divided? was Paul crucified
for you, or were ye baptized into
the name of Paul? [14] I thank God
that I baptized none of you, save
only [c] Crispus and [d] Gaius; [15] that [c] Acts xviii. 8. [d] Rom. xvi. 23.
no man should say that I baptized
into mine own name. [16] And I
baptized also the household of [e] Stephanas: [e] ch. xvi. 15, 17.
further, I know not whether
I baptized any other. [17] For Christ
did not send me to baptize, but to
preach the gospel: [f] not in wisdom [f] ch. ii. 1, 4, 13. 2 Pet. i. 16.

so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—ix. may have been subjects of doubt mainly with these persons. **and I of Christ]** A rendering has been proposed which need only be mentioned to be rejected: viz. that St. Paul having mentioned the three parties, then breaks off, and adds, *speaking in his own person,*" "*and I* (I Paul) *am of Christ,*" not of any of these preceding. The words seem to apply to those who make a merit of *not being attached to any* human *teacher,*—who therefore slighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11. For a more detailed discussion of the whole subject, see the Introduction, as referred to above. **13.] Is Christ** (the *Person* of Christ, as the centre and bond of Christian unity,—not, the *gospel* of Christ, nor the *Church* of Christ, nor the *power* of Christ, i. e. His right over all) divided ('*into various parts,*' one under one leader, another under another,— which in fact amounts to His being divided against Himself)? The question applies to *all addressed,* not to the last. In that case the words would mean 'Has Christ become the property of one part only? which they cannot do. **was Paul crucified for you?]** literally, **Surely Paul was not crucified for you?** By repudiating all possibility of *himself* being the Head and *name-giver* of their church, he does so even more strongly for Cephas and Apollos: for *he founded* the church at Corinth. On the expression, **baptized into the name of,** see Matt. xxviii. 19.

14.] It may seem surprising that St. Paul should not have referred to the *import of baptism itself* as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing. **I thank God, &c.]** '*I am* (now) *thankful to God, who so ordered it that I did not,' &c.* Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23. **15.] lest** represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things: 'God so arranged it, that none might say,' &c. **16.]** He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from information derived *from Stephanas himself,* who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the *absolute omniscience* of the inspired writers on *every topic which they handle.* **17.]** This verse forms the transition to the description of his preaching among them. His mission was *not to baptize:*—a trace already, of the separation of the offices of baptizing and preaching. Chrysostom says: "To baptize a man under instruction, and already believing, is in the power of any one whatever: for the free will of the candidate does all, and the grace of God: but when the instruction of unbelievers is to be carried on, much toil is

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of speech, lest the cross of Christ should be made of none effect. [18] For the preaching of the cross is to [g] them that are perishing, [h] foolishness; but to us [i] which are being saved it is the [k] power of God. [19] For it is written, [l] I will destroy the wisdom of the wise, and the understanding of the understanding ones will I bring to nothing. [20] [m] Where is the wise? where is the scribe? where is the disputer of this world? [n] hath not God made foolish the wisdom of the world? [21] For [o] when in the wisdom of God

g 2 Cor. ii. 15.
h Acts xvii. 18. ch. ii. 14.
i ch. xv. 2. Acts ii. 47.
k Rom. i. 16. ver. 24.
l Job v. 12, 13. Isa. xxix. 14. Jer. viii. 9.
m Isa. xxxiii. 18.
n Job xii. 17, 20, 24. Isa. xliv. 25. Rom. i. 22.
o Rom. i. 20, 21, 28. See Matt. xi. 25. Luke x. 21.

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[18] *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.* [19] *For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.* [20] *Where* is *the wise? where* is *the scribe? where* is *the disputer of this world? hath not God made foolish the wisdom of this world?* [21] *For after that in the wisdom of God the world by wisdom knew not God, it pleased God*

needed, and much skill: and in those days personal danger was besides incurred." It is evident that this is said in no *derogation* of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ. **not in wisdom of speech**] It seems evident from this apology, and other hints in the two Epistles, e. g. 2 Cor. x. 10, that the *plainness and simplicity of Paul's speech* had been *one cause* among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to St. Paul's disadvantage. **in** (as the element in which: better than '*with*') **wisdom of speech** (i. e. the speculations of philosophy: that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the *subject*, and not merely of the *manner* of the preaching), **lest the Cross of Christ** (the great central point of his preaching; exhibiting man's guilt and God's love in their highest degrees and closest connexion) **should be made of none effect.** This would come to pass rather by *philosophical speculations* than by *eloquence*. **18.] For** (explanation of the foregoing clause,—and that, assuming the *mutual exclusiveness* of the *preaching of the Cross* and *wisdom of speech*, and the identity of "*they that are perishing*" with the lovers of *wisdom of speech*, as if it were said, 'wisdom of speech would nullify the Cross of Christ: for the doctrine of the Cross is to the lovers of that wisdom, folly.' The reasoning is elliptical and involved) **the preaching** (literally, **speech** or **doctrine**). "There is a word, an eloquence, which is most powerful, the eloquence of the Cross: referring to the term *wisdom of speech*." Stanley) **of the cross is to them that are perishing** (those who are through unbelief on the way to everlasting perdition), **foolishness; but to us who are being saved** (those who are *being saved* are *those in the way of salvation*:—who by faith have laid hold on Christ, and are by Him in the course of *being saved*) **it is the power** (see Rom. i. 16, and note: i. e. *the perfection* of God's Power—the Power itself, in its noblest manifestation) **of God.**

19.] For (continuation of reason for not preaching in wisdom of speech: because it was prophesied that such wisdom should be brought to nought by God) **it is written, &c.** The citation is after the Septuagint, with the exception of "*I will destroy*," for "*I will hide*." The Hebrew is 'the wisdom of the wise shall perish, and the prudence of the prudent shall disappear.' But as Calvin truly says, "the wisdom perishes because the Lord destroys it; the prudence disappears because it is blotted out and annihilated by God."

20.] The question implies *disappearance* and *exclusion*. **the wise**, *generally*: the **scribe**, the Jewish interpreter of the law; the **disputer**, the Greek arguer. **made foolish**] "Shewn to be foolish in comparison with the embracing of the doctrine of the Cross." Chrysostom.

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by the foolishness of preaching to save them that believe. [22] *For the Jews require a sign, and the Greeks seek after wisdom:* [23] *but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;* [24] *but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.* [25] *Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.* [26] *For ye see your calling, bre-*

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the world through its wisdom knew not God, God was pleased through the foolishness of preaching to save them that believe. [22] Seeing that [p] Jews ask for signs, and Greeks seek after wisdom: [23] but we preach Christ crucified, [q] unto Jews a stumblingblock, and unto Gentiles [r] foolishness; [24] but unto them which are the called, both Jews and Greeks, Christ the [s] power of God, and the [t] wisdom of God. [25] Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. [26] For consider

[p] Matt. xii. 38. & xvi. 1. Mark viii. 11. Luke xi 16. John iv. 48.
[q] Isa. viii. 14. Matt. xi. 6. & xiii. 57. Luke ii. 34 John xvi 60, 66. Rom. ix. 32. Gal. v. 11. 1 Pet. ii. 8.
[r] ver. 18. ch. ii. 14.
[s] Rom. i. 4, 16. ver. 18.
[t] Col. ii. 3.

21.] **For** (explanation of "*hath made foolish*") **when** (not *temporal*, but equivalent to 'seeing that') **in the wisdom of God** (*as part of the wise arrangement of God.* Some render it, '*by the revelation of the wisdom of God,*' which was made to the Gentiles, as Rom. i., by creation, and to the Jews by the law:—Chrysostom takes it for the wisdom manifest in His *works only*. But I very much doubt the legitimacy of this use of *wisdom*, as equivalent to those things by which the *wisdom* is manifested) **the world** (Jew and Gentile, see next verse) **through its wisdom** (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom [of God] which I have just mentioned:" so Stanley) **knew not** (could not find out) **God, God was pleased by the foolishness of preaching** (literally, 'of the proclamation;' by that preaching which is reputed folly by the world) **to save them that believe.**—Rom. i. 16 throws light on this last expression as connected with "*the power of God,*" in our ver. 18, and with what follows here. There the two are joined: "*for it* (the Gospel of Christ) *is the power of God to every one that believeth.*" 22. **ask for signs**] see Matt. xii. 38, xvi. 1; Luke xi. 16; John ii. 18, vi. 30. The sign required was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from Heaven, substantiating the word preached. 23.] Still the expansion of the words, "*the foolishness of preaching.*" Now, a **stumblingblock** as regards the Jews, and **foolishness** as regards the Gentiles, correspond to the general term *foolishness* before. 24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of the words "*a stumblingblock to Jews, and foolishness to Greeks,*"—and carries the thought back to verses 18 and 21. **power**, as fulfilling the requirement of the seekers after a *sign*:—**wisdom**,—of those who sought *wisdom.*—The repetition of **Christ** gives solemnity, at the same time that it concentrates the *power* and *wisdom* in the Person of Christ; as if it had been said, '*Christ, even in His humiliation unto death, the power of God and wisdom of God.*' 25.] **Because** (reason why Christ [crucified] is the power and wisdom of God) **the foolishness of God** (that act of God which men think foolish) **is wiser than men** (surpasses in wisdom, not only *all which they call* by that name, but *men*, all possible wisdom of mankind); **and the weakness of God** (that act of God which men think weak) **is stronger than men** (not only surpasses in might all which *they think powerful*, but *men themselves*,—all human might whatsoever. The latter clause introduces a fresh thought, the way for which however has been prepared by the mention of *power* in verses 18, 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing weak: but this *weak thing of God* is stronger than *men*). 26.] See a similar reminder on the part of the Apostle, 1 Thess. i. 4. **For** seems best to apply to what has immediately gone

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u John vii. 48. your calling, brethren, how that [u] not
many [of you] are wise after the
flesh, not many mighty, not many
x Matt. xi. 25. James ii. 5. See Ps. viii. 2. noble. [27] But [x] God chose the foolish things of the world that he
might put to shame the wise men;
and God chose the weak things of
the world that he might put to
shame the things which are strong.
[28] And the base things of the world,
and the things which are despised,
y Rom. iv. 17. did God choose, the [y] things which
z ch. ii. 6. are not, [z] that he might bring to
a Rom. iii. 27. Eph. ii. 9. nought the things that are: [29] [a] that
no flesh should glory before God.
[30] But of him are ye in Christ Jesus,

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thren, how that not many wise men after the flesh, not many mighty, not many noble, are called: [27] *but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;* [28] *and base things of the world, and things which are despised, hath God chosen,* yea, *and things which are not, to bring to nought things that are:* [29] *that no flesh should glory in his presence.* [30] *But of him are ye in Christ Jesus,*

before. As a proof that the foolishness of God is wiser than men, and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling Spirit of God, consisted for the most past, not of the wise or mighty among men, but of those whom the world despised. **your calling** — **the vocation** and standing of Christian men. **how that not many [of you] are wise according to the flesh** ("he means, in that wisdom which may be acquired by human diligence without the teaching of the Holy Spirit." Estius), **not many mighty, not many noble.** This is far better than to supply (as A. V., and most Commentators) *were*, or, *are called* after *noble*. Olshausen observes: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ." **27, 28.] the foolish things** (neuter for more generalization, but in fact equivalent to *the foolish men*. This is shewn by the *wise men* following, in that case it being necessary to use the masculine, as "*wise things*" could not well be said) **of** (belonging to) **the world**: not *in the eyes of the world*, which would not fit the *sense:* for they were not only *seemingly* but *really* foolish, when God chose them. **put to shame**, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them. **the base things**, matter of *fact*—**the low-born**: **the things which are despised**, matter of *estimation*. Omitting the "*and*" (see the A. V.), which is certainly the true reading, **the things which are not** *may* belong to all four, the foolish, the weak, the base, and the despised,—but more probably it has reference only to the last two. The expression **are not**, means, as **good as have no existence**. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life, and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely *no account* in the world, unassignable among men, which the *base* and *despised* are.—Meyer remarks, that the threefold repetition of *God chose*, with the three contrasts to *wise*, *mighty*, and *noble*, announces the fact with a triumphant emphasis. **bring to nought**] 'reduce to the state of *things that are not*.' **All the things that are**, all the *realities*, of the world, are of absolutely *no account*, unassignable, in God's spiritual kingdom. **29.**] Literally, **That all flesh may have no ground of boasting before God**; i. e. may be deprived of all ground of boasting. **30.**] **But** (contrast to the boasting just spoken of) **of Him are ye** (from Him ye, who once were as *things that are not*, now are.—He is the Author of your spiritual life) **in** (in union with) **Christ Jesus, who**

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who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: [31] *that, according as it is written, He that glorieth, let him glory in the Lord.*

II. [1] *And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.* [2] *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* [3] *And I was with you in weakness, and in fear, and*

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who was made [b] wisdom unto us from God, both [c] righteousness and [d] sanctification, and [e] redemption: [31] that, according as it is written, [f] He that glorieth, let him glory in the Lord.

II. [1] And I, brethren, when I came to you, came declaring unto you the [a] testimony of God, [b] not with excellency of speech or of wisdom. [2] For I determined not to know any thing among you, [c] save Jesus Christ, and him crucified. [3] And [d] I was with you [e] in weak-

b ver. 24.
c Jer. xxiii. 5, 6. Rom. iv. 25. 2 Cor. v. 21. Phil. iii. 9.
d John xvii. 19.
e Eph. i. 7.
f Jer. ix. 23, 24. 2 Cor. x. 17.

a ch. i. 6.
b ch. i. 17. ver. 4, 13. 2 Cor x. 10. & xi. 6.
c Gal. vi 14. Phil. iii. 8.
d Acts xviii. 1, 6, 12.
e 2 Cor. iv. 7. & x. 1, 10. & xi. 30. & xii. 5, 9. Gal. iv. 13.

was made (not, 'is made') **wisdom** (standing us in stead of all earthly wisdom, and raising us above it by being **from God**;—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness) **unto us from God, both righteousness** (the source of our justification before God) **and sanctification** (by His Spirit: observe the rendering, implying that in these two, righteousness and sanctification, the Christian life is complete—that they are so joined as to form one whole—**our righteousness as well as our sanctification.** As Bisping well remarks, "*righteousness* and *sanctification* are closely joined, and form but one idea, that of Christian justification: *righteousness* the negative side, in Christ's justifying work—*sanctification* the positive, the imparting to us of sanctifying grace"), **and redemption** (by satisfaction made for our sin: or perhaps *deliverance*, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). See this construction of the sentence, as against that in A. V., justified, in the note in my Greek Test. **31.**] The citation is freely made from the *Septuagint*. This verse, declaring, in opposition to ver. 29, the only true ground of boasting, viz. in God and His mercies to us in Christ, closes the description of *God's dealing* in this matter. He now reverts to the subject of *his own preaching.*

II. 1—5.] ACCORDINGLY, PAUL DID NOT USE AMONG THEM WORDS OF WORLDLY WISDOM, BUT PREACHED CHRIST CRUCIFIED ONLY, IN THE POWER OF THE SPIRIT. **1.**] **And I** (as one of the **we** of i. 23, and also with reference to the preceding verse, *He that glorieth, let Him glory in the Lord*), **when I came to you, brethren, came declaring unto you the testimony of God, not with excellency of speech or of wisdom.** **2.**] Literally, **For I did not resolve to know any thing** (meaning, "*the only thing that I made it definitely my business to know, was*") **among you, save Jesus Christ** (His Person), **and Him** (as) **crucified** (His Office). It would seem that the historical facts of redemption, and especially the crucifixion of Christ, as a matter of offence, had been kept in the background by these professors of human wisdom. "We must not overlook, that Paul does not say 'to know *any thing of* or *concerning* Christ,' but to know HIM HIMSELF, to preach HIM HIMSELF. The *historical Christ* is also the *living Christ,* who is *with His own till the end of time;* He works personally in every believer, and forms Himself in each one. Therefore it is universally CHRIST HIMSELF, the Crucified and the Risen One, who is the subject of preaching, and is also Wisdom itself: for His history evermore lives and repeats itself in the whole church and in every member of it: it never waxes old, any more than does God Himself;—it retains at this day that fulness of power, in which it was revealed at the first foundation of the church." Olshausen. **3.**] **And I**; in the original the per-

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ness, and in fear, and in much trembling. [4] And my speech and my preaching [f] was not with persuasive words of † [man's] wisdom, but [g] with demonstration of the Spirit and of power. [5] To the end that your faith may not stand in the wisdom of men, but [h] in the power of God. [6] Yet we speak wisdom among [i] the perfect: but

f ver. 1. ch. i. 17. 2 Pet. i. 16.

† *The ancient authorities are divided as to the insertion of this word.*

g Rom. xv. 19. 1 Thess. i. 5.

h 2 Cor. iv. 7. & vi. 7.

i ch. xiv. 20. Eph. iv. 14. Phil. iii. 15. Heb. v. 14.

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in much trembling. [4] *And my speech and my preaching* was *not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:* [5] *that your faith should not stand in the wisdom of men, but in the power of God.* [6] *Howbeit we speak wisdom among them that are perfect: yet not the wisdom*

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sonal pronoun is repeated for emphasis, the *nature of his own preaching* being the leading subject-matter here.—The **weakness and fear and much trembling** must not be exclusively understood of his *manner of speech* as contrasted with the rhetorical preachers, for these follow in the next verse,—but partly of this, and principally of his *internal* deep and humble *persuasion* of his own weakness, and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philippians to work out their own salvation with fear and trembling, for it was God that wrought in them. The *weakness* may have reference to the *weak bodily presence* of 2 Cor. x. 10. Chrysostom and others understand it of *persecutions:* but in the places to which he refers, it has a far wider meaning,—viz. *infirmities,* including those resulting from persecution.

4.] And (following naturally on the weakness, &c., just mentioned—'as corresponding to it') **my speech and my preaching** (in the original speech refers to the *course of argument and inculcation of doctrine,* preaching to the *announcement of facts*) **was not with** (literally, in: did not consist of, was not set forth in) **persuasive words of** [man's] **wisdom** (see margin), **but with** (in, see above) **demonstration of the Spirit and of power:** i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God:*—or, taking them subjectively, demonstration (of the truth) *springing from the Spirit and Power of God.* I prefer the latter. It can hardly be understood of the *miracles done by the Spirit through him,* which accompanied his preaching (so Chrysostom and others), for he is here simply speaking of the *preaching itself.*

5.] may not stand in, i. e. may not be grounded on,—owe its origin and stability to. "The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew." Olshausen.

6—16.] YET THE APOSTLE SPOKE WISDOM AMONG THE PERFECT, BUT OF A KIND HIGHER THAN THE WISDOM OF THIS WORLD; *a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual.* The Apostle rejects the imputation, that the Gospel and its preaching is *inconsistent* with *wisdom,* rightly understood: nay, shews that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension.

6.] Yet contrasts with the foregoing. **we]** viz. '*we Apostles:*' not '*I Paul,*' though he often uses the plural with this meaning:—for, ch. iii. 1, he resumes "*And I, brethren . . .*" **among the perfect]** i. e. when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interpretation, the whole following context shews, and especially ch. iii. 1, 2, where a difference is laid down between the *milk administered to babes,* and the *strong meat to men.* The difference is in the *matter of the teaching itself:* there is a lower, and there is a higher teaching. On the other hand, Chrysostom and many others understand the difference to be merely in the *estimate formed of the same* teaching according as men were spiritual or unspiritual, interpreting among the perfect to mean '*in the estimation of* the perfect,' which is allowable, but plainly irreconcileable with

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of this world, nor of the princes of this world, that come to nought: [7] *but we speak the wisdom of God in a mystery,* even *the hidden* wisdom, *which God ordained before the world unto our glory:* [8] *which none of the princes of this world knew: for had they known* it, *they would not have crucified the Lord of*	a wisdom not of this world, nor of the rulers of this world, that [l] are coming to nought: 7 but we speak God's wisdom in a mystery, even the hidden wisdom, [m] which God foreordained before the worlds unto our glory. 8 [n] Which none of the rulers of this world knoweth: for [o] had they known it, they would not

[k] ch. i. 20. & iii. 19. ver. 1, 13. 2 Cor. i. 12. James iii. 15.

[l] ch. i. 28.

[m] Rom. xvi. 25, 26. Eph. iii. 5, 9. Col. i. 26. 2 Tim. i. 9.

[n] Matt. xi. 25. John vii. 48. Acts xiii. 27. 2 Cor. iii. 14.

[o] Luke xxiii. 34. Acts iii. 17. See John xvi. 3.

the whole apologetic course of the chapter, and most of all with ch. iii. 1, where he asserts that *he did not* speak *this wisdom* to the Corinthians.—We are then brought to the enquiry,—*what was this* wisdom? "Meyer limits it too narrowly to *consideration of the future kingdom of Christ.* Rückert adds to this, *the higher views of the divine ordering of the world* with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e. g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare the word '*mystery,*' Rom. xi. 25), and in the Epistles to the Eph. and Col. (where the word '*mystery*' often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ; nay, in our Epistle, ch. xv. Of the same kind are the considerations treated, Heb. vii.—x.: cf. iv. 11 ff." De Wette. **but a wisdom not of this world,**—not, as A. V., '*not the wisdom of this world,*' which loses the peculiar force of the negative.—These **rulers** are parallel with the "*wise,*" "*mighty,*" "*noble,*" of ch. i. 26, and are connected with them expressly by the words **that are coming to nought,** referring to "*that He might bring to nought the things that are,*" ch. i. 28. They comprehend *all in estimation and power,* Jewish or Gentile. Chrysostom says, "By *rulers of the world* here he does not mean any spiritual beings, as some say: but those in estimation, those in power, those who think worldly matters worth contending for, philosophers and rhetoricians and authors: for these men have often ruled, and proved demagogues." **who are coming** (more literally, **being brought**) **to nought,** viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of *their transitoriness generally,*—nor of *their power being annihilated at the coming of Christ,*—nor of *their having* indeed *crucified Christ,* but of their being brought to nought *by His Resurrection and the increase of His Church.* 7.] **But we speak** GOD'S **wisdom** (emphasis on the word **God's**:—the wisdom which *God* possesses and has revealed) **in a mystery** (i. e. as handling a mystery, dealing with a mystery. So we have "*my understanding in the mystery of Christ,*" Eph. iii. 4.—The Romanist expositors, taking the connexion rightly, have wrested the meaning to support the idea of the *secret discipline* which they imagine to be here hinted at, explaining the words *in a mystery* to mean, "not openly and promiscuously among all, because all cannot receive it: but secretly and to the few, namely, those who are spiritual and perfect." So Estius), **even the** (hitherto) **hidden wisdom** (see Rom. xvi. 25; Col. i. 26):—**which God foreordained before the worlds** (literally, **the ages of time**) **unto** (*in order to,* the purpose of this preordination) **our glory** (our participation in the things which He has prepared for them that love Him, ver. 9: glory, as contrasted with the bringing to nought of the rulers). 8.] **Which** is in apposition with the former *which,* and does not refer to *glory,* as Tertullian supposed, saying, "he adds concerning our glory, that none of the princes of this world knew it:" for this would be departing from the whole sense of the context, which is, that the *wisdom of God* was *hidden* from men. **for had they known it, &c.,** is a *proof from experience,* that the rulers

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have crucified the Lord of glory.
p Isa. lxiv. 4. [9] But as it is written, [p] Things
which eye hath not seen and ear
hath not heard, and which have not
entered into the heart of man, things
which God hath prepared for them
q Matt. xiii. 11. & xvi. 17. John xiv. 26. & xvi. 13. 1 John ii. 27. that love him, [10] [q] hath God revealed unto us through his Spirit:
for the Spirit searcheth all things,
yea even the deep things of God.
[11] For who among men knoweth the
r Prov. xx. 27. & xxvii. 19. Jer. xvii. 9. things of a man, [r] save the spirit of
the man which is in him? so also
s Rom. xi. 33, 34. [s] the things of God knoweth none,
save only the Spirit of God. [12] And

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glory. [9] *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* [10] *But God hath revealed* them *unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.* [11] *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.* [12] *Now we have re-*

of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death Him who was the Lord of glory,—i. e. who possesses in His own right glory eternal, see John xvii. 5, 24.—These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man's ignorance of God's wisdom;—even this world's *rulers* know it not, as they have shewn: how much less then the rest. 9 f.] **But** (opposition to ver. 8) **as it is written, Things which the eye hath not seen, and the ear hath not heard, and which have not entered into the heart of man, things which God hath prepared for them that love Him, hath God revealed unto us through His Spirit.**—*Whence is the citation made?* Origen says, "that it is found in no canonical book, but in the 'secrets of Elias the prophet,'" a lost apocryphal book:—Chrysostom and Theophylact give the alternative, either that the words are a paraphrase of Isa. lii. 15, or that they were contained in some lost book, of which Chrysostom argues that there were very many, and that but few remain to us. Jerome believes the words to be those of Isa. lxiv. 4, paraphrased.—I own that probability seems to me to incline to Jerome's view, especially when we remember, how freely St. Paul is in the habit of citing. The words of Isa. lxiv. 4, are quite as near to the general sense of the citation as is the case in many other instances, and the words **have not entered into the heart of man** may well be a reminiscence from Isa. lxv. 17, not far from the other place: see A. V., in the margin of that place. Such minglings together of clauses from various parts are not unexampled with the Apostle, especially when, as here, he is not citing *as authority*, but merely *illustrating his argument by* Old Test. *expressions*. 10. **the Spirit**] the Holy Spirit of God but working in us and with our spirits, Rom. viii. 16. **searcheth**] the original verb is used of active research, implying accurate knowledge. **the deep things**] literally, the depths: see reff. There is a comparison here between the *Spirit of God* and the *spirit of a man*, which is further carried out in the next verse. And thus, as the *spirit of a man* knows the *depth* of a man, all that is in him, so the *Spirit of God* searches and knows the manifold and infinite depths of God—His Essence, His Attributes, His Counsels: and being *the Spirit which is in us*, besides being *the Spirit of God, teaches us*, according to our capacity, *those depths of God*. 11.] **For who among MEN knoweth the things of a MAN** (the emphasis is on **men** and **man** as compared with God), **except the spirit of a man which is in him? So also the things of God knoweth none, save only the Spirit of God.**—We may remark that the comparison here must not be urged beyond what is intended by the Apostle. He is speaking of the impossibility of any but the *Spirit of God conferring a knowledge* of the *things of God*.

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ceived, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. [13] *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.* [14] *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto*	we have received, not the spirit of the world, but [t] the Spirit which is from God; that we might know the things that have been freely given to us by God. [13] [u] Which things also we speak, not in words taught by man's wisdom, but in words taught by the Spirit, interpreting spiritual things to the spiritual. [14] But [x] the natural man receiveth not the things of the Spirit of God:	t Rom. viii. 15. u 2 Pet. i. 16. See ch. i. 17. ver. 4. x Matt. xvi. 23.

In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows *his matters*. But further than this he says nothing of the *similarity of relation* of God *and God's Spirit* with *man and man's spirit:* and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, *for the time, only with regard to that one point* for which he adduces it, to the disregard of all other considerations.

12. the spirit of the world] Not merely, the mind and sentiments of unregenerate mankind, but **the spirit** (personally and objectively taken) **of the world**,—the spirit which now worketh in the children of disobedience, Eph. ii. 2, where it is strictly personal. On the other hand, *we* have received, not only *'the Spirit of God,'* but **the Spirit which is** FROM **God**,—shewing that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the *purpose* which God has in imparting to us His Spirit, **that we may know the things freely given to us by God**, i. e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, "the things which God hath prepared for them that love Him," ver. 9. **13.] Which things also we speak**, viz. *the things freely given to us by God:* we not only *know* them by the teaching of the Holy Ghost, but also *speak* them, **not in words** (arguments, rhetorical forms, &c.) **taught by man's wisdom, but in words taught by the Spirit. interpreting spiritual things to the spiritual**] There is considerable difficulty about the rendering of this clause. I have discussed the various proposals in the note in my Greek Test., and seen reason to adopt that represented in the text. The others may be briefly stated to be (1) that of the A. V., "*comparing spiritual things with spiritual:*" (2) that of Chrysostom and others, "*explaining spiritual things by spiritual things,*" e. g. difficult spiritual truths of the New Test. by Old Test. testimonies and types: (3) that of Erasmus, Calvin, and the best recent German expositors, "*attaching spiritual words to spiritual things,*" which we should not do, if we used words of worldly wisdom to expound them. **14.]** He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to *them*, because they were *not fitted for it*, being carnal (ch. iii. 1—4). **The natural**, or *animal* man, as distinguished from the *spiritual* man, is he, whose governing principle and highest reference of all things is the *animal soul*, that which animates his fleshly body. In him, the *spirit*, being unvivified and uninformed by the Spirit of God, is *overborne* by the animal soul, with its desires and its judgments,—and is *in abeyance*, so that he may be said to have it not; see on Jude 19. The *animal soul* (*psychè* in Greek) is *that side* of the human soul, so to speak, which is *turned towards the flesh, the world, the devil:* so that the *psychical* man is necessarily in a measure *carnal* (ch. iii. 3), also *earthly*, and *devilish*, as James iii. 15. **receiveth not**, i. e. *rejects*,—not, *cannot receive, understands not*, which is against the context,—for we may well *understand* that which seems folly to us, but we *reject* it, as unworthy of our consideration:—and it besides would involve a tautology, this

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y ch. i. 18, 23. for [y] they are foolishness unto him:
z Rom. viii. 5, 6, 7. Jude 19. [z] and he cannot know them, because
they are spiritually discerned. [15] But
a Prov. xxviii. 5. [a] he that is spiritual discerneth all
1 Thess. v. 21. 1 John iv. 1. things, yet he himself is discerned
b Job xv. 8. Isa. xl. 13. Jer. xxiii. 18. by none. [16] For [b] who hath known
Rom. xi. 34. the mind of the Lord, that he shall
c John xv. 15. instruct him? But [c] we have the
mind of Christ.

III. [1] And I, brethren, was not
a ch. ii. 15. able to speak unto you as unto [a] spiritual men, but as unto men of flesh,

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him: neither can he know them, *because they are spiritually discerned.* [15] *But he that is spiritual judgeth all things, yet he himself is judged of no man.* [16] *For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

III. [1] *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal,* even *as unto*

point, of *inability to comprehend*, following by and by. **he cannot know them** (viz. *the things of the Spirit*, the matter of our spiritual teaching, itself furnished by the Spirit), **because they are spiritually** (by the *spirit* of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) **discerned.**

15.] **But** (on the contrary) **he that is spiritual** (he, in whom the *spirit* rules: and since by man's fall the spirit is overridden by the animal soul, and in abeyance, this *always presupposes* the infusion of the Holy Spirit, to quicken and inform the spirit—so that there is no such thing as an unregenerate spiritual man) **discerneth all things** (not merely all *spiritual* things; for the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard), **yet he himself is discerned by none** (who is not also spiritual, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). "For," says Chrysostom, "he that can see, discerns all belonging to him who cannot see, but by none of these latter is he himself discerned."

16.] PROOF OF THE ASSERTION, THAT HE HIMSELF IS DISCERNED BY NONE. In order for an *unassisted* man, not *gifted from Christ*, to judge the spiritual man, he must *know the* **mind of the Lord**, the intent and disposition of Christ; *yea more*, must be *able to teach, to instruct, Christ*—being not, as the spiritual man, *taught by Him*, he must have an *independent wisdom of his own*, which Christ *has not*:—and *who is there, of whom this can be said?* **But we** (*the spiritual*, among whom he includes himself and the other Apostles) **have** (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) **the mind of Christ**: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him:—and so can judge all things. The **mind of the Lord** is *the spiritual intent* and designs of Christ.—THE LORD, in the prophecy, is spoken of JEHOVAH; but in the whole of Isa. xl., the *incarnate Jehovah* is the subject.

III. 1—4.] HE COULD NOT SPEAK TO THEM IN THE PERFECT SPIRITUAL MANNER ABOVE DESCRIBED, SEEING THAT THEY WERE CARNAL, AND STILL REMAINED SO, AS WAS SHEWN BY THEIR DIVISIONS.

1.] **And I**, or as it may be rendered, **I also**; i. e. as well as the *natural* man, was compelled to stand on this lower ground,—he, because *he cannot understand* the things of the Spirit of God: I, because *you could not receive* them. But it is perhaps better to render as in the text, and understand it, with Stanley, **And I**, as in ch. ii. 1, "What I have just been saying, was exemplified in our practice." **as unto men of flesh**] The Apostle uses two different words here and in ver. 3 to convey the idea of carnality. Here it is the more gross and material word, signifying *made of flesh*: there it is the finer and figurative word *carnal*, partaking of the character, and under the influence of the flesh. And there is a propriety in this distinction. Here, he says that he was compelled to speak to them *as if* they were *only of flesh*,—*as if* they were *babes*, using in both cases the material comparison, and the particle of comparison, "as." But in ver. 3 he drops comparison, and asserts matter of fact—'Are ye not *still* fleshly, carnal, living after the flesh, resisting the

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babes in Christ. [2] *I have fed you with milk, and not with meat: for hitherto ye were not able* to bear it, *neither yet now are ye able.* [3] *For ye are yet carnal: for whereas* there is *among you envying, and strife, and divisions, are ye not carnal, and walk as men?* [4] *For while one saith, I am of Paul; and another, I* am *of Apollos; are ye not carnal?* [5] *Who then is Paul, and who* is *Apollos, but ministers by whom ye believed, even as the Lord gave to every man?* [6] *I have planted, Apollos watered; but God gave the*

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even as unto [b] babes in Christ. [2] I fed you with [c] milk, and not with meat: for [d] ye were not yet able [to bear it]; nay nor even now are ye able. [3] For ye are yet carnal: for [e] whereas there is among you envying, and strife, are ye not carnal, and walking after the manner of men? [4] For when one saith, [f] I am of Paul; and another, I am of Apollos; are ye not [as] men? [5] Who then is Apollos, and who is Paul? [g] ministers, through whom ye [h] believed, [i] even as the Lord gave to each. [6] [k] I planted,

b Heb. v. 13.
c Heb. v. 12, 13
1 Pet. ii. 2.
d John xvi. 12
e ch. i. 11. & xi. 18.
Gal. v. 20, 21.
James iii. 16.
f ch. i. 12.
g ch. iv. 1.
2 Cor. iii. 3.
h See Acts xix. 2.
Rom. xiii. 11.
i Rom. xii. 3, 6.
1 Pet. iv. 11.
2 Cor. x. 14, 15.
k Acts xviii. 4, 8, 11. ch. iv. 15. & ix. 1. & xv. 1.

Spirit?' as if it had been said, 'I was obliged to regard you as mere *men of flesh,* without the Spirit: and it is not far different even now: ye are yet *fleshly*—ye retain the same character.' **as unto babes in Christ]** The opposite term, "*perfect in Christ,*" is found Col. i. 28, and in connexion with this, Heb. v. 13, 14. The Jews called the novices in their schools "sucking babes." A recent proselyte also was regarded by them as a new-born infant.—He speaks of his first visit to Corinth, when they were recently admitted into the faith of Christ.—and excuses his merely elementary teaching by the fact that they then required it. *Not this,* but their *still requiring it,* is adduced as matter of blame to them. **2.]** See the same figure in Heb. v. 12. **3.]** On carnal, see above, ver. 1. **after the manner of** (unrenewed and ungodly) **men,** equivalent to "*according to the flesh,*" Rom. viii. 4; see note on ch. xv. 32. **4.]** He names *but two* of the foregoing designations, ch. i. 12: intending, both there more fully, and here briefly, rather to give a *sample of the sectarian spirit* prevalent than to describe, as matter of fact, any sects into which they were actually divided: see note there, and on ch. iv. 6. Meyer sees in the mention here of Paul and Apollos only, a reference to the two methods of teaching which have been treated of in this section: but as I have before said, the German Commentators are misled by too *definite* a view of the Corinthian parties. **men,** i.e. walking after the manner of men, carnal. The reading "*carnal,*" in the A. V., is against the authority of all our most ancient MSS.

5—15.] He takes occasion, by example of himself and Apollos, to explain to them the true place and office of Christian teachers: that they are in themselves nothing (vv. 5—8), but work for God (vv. 9, 10), each in his peculiar department (ver. 10; cf. ver. 6) each requiring serious care as to the manner of his working, seeing that a searching trial of its worth will be made in the day of the Lord (vv. 10—15). **5.]** This inference follows on the assumption of the truth of the divided state of things among them: '*Who then . . . . , seeing that ye exalt them into heads over you?*' The question is not asked by an objector, but by St. Paul himself; when an objector is introduced, he notifies it, as ch. xv. 35; Rom. ix. 19. **ye believed,** as in the references: **ye became believers.** In the A. V., the question is carried on to the end of the verse, but against the authority of all our most ancient MSS. **6.]** The similitude is to a *tilled field:* the *plants* are the Corinthians, as members of Christ, vines bearing fruit: these do not yet appear in the construction: so that I prefer supplying nothing after planted and watered, regarding merely the *acts themselves.* Apollos was sent over to Corinth after St. Paul had left it (Acts xviii. 27),

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[l] Apollos watered; but God [m] gave the growth. [7] So then [n] neither is he that planteth any thing, nor he that watereth; but God that giveth the growth. [8] And he that planteth and he that watereth are one: [o] but each shall receive his own reward according to his own labour. [9] For we are [p] God's fellowlabourers: ye are God's tillage, [q] God's building. 10 [r] According to the grace of God which was given unto me, as a wise masterbuilder, I have laid [s] a foundation, and another buildeth thereon. But [t] let each man take heed how he buildeth thereupon. [11] For other foundation can no man lay than

l Acts xviii. 24, 27. & xix. 1.
m ch. i. 30. & xv. 10. 2 Cor. iii. 5.
n 2 Cor. xii. 11. Gal. vi. 3.
o Ps. lxii. 12. Rom. ii. 6. ch iv. 5. Gal. vi. 4, 5. Rev. ii. 23. & xxii. 12.
p Acts xv. 4. 2 Cor. vi. 1.
q Eph. ii 20. Col. ii. 7. Heb. iii. 3, 4. 1 Pet. ii. 5.
r Rom. i. 5. & xii. 3.
s Rom. xv. 20. ver. 6. ch. iv. 15. Rev. xxi. 14.
t 1 Pet. iv. 11.

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increase. [7] *So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.* [8] *Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.* [9] *For we are labourers together with God: ye are God's husbandry,* ye are *God's building.* [10] *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.* [11] *For other foundation*

at his own request, and remained there preaching during Paul's journey through Upper Asia (ib. xix. 1). 7.] After the words **God that giveth the growth,** supply in the mind **in every thing.**

8.] **are one** in the nature of their ministry,—generically, for both are the servants of the divine will. **but each . . .**] Here he introduces a new element—the *separate* responsibility of *each minister* for the results of his own labour, so that, though in their *service* they are *one,*—in their *work* they are diverse. The stress is twice on **his own.** 9.] Proof of the last assertion, and introduction of *Him,* from Whom each shall receive. The stress thrice on **God's:—shall receive,** &c.,—**for it is of God that we are the fellow-labourers** (in *subordination to Him,* as is of course implied: but to render it 'fellow-workers *with one another,* under God,' is contrary to usage, and not at all required, see 2 Cor. v. 20; vi. 1), **of God that ye are the tillage, of God that ye are the building.** This last new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure.

10.] **According to the grace of God,** &c., as an expression of humility, fitly introduces the assertion of wisdom which follows. The **grace** is not *the peculiar grace of his apostleship*—for an Apostle was not always required to lay the foundation, e. g., this was not so in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. **wise,** i. e. **skilful.** The proof of this skill is given, in his *laying a foundation:* the unskilful master-builder *lays none,* see Luke vi. 49. The foundation (ver. 11) was and must be, Jesus Christ: the facts of redemption by Him, and the reception of Him and His work by faith. **another,** '*whoever comes after me,*' not only Apollos. **buildeth,** present tense, as the necessary state and condition of the subsequent teacher, be he who he may. The *building on, over the foundation,* imports the carrying them onward in knowledge and intelligent faith. **how,** emphatic, meaning here, *with what material.* **11.**] 'I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there *can be but one,* and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.' At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other. **can no man lay,** not no man lay, for it would be unlawful: for it is *assumed,* that **God's** *building* is to be raised—and it *can* only be raised on this one foundation. All who build on other foundations are not *God's fellow-labourers,* nor is

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can no man lay than that is laid, which is Jesus Christ. [12] *Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;* [13] *every man's work shall be made manifest: for the day shall declare it, because it shall*	[u] that which is laid, [x] which is Jesus Christ. [12] But if any man buildeth upon this foundation gold, silver, costly stones, wood, hay, straw; [13] [y] the work of each man shall be made manifest: for the day [z] shall declare it, because [a] it is to be re-	u Isa. xxviii. 16. Matt. xvi. 18. 2 Cor. xi. 4. Gal. i. 7. x Eph. ii. 20. y ch. iv. 5. z 1 Pet. i. 7. & iv. 12. a Luke ii. 35.

their building His at all. **that which is laid]** not, '*by me,*' but '*by God,*' for universal Christendom; but *actually laid in each place*, as regards *that church*, by the minister who founds it. **Jesus Christ,** THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. Not any *doctrine*, even that of the Messiahship of Jesus, is the foundation, but JESUS HIMSELF. **12.]** The **but** implies that though there can be but one foundation, there are *many ways of building upon it.* To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of *many buildings*, but of *one*, see ver. 16,—and that one, raised *on Christ as its foundation*:—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the *matter* of the ministers' teaching, *primarily;* and by inference, to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as many of the ancients thought, to the moral fruits produced by the preaching in the individual members of the church: (3) that the builder of the worthless and unsubstantial *is in the end* SAVED (see below): so that even *his* preaching was *preaching of Christ*, and *he himself was in earnest.* (4) That what is said does not refer, except by accommodation, to *the religious life of believers in general;*—but to the DUTY AND REWARD OF TEACHERS. At the same time, such accommodation is legitimate, *in so far as each man is a teacher and builder of himself.* (5) That the various materials specified must not be fancifully pressed to indicate *particular doctrines or graces*, as e. g. Schrader (in his life of St. Paul) has done, "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit." This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. **costly stones]** Not, *precious stones*, as commonly understood, i. e. '*gems,*' but '*costly stones,*' as marbles, porphyry, jasper, &c.: compare 1 Kings vii. 9 ff.—By the **wood, hay, straw,** he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, "not heretical and pernicious doctrine, for such would destroy the foundation: but that which wanted purity and solidity: as for example that which was too much mingled with human and philosophical or even Jewish opinions: that which was more curious than useful: that which occupied Christian men's minds with vain amusement." **13.] The work of each man** (i. e. that which he has built: *his part* in erecting the building of God) **shall** (at some time) **be made manifest** (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): **for the day shall declare it** (the *day of the Lord:* so most Commentators, ancient and modern. The other interpretations are (1) '*the day of the destruction of Jerusalem,*' which shall shew the vanity of Judaizing doctrines: but this is against both the context, and our Apostle's habit of speaking, and goes on the assumption, that nothing but Jewish errors are spoken of.—(2) '*the lapse of time,*' as in the Latin proverb ("*the day shall teach*"), which is still more inconsistent with the context, which necessitates a definite *day*, and a definite *fire:*—(3) '*the light of day,*' i. e. of clear knowledge, as opposed to the present time of obscurity and night:—but the fire here is not a *light-giving*, but a *consuming* flame: and, as Meyer remarks, even in that case the "*day*" would be that of Christ's appearing, see Rom. xiii. 12:—(4) '*the day of tribulation:*'—so Augustine: but this again is not definite enough: the

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vealed in fire; and each man's work, of what sort it is, the fire itself shall prove. [14] If any man's work shall endure which he hath built thereupon, [b] he shall receive wages. [15] If any man's work shall be burned up, he shall suffer loss: but he himself shall be saved; [c] yet so as through fire. [16] [d] Know ye not that ye are	*be revealed by fire; and the fire shall try every man's work of what sort it is.* [14] *If any man's work abide which he hath built thereupon, he shall receive a reward.* [15] *If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.* [16] *Know ye*

b ch. iv. 5.
c Jude 23.
d ch. vi. 19. 2 Cor. vi. 16. Eph. ii. 21, 22. Heb. iii. 6. 1 Pet. ii. 5.

words "*shall receive wages*" can hardly be said of mere abiding the test of tribulation):—**because it** (the day—not, the *work*, which would introduce a mere tautology with the next clause) **is** [**to be**] **revealed** (in the original, **is revealed**, the present tense, expressing the definite certainty of prophecy: or perhaps rather the *attribute* of that day, which is, to be revealed, &c.) **in fire** ('accompanied,' 'clothed,' 'girt,' 'with fire;' i. e. fire will be *the element* in which the day will be revealed. See 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is. But notice, that this is *not the fire of hell*, into which the gold, silver, and costly stones will never enter, but the *fire of judgment*, in which Christ will appear, and by which *all works will be tried*. This *universality* of trial by fire is equally against the idea of a *purgatorial fire*, which most convenient and lucrative fiction has been mainly based by the Romanists on a perversion of this passage. Their own Commentators are divided on the question whether there is any allusion to it in this passage); **and each man's work, of what sort it is, the fire itself shall prove** (**the fire itself**, of its own power, being a *consuming* fire). **14.**] **If any man's work shall endure** (i. e. stand the fire,—being of inconsumable materials) **which he built on the foundation,—he shall receive wages** (as a builder;—i. e. 'shall be rewarded for his faithful and effectual work as a teacher'): **15.**] **if any man's work shall be burned up** (i. e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius: the stately temples [one of them remaining to this day] left standing amidst the universal crash and destruction of the meaner buildings"), **he shall suffer loss** (literally, **be mulcted**, viz. of the wages which would otherwise have been his): **but he himself shall be saved** (having held, and built on, the true foundation Jesus Christ, he shall not be excluded from that salvation which is the *free gift* of God to all who believe on Christ, but shall get no *especial reward* as a faithful and effectual teacher. Compare 2 John 8, "*Look to yourselves that we lose not the things which we have wrought, but receive full wages:*" so literally. Meyer remarks, that our Lord hints at such persons under the name of "*the last,*" Matt. xx. 16: Mark x. 31), **yet so as through fire**:—i. e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work.—Chrysostom, and others of the ancients, strangely understand it, that he shall not be consumed like his works, but shall be saved from this, and burnt for ever in the fire of Hell, unconsumed. But (1) the *fire of Hell* is quite alien from the context (see above),—and (2) the meaning *thus* given to *being saved* is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: compare among other places, ch. v. 5. Grotius and others explain the words as a proverb, '*as out of a fire,*' i. e. 'with difficulty.' But this is needless here, as the *figure itself* is that of a fire. The whole imagery of the passage will be best understood by carefully keeping in mind the *key*, which is to be found in the words *God's building*, and the *temple of God*, as connected with the prophecy of Malachi iii. 1—3 and iv. 1. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work, through the midst of the conflagration.

16—23.] THE FIGURE IS TAKEN UP

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not that ye are the temple of God, and that *the Spirit of God dwelleth in you?* [17] *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which* temple *ye are.* [18] *Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.* [19] *For the wisdom of this world is foolishness with God. For it is written, He taketh*

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the temple of God, and that the Spirit of God dwelleth in you? [17] If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, the which are ye. [18] [e] Let no man deceive himself. If any man seemeth to be wise among you in this world, let him become a fool, that he may become wise. [19] For [f] the wisdom of this world is foolishness with God. For it is written, [g] He that taketh

[e] Prov. iii. 7. Isa. v. 21.

[f] ch. i. 20. & ii. 6

[g] Job v. 13.

AFRESH AND CARRIED FURTHER: AND MADE THE OCCASION OF SOLEMN EXHORTATION, SINCE THEY WERE THE TEMPLE OF GOD, NOT TO MAR THAT TEMPLE, THE HABITATION OF HIS SPIRIT, BY UNHOLINESS, OR BY EXALTATION OF HUMAN WISDOM: WHICH LAST AGAIN WAS IRRELEVANT, AS WELL AS SINFUL; FOR ALL THEIR TEACHERS WERE BUT THEIR SERVANTS IN BUILDING THEM UP TO BE GOD'S TEMPLE,—YEA ALL THINGS WERE FOR THIS END, TO SUBSERVE THEM, AS BEING CHRIST'S, BY THE ORDINANCE, AND TO THE GLORY OF GOD THE FATHER.

16.] The foregoing figures, with the occasion to which they referred, are now dropped, and the **building of God** recalled, to do further service. This *building* is now, as in Mal. iii. 1, and as indeed by implication in the foregoing verses, the *temple* of God (the stress on the word **temple**, not on "*God*"), the *habitation of His Spirit*. **Are ye ignorant that . . .** an expression of surprise arising out of their conduct.—Meyer rightly remarks, that "the expression is *the temple* of God, not *a* temple of God: for St. Paul does not conceive of the various churches as *various temples* of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, in a mystical sense, *the temple of Jehovah*. So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God." And, we may add, if the figure is to be strictly justified in its widest acceptation, that all the churches are built together into one vast temple: compare Eph. ii. 22. 17.] **destroyeth,** or, **marreth,** whether as regards its *unity and beauty*, or its *purity and sanctity*: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by the word **holy,** below. **shall God destroy,** or, **mar,** either by *temporal death*, as in ch. xi. 30; or by *spiritual death*, which is more probable, seeing that the *figurative* temple is spoken of, not the material temple:—and as *temporal death* was the punishment for defiling the material temple (Exod. xxviii. 43. Levit. xvi. 2), so *spiritual death* for marring or defiling of God's spiritual temple. **holy** is the constant epithet of the *temple* in the Old Test., see Ps. xi. 4; lxxix. 1. Hab. ii. 20, and passim. **the which,** i. e. *holy;* not, '*which temple ye are,*' which would be tautological after ver. 16, and would hardly be expressed by the word in the original. Meyer well remarks, that this clause is the minor proposition of a syllogism:—'Whoever mars the temple of God, him will God destroy, because His temple is *holy:* but ye also, as His ideal temple, are holy:—therefore, whoever mars you, shall be destroyed by God.'

18—20.] *A warning to those who would be leaders among them, against self-conceit.* 18.] **deceive himself,** not meaning, with reference to what the Apostle has just laid down, but generally, viz. by thinking himself wise, when he must become a fool in order to be wise.—**If any man seemeth to be** (i. e. **thinks that he is**) **wise among you in this world** (the whole assumption of wisdom made by the man, as made in *this present world*, must be false), **let him become a fool** (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight), **that he may become** (truly) **wise.** 19.] *Reason why this must be:*—shewn from Scripture. **with God,** i. e. in the

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the wise in their craftiness. [20] And again, [h] The Lord knoweth the reasonings of the wise, that they are vain. [21] So then [i] let no man glory in men. For [k] all things are your's; [22] whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; [23] and [l] ye are Christ's; and Christ is God's.

IV. [1] Let a man so account of us, as [a] ministers of Christ, and

h Psa. xciv. 11.
i ch. i. 12. & iv. 6. ver. 4, 5, 6.
k 2 Cor. iv. 5, 15.
l Rom. xiv. 8. ch. xi. 3. 2 Cor. x. 7. Gal. iii. 29.
a Matt. xxiv. 45. ch. iii. 5. & ix. 17. 2 Cor. vi. 4. Col. i. 25.

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the wise in their own craftiness. [20] *And again, The Lord knoweth the thoughts of the wise, that they are vain.* [21] *Therefore let no man glory in men. For all things are your's;* [22] *whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;* [23] *and ye are Christ's; and Christ* is *God's.*

IV. [1] *Let a man so account of us, as of the mi-*

judgment of God.—The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their confusion.'

20.] In the Psalm it is, *the thoughts of* **man**; the Psalmist however is speaking of the *proud*, ver. 2 f., and such, when these high thoughts are in question, would be the *worldly wise*.

21—23.] *A warning to them in general, not to boast themselves in human teachers.* 21.] **So then**, viz. seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, "*he that glorieth, let him glory in the Lord,*"—so now, having gone into the matter more at length, he concludes, **Let no man glory in men.** This *boasting in men* is explained in ch. iv. 6 to mean, "*not to be puffed up each for one against another.*" **For all things are your's**] 'For such boasting is a *degradation* to those who are *heirs of all things,* and *for whom all,* whether ministers, or events, or the world itself, *are working together*:' see Rom. viii. 28; and iv. 13. 22, 23.] *Specification of some of the things included under* **all things**; *and first of those teachers in whom they were disposed to boast,*—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say "*or Christ,*" but adding the world itself and its events and circumstances, he reiterates the **all are your's,** as if to mark the termination of this category, and changing the form, concludes with **and ye** (not only one part of you) **are Christ's: and Christ is God's** (see below).—The expressions **life, death, things present, things to come,** have no special reference to present circumstances, but are perfectly general. 23.] On the change of the possessives, see above:—*Christ* is not *yours,* in the sense in which *all things* are,—not *made for and subserving you*—*but you are His*—and even that does not reach the Highest possession: He possesses not you *for Himself: but the Head of Christ is God,* ch. xi. 3.—CHRIST HIMSELF, the Incarnate God the Mediator, *belongs to* God, is subordinate to the Father, see John xiv. 28; and xvii. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead: see note on Phil. ii. 6—9; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth.—There is a striking similarity in the argument in this last verse to that in our Lord's prohibition, Matt. xxiii. 8—10.

IV. 1—5.] HE SHEWS THEM THE RIGHT VIEW TO TAKE OF CHRISTIAN MINISTERS (vv. 1, 2); BUT, FOR HIS PART, REGARDS NOT MAN'S JUDGMENT OF HIM, NOR EVEN JUDGES HIMSELF, BUT THE LORD IS HIS JUDGE (vv. 3, 4). THEREFORE LET THEM ALSO SUSPEND THEIR JUDGMENTS TILL THE LORD'S COMING, WHEN ALL SHALL BE MADE PLAIN.

1.] **so,** emphatic, preparatory to "*as,*" as in ch. iii. 15. **a man** is used in the most general and indefinite sense, as '*man*' in German.—The whole is opposed to glorying in men: the ministers of Christ are but subordinates to Him, and accountable to God. **us,** *here,* not '*us ministers generally,*' see below, ver. 6, but '*myself and Apollos,*' as a sample of such. **ministers of Christ,** see ch. iii. 5,

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nisters of Christ, and stewards of the mysteries of God. [2] *Moreover it is required in stewards, that a man be found faithful.* [3] *But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.* [4] *For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.* [5] *There-*

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[b] stewards of the mysteries of God. [2] Moreover it is required in stewards here, that a man be found faithful. [3] But with me it is a very small thing that I should be judged by you, or by the day of man's judgment: nay I do not even judge mine own self. [4] For I know nothing against myself: [c] yet am I not hereby justified; but he that judgeth me is the Lord. [5] So then

[b] Luke xii. 42. Tit. i. 7. 1 Pet. iv. 10.

[c] Job ix. 2. Ps. cxxx. 3. & cxliii. 2. Prov. xxi. 2. Rom. iii. 20. & iv. 2.

22, 23. But in the words, **stewards of the mysteries of God**, we have a new figure introduced. The Church, 1 Tim. iii. 15, is the "*house of God*,"—and those appointed to minister in it are *stewards* and *dispensers* of the property and stores of the *Master of the house*. These last are the *mysteries*, hidden treasures, of God,—i. e. the riches of his grace, *now manifested* in Christ, ch. ii. 7; Rom. xvi. 25, 26, which *they* announce and distribute to all, having received them from the Spirit for that purpose. "These mysteries are those of the Incarnation, Passion, and Resurrection of Christ, of our Redemption, of the calling of the Gentiles, and the rest which is included in Evangelical doctrine." Estius: who also, as a Romanist, attempts to include the *sacraments* among the *mysteries* in this sense. The best refutation of this is given by himself: "Since Paul himself has said in the first chapter, Christ sent me not to baptize, but to preach the Gospel, it is more correct to understand by these mysteries of God the doctrines of our faith." It may be doubted, whether, *in the* New Test. *sense* of **mysteries**, the sacraments can be in any way reckoned as such: for the word signifies a (usually *divine*) proceeding, *once hidden, but now revealed*, or *now hidden, and to be revealed;* under neither of which categories can the sacraments be classed.

2.] Moreover it is required in (the case of) **stewards** (literally, **it is sought for**: *enquiry is made* in the case of stewards) **here** [**on earth**] (here [**on earth**] is emphatic, and points to what follows, that though in the case of stewards enquiry was necessarily made *here below*, yet he, God's steward, awaited no such enquiry from the day of man's judgment, but one at the coming of the Lord) **that a man be found** (proved to be) **faithful** (emphatic).

3.] But to me (contrast to the case of the stewards into whose faithfulness enquiry is made here on earth) **it is** (amounts to) **a very small thing**,—**very little**,—**that I should be judged** (enquired into, as to my faithfulness) **by you, or by** (literally) **the day of man**, **i. e. of man's judgment** (in reference to here above, and contrast to the day of the Lord, to which his appeal is presently made, ver. 5, and of which, as testing the worth of the labour of teachers, he spoke so fully ch. iii. 13—15), **nay, I do not even judge** (hold not an enquiry on: literally, '*but neither do I*,' &c.) **myself**:

4.] for I know nothing against myself (the A. V., '*I know nothing by myself*,' was a phrase commonly used in this acceptation at the time; compare Ps. xv. 4, Com. Prayer Book version, 'He that *setteth not by himself*,' i. e. is not wise in his own conceit. 'I know no harm by him,' is still a current expression in the midland counties. See Deut. xxvii. 16; Ezek. xxii. 7, in A. V. So Donne, Serm. lvii., "If thine own spirit, thine own conscience, accuse thee of nothing, is all well? why, *I know nothing by myself, yet am I not thereby justified*." This meaning of 'by' does not appear in our ordinary dictionaries), **yet am I not hereby justified** (i. e. it is not *this circumstance* which clears me of blame—*this* does not decide the matter. There can be no reference to *forensic justification* here, by the very conditions of the context: for he is speaking of that *wages* of the teacher, which may be lost, and yet personal salvation be attained, see ch. iii. 15); **but he that judgeth** (holds an enquiry on) **me is the Lord** (Christ, the judge).

5.] So then (because the Lord is the sole infallible

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[d] judge not any thing before the time, until the Lord come, [e] who shall both bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and [f] then shall each man have his praise from God. [6] Now these things, brethren, [g] have I transferred in a figure to myself and Apollos for your sakes; [h] that in us ye may learn the [lesson], not to go beyond what is written, that ye be not [i] puffed up each for one against

d Matt. vii. 1. Rom. ii. 1, 16. & xiv. 4, 10, 13. Rev. xx. 12.
e ch. iii. 13.
f Rom. ii. 29. 2 Cor. v. 10.
g ch. i. 12. & iii. 4.
h Rom. xii. 3.
i ch. iii. 21. & v. 2, 6.

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fore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. [6] *And these things, brethren, I have in a figure transferred to myself and* to *Apollos for your sakes; that ye might learn in us not to think* of men *above that which is written, that no one of you be puffed up for one against another.*

dijudicator) **judge nothing** (concerning us, of merit or demerit) **before the time, until the Lord** [**shall have**] **come, who shall both bring to light** (throw light on) **the hidden things of darkness** (general—*all things* which are hidden in darkness), **and make manifest the counsels of the hearts** (then first shewing, what your teachers really are, in heart): **and then shall each man have his** (fitting) **praise from God.**—Praise is not a word which may be taken either way, praise or blame, as the case may be, but strictly *praise.* He refers to *glorying in men:*—they, their various parties, gave *exaggerated praise* to certain teachers: let them wait till the day when the *fitting* praise (be it what it may) will be adjudged to each from God; Christ being the *Judge appointed by God,* Acts x. 42, and so His sentences being **from God.** See also Acts xvii. 31, and Rom. ii. 16, *God shall judge the secrets of men by Jesus Christ.*

6—13.] HE EXPLAINS TO THEM (ver. 6) THAT THE MENTION HITHERTO OF HIMSELF AND APOLLOS (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) HAS A MORE GENERAL DESIGN, VIZ. TO ABSTRACT THEM FROM ALL PARTY SPIRIT AND PRIDE: WHICH PRIDE HE THEN BLAMES, AND PUTS TO SHAME BY DEPICTING, AS A CONTRAST, THE LOW AND AFFLICTED STATE OF THE APOSTLES THEMSELVES. 6.] **Now** (he comes to the conclusion of what he has to say on their party divisions) **these things** (many expositors limit "*these things*" to what has been said since ch. iii. 5. But there surely is no reason for this. The Apostle's meaning here must on all hands be acknowledged to be, 'I have taken out two names as samples, that you may not attach yourselves to and be proud of *any* party leaders, one against another.' And if these *two* names which had been last mentioned, why not analogously, *those four which he had also alleged in ch.* i. 12?) **have I transferred to myself and Apollos** (i. e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and *transferring to them* what was true of the whole. This is far more probable than the explanation of Chrysostom and others, that he put in his own name and that of Apollos instead of those of the real leaders of sects, concealing them on purpose) **for your sakes; that in us ye** (as your example: by having our true office and standing set before you) **may learn this** (so literally), "**Not above those things which are written**" (i. e. not to exceed in your estimate of yourselves and us, the standard of Scripture,—which had been already in part shewn to them in the citations ch. i. 19, 31; iii. 19; not, *what has been written in this Epistle:* for the term "*it is written*" in these New Test. books always refers to the Old Test. Some suppose the words cited from Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrysostom and others refer it to *words of our Lord in the New Test.,* such as Matt. vii. 1, 3; xxiii. 12; Mark x. 43, 44, but these could not be indicated by "it is written:" compare ch. vii. 10 and note), **that ye be not puffed up each for one against another** (i. e. 'that you may not adhere together in parties to the de-

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[7] *For who maketh thee to differ* from another? *and what hast thou that thou didst not receive? now if thou didst receive* it, *why dost thou glory, as if thou hadst not received* it? [8] *Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.* [9] *For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.* [10] *We* are *fools for Christ's sake, but ye* are *wise in*

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another. [7] For who distinguisheth thee [above another]? and [k] what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it? [8] Already ye are filled full, [l] already ye are rich, ye reign as kings without us: and I would indeed that ye did reign, that we also might reign with you. [9] For methinks, God hath set forth us the Apostles last, [m] as men sentenced to death: for [n] we are made a spectacle unto the world, to angels, and to men. [10] [o] We are [p] fools for Christ's sake, but ye are

k John iii. 27. James i. 17. 1 Pet. iv. 10.
l Rev. iii. 17.
m Ps. xliv. 22. Rom. viii. 36. ch. xv. 30, 31. 2 Cor. iv. 11. & vi. 9.
n Heb. x. 33.
o ch. ii. 3.
p Acts xvii. 18. & xxvi. 24. ch. i. 18, &c. & ii. 14. & iii. 18. See 2 Kings ix. 11.

triment or disparagement of a neighbour who is attached to a different party').

7.] **For** (reason why this puffing up should be avoided) **who distinguisheth thee** (from others? meaning, that all such conceits of pre-eminence are unfounded. That *pre-eminence,* and not merely distinction, is meant, is evident from what follows)? — **And what hast thou that thou didst not receive** (*'from God'*—not, 'from me as thy father in the faith')? **but if** (which I concede) **thou receivedst it,** &c.—He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God, the Giver.

8.] The admonition becomes ironical: 'You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the Kingdom already brought in.' The emphases are on **already** in the two first clauses, and on **without us** in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (explaining them of *knowledge,* of *security,* of the *lordship of one sect over another*), misses the force of the irony, and the meaning of the latter part of the verse. **without us**] or, apart from us: 'because *we, as* your fathers in Christ, have ever looked forward to *present you,* as our glory and joy, in that day.'—There is an exquisite delicacy of irony, which Chrysostom has well caught: "He shews their unreasonableness and their exceeding folly. In trials and troubles, he says, all has been in common to us both: but in the reward and the crown, ye are first."—The latter part of the verse is said *boná fide* and with solemnity; **And I would indeed that ye did reign** (that the Kingdom of the Lord was actually come, and ye reigning with Him), **that we also might reign together with you** (that we, though deposed from our *proper place,* might at least be vouchsafed a humble share in your kingly glory). 9.] **For** (and there is abundant reason for this wish which I have just uttered, in our present afflicted state) **methinks,—God hath set forth** (before the eyes of the world) **us the Apostles** (meaning all the Apostles, principally himself and Apollos) **last** (*last and vilest:* not, in respect of those who went before,—*last, as the prophets were before us*), **as men sentenced to death; for we are made a spectacle to the world, to angels** (*good angels:* the word put absolutely, never either includes, or signifies, *bad angels*), **and to men** (the general term, **the world,** is afterwards specialized into *angels* and *men*).

10.] Again, the bitterest irony: 'how different our lot from yours! How are you to be envied—we, to be pitied!'—There is a distinction in **for Christ's sake,** and **in**

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wise in Christ; [q] we are weak, but ye are strong; ye are in honour, but we are despised. [11] [r] Even unto this present hour we both hunger, and thirst, and [s] are naked, and [t] are buffeted, and have no certain dwellingplace; [12] [u] and labour, working with our own hands: [x] being reviled, we bless; being persecuted, we endure: [13] being defamed, we intreat: [y] we are become as the filth of the world, the offscouring of all things unto this day. [14] I write not these things to shame you, but [z] as my beloved children I admonish

q 2 Cor. xiii. 9.
r 2 Cor. iv. 8. & xi. 23—27. Phil. iv. 12.
s Job xxii. 6. Rom. viii. 35.
t Acts xxiii. 2.
u Acts xviii. 3. & xx. 34. 1 Thess. ii. 9. 2 Thess. iii. 8. 1 Tim. iv. 10.
x Matt. v. 44. Luke vi. 28. & xxiii. 34. Acts vii. 60. Rom. xii. 14, 20. 1 Pet. ii. 23. & iii. 9.
y Lam. iii. 45.
z 1 Thess. ii. 11.

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Christ; we are *weak, but ye* are *strong; ye* are *honourable, but we* are *despised.* [11] *Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;* [12] *and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:* [13] *being defamed, we intreat: we are made as the filth of the world,* and are *the offscouring of all things unto this day.* [14] *I write not these things to shame you, but as my beloved*

Christ: We are foolish for Christ's sake (on account of Christ,—our connexion with Him does nothing but reduce us to be fools), **whereas you are wise in Christ,** have entered into full participation of Him, and grown up to be **wise,** subtle Christians. **weak** and **strong** are both to be understood *generally:* the weakness is not here that of *persecution,* but that of ch. ii. 3: the *strength* is the high bearing of the Corinthians. **ye are in honour** (in glorious repute, party leaders and party men, highly honoured and looked up to), **whereas we are despised** (without honour). Then this last word leads him to enlarge on the disgrace and contempt which the Apostles met with at the hands of the world.

11—13.] *He enters into the particulars of this state of affliction, which was not a thing past, but enduring to the present moment.* **11.] Even unto this present hour** is evidently not to be taken strictly as indicative of the situation of Paul *at the time of writing the Epistle,* but as generally describing the kind of life to which, then and always, he and the other Apostles were exposed. See, on the subject-matter, 2 Cor. xi. 23—27. **are naked]** i. e. **in want of sufficient clothing:** cf. "*in cold and nakedness,*" 2 Cor. xi. 27. **are buffeted]** i. e. suffer insult: there is no need to press the strict meaning. **12.]** As testimonies to *Paul's* working with his own hands, see Acts xviii. 3; xx. 34; ch. ix. 6; 1 Thess. ii. 9; 2 Thess. iii. 8. That the other Apostles did the same, need not *necessarily* be inferred from this passage, for he may be describing the state of all by himself as a sample: but it is conceivable, and indeed probable, that they did. **being reviled, &c.]** 'So far are we from vindicating to ourselves places of earthly honour and distinction, that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.' **13.] we intreat,** i. e. we answer with mild and soothing words. **as the filth of the world]** A climax of disgrace and contempt summing up the foregoing particulars: we are become as it were the refuse of the whole earth. The original word means that which is removed by a thorough purification, the offal or refuse. Some suppose it to imply that they were the *expiation* of the world, and shew that it was used of persons offered to the gods as expiation in a pestilence or other public calamity. **the offscouring of all things,** means much the same as the former designation,—but the expression is more contemptuous.

14—21.] CONCLUSION OF THIS PART OF THE EPISTLE:—IN WHAT SPIRIT HE HAS WRITTEN THESE WORDS OF BLAME: VIZ. IN A SPIRIT OF ADMONITION, AS THEIR FATHER IN THE FAITH, WHOM THEY OUGHT TO IMITATE. TO THIS END HE SENT TIMOTHY TO REMIND THEM OF HIS WAYS OF TEACHING.—WOULD SOON, HOWEVER, COME HIMSELF,—IN MILDNESS, OR TO PUNISH, AS THE CASE MIGHT REQUIRE. **14. not . . . to shame you]** literally, not as one who shames you, see

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sons I warn you. [15] *For though ye have ten thousand instructers in Christ, yet* have ye *not many fathers: for in Christ Jesus I have begotten you through the gospel.* [16] *Wherefore I beseech you, be ye followers of me.* [17] *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* [18] *Now some are puffed up, as though I would not come to you.* [19] *But I will come to you shortly, if the Lord will, and will know, not the*

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you. [15] For though ye may have ten thousand schoolmasters in Christ, yet have ye not many fathers: for [a] in Christ Jesus I begat you through the gospel. [16] I beseech you therefore, [b] be ye imitators of me. [17] For this cause have I sent unto you [c] Timothy, [d] who is my child, beloved and faithful in the Lord, who shall [e] remind you of my ways in Christ, according as I [f] teach every where [g] in every church. [18] [h] Now some are puffed up, as though I were not coming to you. [19] [i] But I will come to you shortly, [k] if the Lord will, and will know, not the

a Acts xviii. 11. Rom. xv. 20. ch. iii. 6. Gal. iv. 19. Philem. 10. James i. 18.
b ch. xi. 1. Phil. iii. 17. 1 Thess. i. 6. 2 Thess. iii. 9.
c Acts xix. 22. ch. xvi. 10. Phil. ii. 19. 1 Thess. iii. 2.
d 1 Tim. i. 2. 2 Tim. i. 2.
e ch. xi. 2.
f ch. vii. 17.
g ch. xiv. 33.
h ch. v. 2.
i Acts xix. 21. ch. xvi. 5. 2 Cor. i. 15, 23.
k Acts xviii. 21. Rom. xv. 32. Heb. vi. 3. James iv. 15.

ch. vi. 5: xv. 34. **15.]** Justification of the expression "*my beloved children.*" **ten thousand**, the greatest possible number—see ch. xiv. 19. **schoolmasters]** He was their spiritual *father:* those who followed, Apollos included, were but *tutors*, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by the word *ten thousand*, that these *schoolmasters* were *more in number than he could wish*, —including among them doubtless the false and party teachers: but to refer the word *only* to them and their despotic leading, or to confine its meaning to the stricter sense of the word used in the original, *the slave who led the child to school*, is not here borne out by the facts. See Gal. iii. 24, 25, and note. **for in Christ Jesus** (as the spiritual element in which the begetting took place: so commonly "*in Christ,*" applied to relations of life, see ver. 17, twice) **through the gospel** (the preached word being the instrument) **I** (emphatic) **begat you** (there is also an emphasis on **you**,—in *your case*, *I* it was who begot you). **16.] therefore,** because I am *your father*. **imitators,** not only, nor perhaps chiefly, in the things *just mentioned*, vv. 9—13,—but as ver. 17, in *my ways in Christ, my manner of life and teaching*. **17.] For this cause,** —in order that you may the better imitate me by being put in mind of my ways and teaching. On the *fact*, see Introduction, § ii. 2. **my child]** see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word child (distinct from "*son*") in this passage (compare verses 14, 15) we have a certain proof that Timothy was *converted by Paul:* see Acts xiv. 6, 7, and note. "The phrase seems to be used here in reference to '*beloved children*,' ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand in.'" Stanley. **in the Lord]** points out the spiritual nature of the relationship. **shall remind you]** Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. **every where in every church.]** To shew the importance of this his manner of teaching, he reminds them of his *unvarying* practice of it:—and as he was guided by the Spirit, by inference, of its universal necessity in the churches. **18—20.]** To guard against misrepresentation of the coming of Timothy just announced, by those who had said and would now the more say, 'Paul dare not come to Corinth,' *he announces the certainty of his coming, if the Lord will.* **shortly]** *How* soon, see ch. xvi. 8. **I will know,** i. e. **I will inform**

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l ch. ii. 4. 1 Thess. i. 5.
m 2 Cor. x. 2. & xiii. 10.

words of them which are puffed up, but the power. [20] For [l] the kingdom of God is not in word, but in power. [21] What will ye? [m] shall I come unto you with a rod, or in love, and the Spirit of meekness?

a Eph. v. 3.
b Lev. xviii. 18. Deut. xxii. 30. & xxvii. 20.
c 2 Cor. vii. 12.

V. [1] It is actually reported that there is fornication among you, and such fornication as is not even [a] among the Gentiles, so that [b] one [of you] hath his [c] father's wife.

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speech of them which are puffed up, but the power. [20] *For the kingdom of God* is *not in word, but in power.* [21] *What will ye? shall I come unto you with a rod, or in love, and* in *the spirit of meekness?*

V. [1] *It is reported commonly* that there is *fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's*

myself of—**not the words of them which are puffed up** (*those* I care not for), **but the power**: whether they are really mighty in the Spirit, or not. This general reference of *power* must be kept, and not narrowed to the *power of working miracles:* or *energy in the work of the gospel:* he leaves it general and indefinite.

20.] *Justification of this his intention, by the* very nature *of that kingdom of which he was the ambassador.* **the kingdom of God,** (*the kingdom of Heaven,* Matt. iii. 2; iv. 17 and passim; *of God,* Mark i. 15, al.) announced by the prophets, preached by the Lord and the Apostles, being now prepared on earth and received by those who believe on Christ, and to be consummated when He returns with His saints: see Phil. iii. 20, 21; Eph. v. 5. **is not** (i. e. does not consist in, has not its conditions and element of existence) **in** (mere) **word, but in power**—is a kingdom of *power.* 21.] He offers them, with a view to their amendment, the alternative: 'shall his coming be in a judicial or in a friendly spirit?' as depending on themselves. It is literally, **must I come? with a rod;** but not *only* 'with,' as *accompanied with:* the preposition in the original gives the idea of the element *in which,* much as "*with glory:*" not only *with* a rod, but *in such purpose as to use it.* He speaks *as a father.* **the Spirit of meekness**] generally explained, *a gentle spirit,* meaning by the word *spirit,* his own spirit: but Meyer has remarked, that in every place in the New Test. where *spirit* is joined with an abstract genitive, it imports *the Holy Spirit,* and the abstract genitive refers to the specific working of the Spirit in the case in hand. So *the Spirit of truth* (John xv. 26; xvi. 13; 1 John iv. 6), *of adoption* (Rom. viii. 15), *of faith* (2 Cor. iv. 13), *of wisdom* (Eph. i. 17), *of holiness* (Rom. i. 4). There may seem to be exceptions to this; as, e. g. *a spirit of weakness,* Luke xiii. 11; *of bondage,* Rom. viii. 15; *of slumber,* Rom. xi. 8; *of fear,* 2 Tim. i. 7; *of error,* 1 John iv. 6. We may indeed say, that in none of these cases is the *spirit* subjective, or the phrase a mere circumlocution; but the *spirit* is objective, a possessing, indwelling spirit, whether of God or otherwise.

V. 1—13.] CONCERNING A GROSS CASE OF INCEST WHICH HAD ARISEN, AND WAS HARBOURED, AMONG THEM (verses 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline. 1.] **hath** (*as wife* most probably, not merely *as concubine:* the word in such cases universally in the New Test. signifying *to possess in marriage:* and the words, *he that did this deed,* ver. 2, and *him that hath so done this deed,* ver. 3, seem to point to a consummation of marriage, not to mere concubinage) **his father's wife** (i. e. his step-mother, see Lev. xviii. 8: the Apostle uses the designation, *his father's wife,* to point out the disgrace more plainly. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps as has often been suggested, the

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wife. [2] *And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.* [3] *For I verily, as absent in body, but present in spirit, have judged already, as though I were present,* concerning *him that hath so done this deed,* [4] *in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,*

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[2] [d] And ye are puffed up, and did not rather [e] mourn, that he that did this deed might be removed from among you. [3] For [f] I verily, being absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, [4] in the name of our Lord Jesus, ye being gathered together, and my spirit, [g] with the power of our Lord Jesus

d ch. iv. 18.
e 2 Cor. vii. 7, 10.
f Col. ii. 5.
g Matt. xvi. 19. & xviii. 18. John xx. 23. 2 Cor. ii. 10. & xiii. 3, 10.

offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a *new birth* having been undergone by him. This latter however is rendered improbable by the fact that the Apostle says nothing of the *woman*, which he would have done, had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, only provided they came over to the Jewish religion. The father was living, and is described in 2 Cor. vii. 12, as "*he that suffered wrong*;" and from the Apostle saying there that he did not write *on his account*, he was probably a Christian.

2. ye are puffed up] Not, which would be absurd,—*at the occurrence of this crime*, nor as Chrysostom and some others fancy, because the offender was a party teacher: but, as before, with a notion of their own wisdom and spiritual perfection: the being puffed up is only a fault which *co-existed with* this disgrace, not one founded upon it. **and did not rather mourn** (viz. when the crime became first known to you), **that** (your mourning would be *because of the existence* of the evil, i. e. with *a view to its removal*) **he who did this deed might be removed from among you** (viz. by your casting him out from your society). **3—5.**] justifies the expression just used, by declaring the judgment which the Apostle, although absent, had already passed on the offender. **3.] I verily, I for my part . . . . that hath so done . . .**] The so may point to *some peculiarly offensive method* in which he had brought about the marriage, which was known to the Corinthians, but unknown to us. Or we may understand it, '*under such circumstances*,' 'being such as he is, a member of Christ's body.' But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, it refers merely to the peculiar heinousness of the kind of offence: compare "*such fornication*," in ver. 1. **4.**] This sentence stands thus: **In the name of our Lord Jesus** belongs to the clause **to deliver such an one, &c.**, that which intervenes being parenthetical (**when ye have been assembled together and my spirit with the power of our Lord Jesus**). **my spirit,** i. e. 'I myself, in spirit, endowed by our Lord Jesus with apostolic power:' and then the words **with the power of our Lord Jesus Christ** belong to **my spirit**, and are not to be taken as indicating a mere element in the assembly. *What does the sentence here prescribed import?* Not *mere excommunication*, though *it* is doubtless *included*. It was a delegation to the Corinthian church of a *special power, reserved to the Apostles themselves*, of *inflicting corporeal death or disease* as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted at 1 Tim. i. 20. The congregation itself could *expel from among themselves*,—but it could not *give over to Satan for the destruction of his flesh*, without the authorized concurrence of the Apostle's *spirit, with the power of the Lord Jesus Christ*. What the *destruction of his flesh* was to be, does not appear: certainly more than the mere destruction of his pride and lust by repentance, as some suppose: rather, as Chrysostom suggests, "that Satan might afflict him with a

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Christ, [5] to [h] deliver such an one unto [i] Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord. [6] [k] Your glorying is not good. Know ye not that [l] a little leaven leaveneth the whole lump? [7] Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For [m] our passover also hath been sacrificed, even [n] Christ:

h Job ii. 6. Ps. cix. 6. 1 Tim. i. 20.
i Acts xxvi. 18. 2 Cor. xii. 7.
k ver. 2. ch. iii. 21. & iv. 19. James iv. 16.
l ch. xv. 33. Gal. v. 9. 2 Tim. ii. 17.
m John xix. 14.
n Isa. liii. 7. John i. 29. ch. xv. 3. 1 Pet. i. 19. Rev. v. 6, 12.

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[5] to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. [6] Your glorying is *not good. Know ye not that a little leaven leaveneth the whole lump? [7] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover*

malignant ulcer, or other disease." Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this delivering to Satan *was ever inflicted,*—nor does the Apostle *command* it, but only describes it as his own determination, held as it were *in terrorem* over the offender. See note on ver. 13.—Observe, destruction of his flesh, the offending element, not *of his body.* St. Paul could not say this, seeing that the body is to partake of the salvation of the spirit;—but not the *flesh,* see ch. xv. 50. 5.] The aim of the destruction of the flesh,—which he said, as Chrysostom remarks, "to put bounds to the devil, and not to allow him to advance further." Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the Romish church, under the fiction of delegated apostolic power. The delivering to Satan *for the destruction of the spirit,* can belong only to those who *do the work of Satan.* 6.] 'How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!' **Your glorying**: literally, **your matter of glorying. Are you not aware that a little leaven imparts a character to the whole lump?** That this is the meaning, and not, 'that a little leaven *will,* if not purged out, leaven the whole lump,' is manifest from the point in hand, viz. the inconsistency of their *boasting:* which would not appear by their *danger of corruption hereafter,* but by their *character* being *actually lost.* One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the *character of the whole was tainted.* 7.] The old leaven is not the *man,* but the *crime,* attaching to their character as a church, which was a remnant of their unconverted state, their "*old man.*" This they are to purge out from among them. The command alludes to the careful 'purging out' from the houses of every thing leavened before the commencement of the feast of unleavened bread.—**That ye may be a new lump** (opposed to the "*old man*" of old and dissolute days), **as ye are** (normally, and by your Christian profession) **unleavened** (i. e. dead to sin and free from it). This indicating the state by profession, the *normal state,* as a fact, and the *grounding of exhortations on it,* is common enough with our Apostle,—see Rom. vi. 3, 4: ch. iii. 16, and other places, and involves no tautology here, any more than elsewhere.—An unfortunate interpretation has been given to these words, —'as ye are *now celebrating the feast of unleavened bread;*' and has met with some recent defenders. See in my Greek Test. the reasons which have led me to decide against this view. I can only say here, that the reference is one *wholly alien from the habit and spirit of our Apostle.* The ordinances of the old law are to him *not points on whose actual observance to ground spiritual lessons,* but things passed away in their literal acceptance, and *become spiritual verities* in Christ. He thus regards the Corinthian church as (normally) *the unleavened lump* at the Passover; he beseeches them to put away the old leaven from among them, to correspond with this

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is sacrificed for us: [8] *therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened* bread *of sincerity and truth.* [9] *I wrote unto you in an epistle not to company with fornicators:* [10] *yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.* [11] *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous,*

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[8] so then [o] let us keep the feast, [p] not with the old leaven, neither [q] with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. [9] I wrote unto you in my letter [r] not to company with fornicators: [10] [s] not absolutely with the fornicators [t] of this world, or with the covetous, and extortioners, or idolaters; for then must ye needs go [u] out of the world. [11] But, as it is, I wrote unto you not to company [with him], [x] if any man called a brother be a fornicator, or covetous, or an idolater, or

o Exod. xii. 15. & xiii. 6.
p Deut. xvi. 3.
q Matt. xvi. 6, 12. Mark viii. 15. Luke xii. 1.
r 2 Cor. vi. 14. Eph. v. 11. 2 Thess. iii. 14.
s ch. x. 27.
t ch. i. 20.
u John xvii. 15. 1 John v. 19.
x Matt. xviii. 17. Rom. xvi. 17. 2 Thess. iii. 6, 14. 2 John 10.

their normal state: **for**, he adds, it is high time for us to be unleavened in very deed, seeing that **our passover was sacrificed** (see reff.: and compare Heb. ix. 26, 28), **even Christ** (the days of unleavened bread *began* with the Passover-sacrifice): **so then let us keep the feast** (not the *actual* Passover, but the continued Passover-feast of Christians on whose behalf Christ has died. There is no change of metaphor: the Corinthians are the living *loaves of bread*, as believers are the living stones of the spiritual temple), **not with** (literally, **in**, as our element) **the old leaven** (general—our old unconverted state), **neither** (particular) **with** (**in**, see above) **the leaven of malice and wickedness** (the genitives are of apposition,—'the leaven which is vice and wickedness'); **but with** (**in**) **the unleavened bread** (literally, unleavened things, see Exod. xii. 15, 18) **of sincerity and truth.**

9—13.] *Correction of their misunderstanding of a former command of his respecting keeping company with fornicators.* 9.] **I wrote unto you in my letter** (not *this present epistle,*—for there is nothing in the preceding part of this Epistle which can by any possibility be so interpreted,—certainly not either ver. 2 or ver. 6, which are commonly alleged by those who thus explain it—and "*in my epistle*" would be a superfluous and irrelevant addition, if he meant the letter on which he was now engaged:—but, a *former epistle*, which has not come down to us:—compare the similar expression, 2 Cor. vii. 8, used with reference to *this epistle*,—and see note on 2 Cor. i. 15, 16) **not to company with fornicators:** 10.] **not absolutely** *limits the prohibition*, which perhaps had been complained of owing to its strictness, and the impossibility of complying with it in so dissolute a place as Corinth, and *excepts* the fornicators of *this world*, i. e. who are *not professing Christians:* **not under all circumstances with the fornicators of this world. of this world,** *belonging to the number of unbelievers,—Christians* who were *fornicators* being *expressly excluded.* So St. Paul ever uses this expression, ch. iii. 19; (2 Cor. iv. 4;) Eph. ii. 2. **covetous** and **extortioners** are joined by **and**, as belonging to the same class—that of persons greedy of money. **for then must ye needs go out of the world**] i. e. to search for another and purer one. **11. as it is, I wrote unto you**] i. e. **my meaning was . . . . ;**—'**but**, the case being so, that ye must needs consort with fornicators among the heathen, I wrote to you, not to consort, &c.'—That this is the meaning, and not, as A. V., 'But *now I have written*, &c.,' seems plain; I have given the reasons in my note in the Greek Test. Thus by the right rendering, we escape the awkward inference deducible from the ordinary interpretation,—that the Apostle had previously given a command, and now retracted it. **an idolater**] One who from any motive makes a compromise with the habits of the heathen, and partakes in their sacrifices: Chrysostom well

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a reviler, or a drunkard, or an extortioner; with such an one [y] no not to eat. [12] For what have I to do with judging [z] them that are without? do not ye judge [a] them that are within? [13] But them that are without God judgeth. [b] Put away from among yourselves the wicked man.

VI. [1] Dare any of you, having a matter against his brother, go to law before the unjust, and not before the saints? [2] What? know ye not that [a] the saints shall judge the

y Gal. ii. 12.

z Mark iv. 11. Col. iv. 5. 1 Thess. iv. 12. 1 Tim. iii. 7.

a ch. vi. 1, 2, 3, 4.

b Deut. xiii. 5. & xvii. 7. & xxi. 21. & xxii. 21, 22, 24.

a Ps. xlix. 14. Dan. vii. 22. Matt. xix. 28. Luke xxii. 30. Rev. ii. 26. & iii. 21. & xx. 4.

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or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. [12] For what have I to do to judge them also that are without? do not ye judge them that are within? [13] But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

VI. [1] Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? [2] Do ye not know that the saints shall

remarks, "He introduces by anticipation the subject of things offered to idols, which he is about to treat by and by." Seeing that **no not to eat** must imply a *more complete separation* than *not to company*, it cannot be applied to the *agapæ*, or *love-feasts* only, but must keep its general meaning,—**not even to sit at table with such an one.**—This rule, as that in 2 Thess. iii. 15, regards only their *private* intercourse with the offending person: nothing is *here* said of public excommunication, though for some of these crimes it would be implied. 12.] *Ground of the above limitation.* **them that are without]** It was among the Jews the usual term for the Gentiles. He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for *them*? I could only have referred to persons *among yourselves.*' 'My judgment was meant to *lead your judgment.* This being the case, what concern had I with *those without?* Is it not on *those within,* that your judgments are passed?' 13.] **But them that are without God judgeth.** The present tense expresses the attribute and office of God. '*To judge those without is God's matter.*' These remarks about *judging* form a transition-point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: *not the punishment* mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7. The "*therefore,*" in the A. V., has absolutely no authority in its favour. The "received text" reads "And ye shall put away . . . . :" but all the ancient authorities read as our text.

CHAP. VI. 1—11.] PROHIBITION TO SETTLE THEIR DIFFERENCES IN THE LEGAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11). 1.] **Dare**: the word appears to be used to note, by so strong an expression, the offended Christian sense of the church. He points at no particular *individual,* but **any one**: for he proceeds in the plural, in verses 4, 7. Chrysostom remarks that the Apostle uses the term the **unjust**, and not the *unbelievers,* to put the matter before them in its strongest light, seeing that it was *justice* of which they were in search in going to law.—The Rabbinical books prohibited the going to law before Gentiles. In adding, **and not before the saints**, the Apostle does not mean that the Christians had their *courts of law,* but that they should submit their differences to *courts of arbitration* among themselves. Such courts of arbitration were common among the Jews. 2.] **know ye not** (appeals to an axiomatic truth)

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judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? [3] *Know ye not that we shall judge angels? how much more things that pertain to this life?* [4] *If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.* [5] *I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?* [6] *But brother goeth to law with brother, and that before the unbelievers.* [7] *Now therefore there is utterly a fault among you,*

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world? and if the world is to be judged by you, are ye unworthy of [judging] the smallest judgments? [3] Know ye not that we shall [b] judge angels? surely then things that pertain to this life. [4] [c] If then ye have judgments of things pertaining to this life, set them to judge who are of no esteem in the church. [5] I speak this to your shame. Is it so, that there is not even one wise man among you, that shall be able to decide between his brethren? [6] Nay, brother goeth to law with brother, and that before unbelievers. [7] Now therefore it is altogether a fault in

b 2 Pet. ii. 4. Jude 6.

c ch. v. 12.

that the saints shall judge the world?—i. e. as assessors of Christ, at His coming: so Daniel vii. 22; see also Matt. xix. 28. All attempts to elude this plain meaning of the words are futile: whether by understanding that Christians shall *condemn the world by their holy lives*, or that they would *become magistrates and judges in the world*. The context shews plainly, that the saints *are to be the judges*, sitting in judgment. **are ye unworthy of** (i. e. to hold or pronounce) **the smallest judgments?** These judgments are called smallest, in comparison with the weighty judgments which shall be held hereafter: see ver. 4. 3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out. **angels**] always, where not otherwise specified, *good angels:* and therefore here; the "*ministering spirits*" of Heb. i. 14: but exactly *how* we shall judge them, is not revealed to us. Chrysostom, and most Commentators, interpret it of *bad angels*, or of *bad and good* together. **things that pertain to this life**: properly, matters relating to *a man's livelihood*.—The meaning is, civil causes, matters of *mine* and *thine*. 4.] The description of these secular causes is emphatically repeated as being the only sort of judgments which were in question here.—On the possibility of rendering this verse in two ways, see in my Greek Test. The context, and arrangement of words in the original, favour that in our text. The context is this: 'Your office is to judge *angels:*' mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony), set those to judge them who are of no account among you:—do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of judgments in this life's matters between Christians *at all*, and is here depreciating them ironically. 5.] The opening words refer to the ironical command in ver. 4—**I say this to put you to shame. Is there so completely a lack of all wise men among you** . . . He now suggests the more Christian way of settling their differences, viz. *by arbitration:* and asks, 'Are you come to this, that you are obliged to *set any to judge* at all,—**have you no wise man among you, who shall be able** (in such event) **to decide** (as arbitrator) **between his brethren** (literally, his brother: which expression is not without use: it prevents the apparent inference, which might be made if "*his brethren*" were used, that *one wise man was to be appointed universal arbitrator*,—and confines the appointment of the arbitrator to each possibly arising case respectively)? 6.] (*It seems not to be so*): nay, &c., as implied in ver. 1. 7.] He gives

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you, that ye go to law one with another. [d] Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? [8] Nay, ye do wrong, and defraud, [e] and that your brethren. [9] What? know ye not that doers of wrong shall not inherit the kingdom of God? Be not deceived: [f] neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, [10] nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. [11] And [g] such things were some of you: but ye [h] washed them off, but ye were [i] sanctified, but ye were [k] justified in the name of the Lord Jesus, and in the Spirit of our God.

d Prov. xx. 22. Matt. v. 39, 40. Luke vi. 29. Rom. xii. 17, 19. 1 Thess. v. 15.
e 1 Thess. iv. 6.
f ch. xv. 60. Gal. v. 21. Eph. v. 5. 1 Tim. i. 9. Heb. xii. 14. & xiii. 4. Rev. xxii. 15.
g ch. xii. 2. Eph. ii. 2. & iv. 22. & v. 8. Col. iii. 7. Tit. iii. 3.
h Acts xxii. 16.
i ch. i. 30.
k Heb. x. 22.

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because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to *be defrauded?* [8] *Nay, ye do wrong, and defraud, and that* your *brethren.* [9] *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,* [10] *nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* [11] *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the*

his own censure of their going to law at all. **altogether**, i. e. without the aggravation of its being *before unbelievers*. **a fault**, literally, **a falling short**, viz. of your inheritance of the kingdom of God—a hindrance in the way of your salvation: see ver. 9:—not, as ordinarily understood, a *moral delinquency*.

8.] The YE is emphatic, and the account of it is to be found in an ellipsis after the end of ver. 7, to the effect, 'as our Lord commanded us His disciples,' or 'as it behoves the followers of Christ.' Then this comes in contrast: **YOU on the contrary do wrong, and defraud, and that (your) brethren.** **9.]** 'Ye *commit wrong*:' this looks as if you had forgotten the rigid seclusion from the kingdom of God of *all wrong-doers* of every kind; see Gal. v. 21. **Be not deceived]** This caution would be most salutary and needful in a dissolute place like Corinth. It is similarly used, and with an express reference to *evil communications*, ch. xv. 33. The mention of **fornicators** refers back to ch. v., and is taken up again, verses 12 ff. **drunkards**, see on ch. v. 11. **11.]** 'These things were the *former state* of some among you: but ye are now in a far different state.' I cannot think with Meyer that **such things** is used in contempt, *such a horde*, or *rabble*: it is rather '*of such a kind*,' these **things, were some of you: but ye washed them off** (viz. at your baptism. The verb in the original cannot by any possibility be passive in signification, as it is generally, for doctrinal reasons, here rendered. It regards the fact of their having submitted themselves to Christian baptism. See ref. Acts), **but** (there is, in the repetition of but, the triumph of one who was under God the instrument of this mighty change) **ye were sanctified** (not in the doctrinal sense of *progressive* sanctification, but so that whereas before you were unholy, by the reception of the Holy Ghost you became *dedicated to God* and *holy*), **but ye were justified** (by faith in Christ, you received the "*righteousness of God*," Rom. i. 17), **in the name of the Lord Jesus, and in** the (working of the) **Spirit of our God.** These two last clauses must not be fancifully assigned amongst the preceding. They belong to *all*. The spiritual washing in baptism, the sanctification of the children of God, the justification of the believer, are all wrought in the Name of the Lord Jesus,

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Spirit of our God. [12] *All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.* [13] *Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body* is *not for fornication, but for the Lord; and the Lord for the body.* [14] *And God*

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[12] [l] All things are lawful unto me, [l] ch. x. 23.
but not all things are expedient: all
things are lawful for me, but I will
not be brought under the power of
any thing. [13] [m] Meats for the belly, [m] Matt. xv. 17. Rom. xiv. 17.
and the belly for meats: but God Col. ii. 22, 23.
shall bring to an end both it and
them. The body however is not for
fornication, but [n] for the Lord; and [n] ver. 15, 19, 20. 1 Thess. iv.
[o] the Lord for the body. [14] And [o] Eph. v. 23. 3, 7.

and are each and all the work of the Spirit of our God.—By the **our** again, he binds the Corinthians and himself together in the glorious blessings of the gospel-state, and mingles the oil of joy with the mourning which by his reproof he is reluctantly creating.

12—20.] CORRECTION OF AN ABUSE OF THE DOCTRINE OF CHRISTIAN FREEDOM WHICH SOME AMONG THEM HAD MADE, THAT, AS MEATS WERE INDIFFERENT, SO WAS FORNICATION (vv. 12—17). STRONG PROHIBITION OF, AND DISSUASIVE FROM THIS SIN (vv. 18—20). **12.]** *Statement of the true doctrine of Christian freedom.* **All things are lawful unto me** are *the bona fide words of the Apostle himself,* not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: *all things* being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) indifferent. (2) It is not introduced by any clause indicative of its being the saying of another, which is St. Paul's habit in such cases, see Rom. xi. 19. (3) The Apostle does not either deny or qualify the *lawfulness,* but takes up the matter from another point of view, the *expediency.* The *"me"* is spoken in the person of Christians generally. So also in ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11. **not all things are expedient,** or **advantageous**—in the most general sense: distinguished from *"are edifying,"* ch. x. 23, where the words again occur. The assertion is equivalent to **I will not be deprived of my freedom by any practice;**—i. e. indulge in any practice which shall mar this liberty and render it noreal freedom, making me to be one *under power,* instead of one exercising it.

13, 14.] The argument is,—meats (of which he doubtless had often impressed on them that *they were indifferent,* whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats *are indifferent.* But neither is the body *created for* fornication, nor can this transitoriness be predicated *of it:* the body is *for the Lord,* and the Lord (in His mediatorial work) for the body: and God raised up the Lord, and will raise up us (i. e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins *against his own body.* THEREFORE, fornication *is not* an *indifferent thing.* It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. **13.]** The belly is the appointed receptacle for meats —they, its appointed nourishment.

God shall destroy . . .] viz. *at the appearing of the Lord:* when, ch. xv. 51, 52, we shall be changed from a *spiritual body,* to be a *natural body:* not, *at death.* But, on the other hand, the body was not made for the practice of fornication. The reciprocal subserviency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when *fornication* (and even that lawful use which is physically the same, but which is not *here* contemplated) shall have for ever passed away, the body shall be subserving *its real use*—that of being an instrument for the Lord's work. **and the Lord for the body]** not, *only* for the body; but for the body; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final reference must

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[p] Rom. vi. 5, 8. & viii. 11. 2 Cor. iv. 14.
[q] Eph. i. 19, 20.
[r] Rom. xii. 5. ch. xii. 27. Eph. iv. 12, 15, 16. & v. 30.
[s] Gen. ii. 24. Matt. xix. 5. Eph. v. 31.
[t] John xvii. 21, 22, 23. Eph. iv. 4. & v. 30.
[u] Rom. vi. 12, 13. Heb. xiii. 4.

[p] God both raised the Lord, and will also raise up us [q] by his power. 15 Know ye not that [r] your bodies are members of Christ? shall I then take away the members of Christ, and make them members of an harlot? God forbid. [16] What? know ye not that he which is joined to an harlot is one body? for [s] the two, saith he, shall be one flesh. [17] But [t] he that is joined unto the Lord is one spirit. [18] [u] Flee fornication. Every sin whatsoever that a man doeth is outside the body; but he

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hath both raised up the Lord, and will also raise up us by his own power. [15] *Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make* them *the members of an harlot? God forbid.* [16] *What? know ye not that he which is joined to an harlot is one body! for two, saith he, shall be one flesh.* [17] *But he that is joined unto the Lord is one spirit.* [18] *Flee fornication. Every sin that a man doeth is without the body; but*

not be *excluded* here, though it is not the principal thought:—rather the redemption of the body from sin, and making it into a member of Himself by the Spirit.

14.] So far from the case of the Lord and the body answering to the other, God **raised up the Lord** (Rom. viii. 11), **and will raise us up too by His Power.**

15.] Resumption of the fact that the body is for the Lord, and the Lord for the body. The two are so intimately connected, that the Lord *is a mystical Body, of which our bodies,* parts of ourselves in our perfect organization, *are members.* This Christian axiom is introduced as before by **Know ye not that . . .** (literally) **Having then** (i. e. granted that my body is a member, and my members are members of Christ) **alienated** (or **taken away.** This word is not merely superfluous, '*Shall I take . . . and make them . . .*,' as A. V.) **Christ's members** (i. e. my own members), **shall I make them an harlot's members?**—The expression is put as coarsely and startlingly as possible, with the emphasis on the word **harlot's.**

16.] Explanation and justification of the expression, **members of an harlot.** As if he had said, "Do you think the expression '*make them members of an harlot*' too strong?" **one body,** viz. '*with her.*' The full construction would be "*that he which is joined to an harlot, and the harlot, are one body:*" but he is here bringing out the criminality of the *fornicator,* and leaves the other out of view. —The citation is spoken of *marriage;* but here as above (see on ver. 13) he is treating merely of the physical union, which is the same in both cases. **saith he,** viz. God, who is the speaker in the Scriptures; so in citing the same words, our Lord gives them to "*Him that made them from the beginning,*" Matt. xix. 5. They were spoken by the mouth of Adam, but prophetically, under God's inspiration. The words **they two** are not in the Hebrew, but in the Septuagint and the Samaritan Pentateuch, and are found in the Rabbinical citations of the passage. See note on Matt. xix. 5. **17.**] Union to God, His service, and His ways, is often expressed by this word (**joined** or **attached**) in the Septuagint, but here *that inner union with Christ in spirit* is meant, which is the normal state of every believer, and of which it may be said that he *is one spirit* with Christ. See John xvii. 21, and the parable of John xv. 1—7. Meyer rightly remarks, that the mystical marriage between Christ and His Church must not be pressed here, as the relations of the compared are not correspondent. Still however, the inner verity of that mystical relation is the *ground* of both passages.

18—20.] *Direct prohibition of fornication, and its grounds.* **18.**] **Flee** might be followed by *therefore,* but is more forcible in this disconnected form. **Every sin . . .**] The assertion, which has surprised many of the Commentators, is nevertheless *strictly true.* Drunkenness and gluttony, e. g. are sins done *in* and *by* the body, and are sins *by abuse of* the body,—but they are still **outside the body,**—introduced *from without,* sinful *not* in their *act,* but in their *effect,* which effect it is

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he that committeth fornication sinneth against his own body. [19] *What? know ye not that your body is the temple of the Holy Ghost* which is *in you, which ye have of God, and ye are not your own?* [20] *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

VII. [1] *Now concerning*

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that committeth fornication sinneth [x] against his own body. [19] What? [y] know ye not that your body is the temple of the Holy Ghost which is in you, which ye have from God, and [that] [z] ye are not your own? [20] For [a] ye were bought with a price: glorify therefore God in your body.

VII. [1] Now concerning the things

[x] Rom. i. 2. 1 Thess. iv. 4.
[y] ch. iii. 16. 2 Cor. vi. 16.
[z] Rom. xiv. 7, 8.
[a] Acts xx. 28. ch. vii. 23. Gal. iii. 13. Heb. ix. 12 1 Pet. i. 18, 19. 2 Pet. ii. 1. Rev. v. 9.

each man's duty to foresee and avoid. But fornication is the *alienating that body which is the Lord's, and making it a harlot's body*—it is sin *against a man's own body,* in its very nature,—against *the verity and nature* of his body; not an *effect on* the body from participation of things without, but a *contradiction of the truth* of the body, wrought *within itself.* When *man* and *wife* are one in the Lord,—united *by His ordinance,*—no such alienation of the body takes place, and consequently no sin. **19.**] Justification of the assertion next preceding,—and this by an amplification of the principles above laid down. **your body** (i. e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because *the body* in its attributes is in question here) **is the temple of** (possessed by, as His residence) **the Holy Spirit which is in you** (reminiscence of the reality of His indwelling), **which ye have from God** (reminiscence, *whose* Spirit He is, and so preparation for the following inference), **and are not your own** (so that ye have no right to alienate your body, not being *yours*). **20.**] *Proof, that ye are not your own.* The *possession* of your body as His temple, by the Holy Ghost, is a *presumptive proof* that ye are not; but there is also a proof in *matter of fact:* **For ye were bought** (not, as A. V., *are bought,* which destroys the historic reference) **with a price** (viz. the *blood of Christ,* see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13. This *buying* is here mentioned mainly with reference to the *right of possession,* which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e. g. that of sin [Rom. vi. 17, 18], of the law and its curse [Gal. iii.] of Satan [Col. i. 13]): **glorify therefore God** (i. e. not *praise* God, but glorify Him by your acts) **in your body** (not, *by means of* your body, but *in your body,* as the temple of God; see John xiii. 32). The words "*and in your spirit, which are God's,*" added in the A. V., are wanting in almost all our earliest authorities.

CHAP. VII. 1—40.] REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS. In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in *disparagement of marriage,* and to have brought into doubt whether it were not better to *avoid it where uncontracted,* and *break it off where contracted,* or this last at all events *where one of the parties was an unbeliever.* These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting *virgins,* what was their duty, and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband.—The *whole* is written under the strong impression (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Introd. to 1 Thess. § iv. 5—10) of the near approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., *with reference to change of circumstances;* and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought

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a ver. 8, 26.

b Exod. xxi. 10. 1 Pet. iii. 7.

c Joel ii. 16. Zech. vii. 3. See Exod. xix. 15. 1 Sam. xxi. 4, 5.

whereof ye wrote unto me: [a] It is good for a man not to touch a woman. [2] But because of fornications, let each man have his own wife, and let each woman have her own husband. [3] [b] Let the husband render unto the wife her due: and in like manner the wife also unto the husband. [4] The wife hath not power over her own body, but the husband: and in like manner the husband also hath not power over his own body, but the wife. [5] [c] Defraud ye not one the other, except it be by agreement for a time, that ye may be free for prayer, and may

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the things whereof ye wrote unto me: It is *good for a man not to touch a woman.* [2] *Nevertheless,* to avoid *fornication, let every man have his own wife, and let every woman have her own husband.* [3] *Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.* [4] *The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.* [5] *Defraud ye not one the other, except* it be *with consent for a time, that ye may give yourselves to fasting and*

by *careful comparison and inference,* not rashly assumed and misapplied.—I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Apostle's advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness.

1, 2.] *Concession of the expediency* (where possible) *of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication.*
good] not *morally good:* for in ver. 28 expressly *not sin,* but *inexpediency,* is the reason for not marrying: nor good in the sense of *more excellent,* as Jerome, saying, "if it is good not to touch a woman, it is therefore evil to touch one:" **but expedient, generally:** 'more for a man's best interests under present circumstances:' as we say in English, 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified, ver. 26, by the addition of "on account of the present necessity." This assertion is obviously here made in the widest sense, without *present* regard to the difference between the lawful and unlawful use of the woman. The idea that the assertion applies to abstinence from intercourse in the *already married* (see again below), is altogether a mistake.
2.] The former course is expedient —would avoid much 'trouble in the flesh:' but as a general rule *it may not be,* seeing that for a *more weighty reason* the contrary course is to be recommended.—**But on account of [the] fornications** (the many instances of fornication current), **let each man have his own wife, and let each woman have her own husband.** The saying is *not concessive,* but *imperative;* not, "*may* have," but "*must* have." So the other expressions, "*let them marry,*" ver. 9, "*let her remain,*" ver. 11, &c. With regard to the idea of some, that the Apostle here gives a very low estimate of marriage, as solely a remedy against fornication, the true answer is, that St. Paul does not either here, or in this chapter at all, give any *estimate* of marriage in the abstract. His estimate, *when he does,* is to be found Eph. v. 25—32.

3, 4.] *The duty of cohabitation incumbent on the married.* This point was in all probability raised in the letter of the Corinthians. The Apostle's command is a legitimate following out of the reason, *because of fornications,* above. **3. her due]** This is the reading of all our most ancient MSS.:—the physical duty of a husband.
4.] The ground of this *being another's while they remain their own,* is to be found in the *oneness of body,* in which the marriage state places them.

5.] in order that ye may have undisturbed leisure for prayer. The original (see in my Greek Test.) shews that the prayer meant is not ordinary, but extraordinary,—*seasons of urgent suppli-*

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prayer; and come together again, that Satan tempt you not for your incontinency. [6] *But I speak this by permission,* and *not of commandment.* [7] *For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.* [8] *I say therefore to the unmarried and widows, It is good for them if they abide even as I.* [9] *But if they cannot contain, let them marry: for it is better to marry than to burn.* [10] *And unto the*

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† be together again, in order that [d] Satan tempt you not owing to your incontinency. [6] But this I say by way of allowance, [e] not by way of commandment. [7] Yet [f] I would that all men were [g] even as I myself. Nevertheless [h] each hath his proper gift from God, one after this manner, and another after that. [8] Now to the unmarried and to the widows, I say, [i] It is good for them if they abide even as I, [9] yet if [k] they have not continency, let them marry: for it is better to marry than to burn. [10] But unto the married I command,

† *So all our oldest MSS.*
d 1 Thess. iii. 5.
e ver. 12, 25. 2 Cor. viii. 8. & xi. 17.
f Acts xxvi. 29.
g ch. ix. 5.
h Matt. xix. 12. ch. xii. 11.
i ver. 1, 26.
k 1 Tim. v. 14.

cation.—The addition, in the received text, of the words "*fasting and,*" shews how such passages as this have been tampered with by the ascetics. The words are wanting in all our principal oldest authorities. **may be together,** not "*come together,*" as it has been amended, because *to be together* in this sense is the *normal state* of the married. The sense is,—the aim of the temporary separation is *not that you may keep apart,* but for a certain end, and then *that you may be united again.* **in order that Satan tempt you not**] Purpose of the re-union stated, by that which might happen did it not take place: viz. that a temptation might arise, to fulfil the natural desires in an unlawful manner. **6.] But this I say by way of allowance** (for you), **not by way of command.** this refers, as the context (ver. 7) shews, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then *as a command* in all cases, but *as an allowance* for those to whom he was writing, whom he knew, and assumes, to *be thus tempted.* The meaning '*by permission,*' A. V., is ambiguous, appearing as if it meant *by permission of the Lord* (*to say it*).

7. as I myself] viz. in a state of continence: see below on ver. 8. What follows is said in the most general way, as a milder expression of 'all have not the gift of continence.' **after this manner . . . after that**] both are said *generally,* not one *in the way in which I have it* of continence, another *in the way of marrying* (i. e. though he have not *this,* and be therefore *better married,* yet has *some other*).

8, 9.] *Advice to the unmarried, that it is best so to remain, but better to marry than be inflamed with lust.* **8.] the unmarried,** of both sexes: not as usually interpreted, *widowers,* or *unmarried males alone:* this is shewn by the contrasted term, "*the married,*" which embraces (see vv. 10, 11) *both sexes.* **and to the widows** may be added as singling out widows *especially;*—or more probably, because "*the unmarried*" would naturally be taken as those who *never were married,* and thus widows would not be understood to be included. **It is good for them,** i. e. 'it is their best way:' see on ver. 1. **even as I**] i. e. unmarried. This brings the Apostle's own circumstances more clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he *never was married.* There is a passage of Clement of Alexandria which says that St. Paul in a certain epistle addressed "his yokefellow, whom he did not carry about with him on grounds expedient for his ministry." But the words "*true yokefellow,*" Phil. iv. 3, certainly have no reference to a wife: see note there. **9.] it is better to marry than to burn,** i. e. "than to be wasted by the hidden flame of lust in the conscience." Augustine.

10, 11.] *Prohibition of separation after*

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l See ver. 12, 26, 40.
m Mal. ii. 14, 16. Matt. v. 32. & xix. 6, 9 Mark x. 11, 12. Luke xvi. 18.
n ver. 6.

[l] yet not I, but the Lord, [m] that the wife be not separated from her husband: [11] but if she be actually separated, let her remain unmarried, or let her be reconciled to her husband: and that the husband leave not his wife. [12] But to the rest say I, [n] not the Lord: If any brother hath a wife that believeth not, and she too is content to dwell with him, let him not leave her. [13] And any

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married I command, yet *not I, but the Lord, Let not the wife depart from* her *husband:* [11] *but and if she depart, let her remain unmarried, or be reconciled to* her *husband: and let not the husband put away* his *wife.* [12] *But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.* [13] *And the woman*

marriage; or, in case of separation, of another marriage. These married persons, as the *unmarried and widows* above, are *all Christians.* The case of *mixed marriages* he treats ver. 12 ff. They are those already married. **10. not I, but the Lord]** *Ordinarily,* the Apostle (I) writes, commands, gives his advice, *under conscious inspiration of the Holy Spirit of God.* See ver. 40. He claims expressly, ch. xiv. 37, that the things "*which I write unto you*" should be recognized as "*the Lord's commandment.*" But here he is about to give them a command resting, not merely on *inspired apostolic authority,* great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Apostle's own writing *of himself* and *of the Lord,* is quite irrelevant. He *never* wrote *of himself,* being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the *subject-matter,* and of the *circumstances under which* it was written. ALL *is the outpouring of the Spirit,* but *not all for all time,* nor *all on the primary truths* of the faith.—**Not I, but the Lord,** viz. in the reff. especially Matt. See also in Mark, where the *woman's* part is brought out. That it occupies the *principal place* here, is perhaps because the *Christian women* at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said to be separated from the man, than the man to be separated from the woman. **be separated,** whether by *formal divorce* or *otherwise;* the "*let her be reconciled*" below, is like this, an *absolute passive;* undefined whether by her own or her husband's doing. **11.]** The former part of the verse, as far as "*husband,*" is parenthetical. It supposes a case of *actual* separation, contrary of course to Christ's command: if such *have really taken place,* the additional sin of a new marriage (Matt. v. 32) must not be committed, but the breach healed as soon as possible. **and that the husband leave not his wife]** The Apostle does not add the qualification "*except for the cause of fornication,*" found in Matt. v. 32 (xix. 9), but not in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The *rule,* not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course.

12—16.] *Directions for such Christians as were already married to Heathens. Such a circumstance must not be* in itself *a ground of separation,—and why: but if the unbelieving party wish to break off the union, let it be so.* **12.] to the rest,** perhaps in respect of their *letter of enquiry,*—the *only ones not yet dealt with.* At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers. **I, not the Lord,** i. e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), **not the Lord,** i. e. not Christ *by any direct command* spoken by Him: it was a question with which HE *did not deal,* in His recorded discourses. The contentment of the wife *also,* presupposes *his own* wish to continue united. **13.]** Meyer remarks, that the Apostle uses

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which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. [14] *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.* [15] *But if*

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woman which hath an husband that believeth not, and he too is content to dwell with her, let her not leave her husband. [14] For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the [believing] brother: [o] else are your children unclean; but now are they holy. [15] But if

[o] Mal. ii. 15.

the general term **leave** here, of *both parties*, the husband and wife, not "*put away*" (as Matt. v. 31, &c.), which would apply only to the husband. In the A. V. this identity of terms is unfortunately neglected. The same word, **leave**, or **part from**, would well have expressed both cases.—By the Greek as well as Roman customs, the *wife had the power of effecting a divorce.* At Athens,—when the divorce originated with the wife, she was said to *leave* the house of her husband: when with the husband, *to be sent away.* At Rome, the only exception to the wife's liberty of effecting a divorce appears to have been in the case of a freedwoman who had married her patronus. Olshausen thinks that St. Paul puts both alternatives, because he regards the *Christian party* as the *superior one* in the marriage. But, as Meyer remarks, this would be inconsistent with the fundamental law of marriage, Gen. iii. 16, and with the Apostle's own view of it, ch. xi. 3, xv. 34; Eph. v. 22; 1 Tim. ii. 11, 12. **14.]** *Ground of the above precept.* **is sanctified]** The meaning will best be apprehended by remembering (1) that *holiness,* under the Gospel, answers to *dedication to God* under the law; (2) that the *sanctified* under the Gospel are the *body of Christian men,* dedicated to God, and thus become His in a peculiar manner: (3) that this being so, things belonging to, relatives inseparably connected with, the *people of God,* are said to be *hallowed* by *their holiness:* not holy in themselves, but sanctified, i. e. included in the holiness of the faithful relative. Chrysostom well shews the distinction between this case and that in ch. vi. 15, that being an *impious* connexion,—in and under the condition of the *very state,* in which the other party is *impure:* whereas this is a connexion according to a pure and holy ordinance, by virtue of which, although the physical unity in both cases is the same, the *purity overbears the impurity.* **in the wife . . . in the brother]** in, i. e. his or her *sanctity* is *situated in,* rests in, *the other.* **else**; literally, since in that case (i. e. as understood, the *other* alternative,—the *non-hallowing*). **are]** not *would be,* nor *were,* as A. V., but *present:* because the supposed case is *assumed,* and the ind. pres. used of what *has place* on its assumption. **holy]** as above: **holy to the Lord.** On this *fact, Christian children being holy,* the argument is built. This being so,—they being hallowed, because the children of Christians,—it follows that *that union out of which* they sprung, must *as such* have the same hallowed character; i. e. that the *insanctity* of the one parent is in it *overborne* by the *sanctity* of the other. The *fact* of the children of Christians, God's spiritual people, *being holy,* is tacitly assumed as a matter of course, from the precedent of God's ancient covenant people.—With regard to the bearing of *this verse* on the subject of Infant Baptism,—it seems to me to have *none,* further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to shew, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably as a matter of course be administered to the other. Those who deny any such inference, forget, as it seems to me, that it is not *personal* holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication,* by strict dependence on *one dedicated.* Notwithstanding this *holiness,* the Christian child is individually born in sin and a child of wrath; and individually needs the washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this *holiness* of the Christian child, there is nothing inconsistent

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the unbelieving separateth himself, let him be separated. A brother or a sister is not put under bondage in such cases: but [p] God hath called us in peace. [16] For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? [17] Only as the Lord distributed to each, as God hath

[p] Rom. xii. 18. & xiv. 19. ch. xiv. 33. Heb. xii. 14.

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the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: *but God hath called us to peace.* [16] *For what knowest thou, O wife, whether thou shalt save* thy *husband? or how knowest thou, O man, whether thou shalt save* thy *wife?* [17] *But as God hath distributed to every man, as the Lord hath called*

with the idea, nor with the practice, of Infant Baptism. 15.] *But if the wish for separation proceed from the side of the* UNBELIEVER (emphatic), *let him* (or her) *be separated.* **is not put under bondage**] i. e. the same necessity does not exist when a believer is joined to an *unbeliever,* as when *believers* are joined. In this latter case, to abide in the union is imperative; in the other, if the unbeliever wishes to dissolve the union, it may be dissolved. **in peace**] Not the same as "*to peace*" (A. V.), but signifying the moral element *in which* we are called to be: see ver. 22 below.—The meaning is, 'let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.' —Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that *our Lord's words do not apply* to such marriages as are here contemplated. They were spoken to those *within the covenant,* and as such apply immediately to the wedlock of *Christians* (ver. 10), but *not to mixed marriages*. (2) That the question of re-marrying after such a separation, is here *left open:* on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to *contract* marriages with unbelievers. Only those *already contracted* are dealt with: the *being unequally yoked with unbelievers* is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39. 16.] This verse is generally understood as a ground for *remaining united,* as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently *not parenthetical,*—and (2) (see my Greek Test.) it is hardly grammatically admissible. The fact is, that the verse is *not* a ground for *remaining united,* in *hope,* &c.,—but a ground for *consummating a separation,* and not marring the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. The question thus preserves its strict sense, **How knowest thou** (about the question) **whether . . . .?** and the verse coheres with the words immediately preceding, "*God hath called us in peace.*" The meaning then of the verse will be as follows: (Let the unbeliever depart: hazard not for an uncertainty the peace in which you ought to be living as Christians:) **for what assurance hast thou, O wife, whether thou shalt be the means of thy husband's conversion? Or what assurance hast thou, O husband, whether thou shalt be the means of thy wife's conversion?** "This interpretation is the only one compatible with the obvious sense of ver. 15, and of the expression **how knowest thou whether thou shalt save**; and is also in exact harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation." Stanley; the rest of whose note is deeply interesting as to the historical influence of the verse as commonly misunderstood. 17.] **Only** takes an exception, by way of caution, to the foregoing motive for not remaining together (ver. 16). The Christian partner might carry that motive *too far,* and be tempted by it to *break* the connexion *on his own part;* a course already prohibited (verses 12—14). Therefore the Apostle adds, **Only** (only be careful not to make this a ground for *yourselves* causing the separation) **as to each the Lord distributed [his lot], as God has**

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every one, so let him walk. And so ordain I in all churches. [18] *Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.* [19] *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.* [20] *Let every man abide in the same calling wherein he was called.* [21] *Art thou called* being *a servant? care not for it: but if thou mayest be made free, use* it *rather.* [22] *For he that is*

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called each, so let him walk. And [q] so ordain I in all the churches. [18] Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? [r] let him not be circumcised. [19] [s] Circumcision is nothing, and uncircumcision is nothing, but [t] the keeping of the commandments of God [is every thing]. [20] Let each abide in the same calling wherein he was called. [21] Wast thou called being a slave? care not for it: nay even if thou canst be made free, use it rather. [22] For the

[q] ch. iv. 17. 2 Cor. xi. 28.

[r] Acts xv. 1, 5, 19, 24, 28. Gal. v. 2.

[s] Gal. v. 6. & vi. 15.

[t] John xv. 14. 1 John ii. 3. & iii. 24.

called each, so (in that state, without change) **let him walk.** **so ordain I . . .]** “he says this to make them readier to obey, by *all* being included under the command.” Theophylact.

18—24.] *Examples of the precept just given.* 18—20.] *First example:* CIRCUMCISION. 18.] **Was any one called [being] circumcised,** i. e. at the time of his conversion. **become uncircumcised]** By a surgical operation; see 1 Macc. i. 15. The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling might lead to it. 19.] See Gal. v. 6, where our **keeping** of the **commandments** of God is expressed by “*faith working by love,*” and Gal. vi. 15, where it is given by “*a new creature*” (or “*creation*”). See an interesting note in Stanley’s “Epistles to the Corinthians,” on the relation of these three descriptions. After **God** supply, as in our text, **[in every thing]**: see a similar construction in ch. iii. 7. 20.] *Formal repetition of the general precept,* as again ver. 24. **calling** does not mean *calling in life,* but strictly **calling** (‘vocation’) by God. The **calling** of a circumcised person would be a *calling in circumcision,* and by this he was to abide.

21—24.] *Second example:* SLAVERY. **Wast thou called** (converted) **being a slave? care not for it: nay even if thou canst be made free, use it** (i. e. remain in slavery) **rather.** This rendering, which is that of all the ancient commentators, is absolutely required by the words in the original: see in my Greek Test. It is also required by the *context:* for the *burden* of the whole passage is, ‘Let each man *remain* in the *state in which he was called.*’ The other interpretation,—mentioned by Chrysostom, and given by Erasmus and Luther, Beza, Calvin, Grotius, and almost all the moderns, understands it to mean *liberty:*—‘*but if thou art able to become free, take advantage of it rather.*’ The objections to this, besides that it is grammatically inadmissible as a rendering of the original, are:—(1) Its utter inconsistency with the general context. The Apostle would thus be giving two examples of the precept,—“*let each abide in the same calling wherein he was called,*” one of which would convey a recommendation of the contrary course. This is well followed out in Chrysostom. (2) Its entire contradiction to ver. 22: see below. (3) It would be quite inconsistent with the teaching of the Apostle,—that in Christ (Gal. iii. 28) *freeman and slave are all one,*—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (4) The import of the verb rendered “**use** *it,*” in such a connexion, which suits better the remaining in, enduring, labouring under, giving one’s self up to, an *already-existing* state, than the adopting or taking advantage of a new one.

22.] *Ground of the above precept.* **For**

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slave who was called in the Lord, is [u] the Lord's freed man: in like manner he that was called being free, is [x] the slave of Christ. [23] [y] Ye were bought with a price; be not slaves of men. [24] Brethren, [z] [in that state] wherein each was called, therein let him abide with God. [25] Now concerning virgins [a] I have no commandment of the Lord: but I give my judgment, as [b] having received mercy from the Lord [c] to be faithful. [26] I consider then that

u John viii. 36. Rom. vi. 18, 22. Philem. 16.
x ch. ix. 21. Gal. v. 13. Eph. vi. 6. 1 Pet. ii. 16.
y ch. vi. 20. 1 Pet. i. 18, 19. See Lev. xxv. 42.
z ver. 20.
a ver. 6, 10, 40. 2 Cor. viii. 8, 10.
b 1 Tim. i. 16.
c ch. iv. 2. 1 Tim. i. 12.

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called in the Lord, being *a servant, is the Lord's freeman: likewise also he that is called,* being *free, is Christ's servant.* [23] *Ye are bought with a price; be not ye the servants of men.* [24] *Brethren, let every man, wherein he is called, therein abide with God.* [25] *Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.* [26] *I suppose therefore that this is*

the slave who was called in the Lord (not as A. V., '*He who is called in the Lord being a slave.*' **in the Lord**: as the *element in which* what is about to be stated takes place) **is the Lord's freed man.** The Lord's freed man is not here in the ordinary Roman sense 'the Lord's manumitted slave:' for the *former master* was *sin or the devil,* see on ch. vi. 20;—but only, *a freed man belonging to Christ,* viz. freed by Christ from the service of another. This the reader would understand as a matter of course: **in like manner he that was called, being free** (not *the freeman being called*), **is the slave of Christ.** Christ's service is perfect *freedom,* and the Christian's *freedom* is the *service* of Christ. But here the Apostle takes, in each case, *one member* of this double antithesis from the *outer world, one* from the *spiritual.* The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21. **23.**] *Following out of the idea,* **the slave of Christ,** *by reminding them of the* PRICE PAID *whereby Christ* PURCHASED *them for His* (ch. vi. 20): *and precept thereupon,* BECOME NOT SLAVES OF MEN: i. e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrysostom and others think the precept directed against *eye-service,* and general regard to men's opinion. But it is better to restrict it (however it may legitimately *be applied* generally) to the case in hand. Others understand it as addressed to the *free,* and meaning that *they* are not to *sell themselves into slavery:* but this is evidently wrong: as may be seen by the change to the *second person plural* as *addressing all his readers:* besides that a new example would have been marked as in vv. 18, 21. See Stanley's note. **24.**] *The rule is again repeated,* but with the addition **with God,** reminding them of the relations of Christ's freed man and Christ's slave, and of the price paid just mentioned: of that relation to God in which they stood by means of their Christian calling.

25—38.] *Advice* (with some digressions connected with the subject) concerning the MARRIAGE OF VIRGINS. **25.**] **virgins** is not to be understood *unmarried persons of both sexes,* a meaning which, though apparently found in Rev. xiv. 4 (see note there), is perfectly unnecessary here, and appears to have been introduced from a mistaken view of vv. 26—28. The emphasis is on **commandment—command of the Lord have I none,** i. e., no *expressed precept;* so that, as before, there is no marked comparison between "*the Lord,*" and "*I.*" **to be faithful,** i. e., as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very

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good for the present distress, I say, *that* it *is good for a man so to be.* [27] *Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.* [28] *But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.* [29] *But this I say, brethren, the time* is *short: it remaineth, that both they that have wives be as though they had none;*

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this is good by reason of the [d] present necessity, [e] that it is good for a man so to be. [27] Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. [28] But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have affliction in the flesh: and I desire to spare you. [29] But [f] this I say, brethren, the time henceforth is shortened; in order that both they

[d] See Matt. xxiv. 21.

[e] ver. 1, 8.

[f] Rom. xiii. 11. 1 Pet. iv. 7. 2 Pet. iii. 8, 9.

Epistle, is better than the more general ones of *true* or *believing*. **26.]** The question of the marriage of *virgins* is one involving the expediency of contracting marriage *in general:* this he deals with now, on grounds connected with the then pressing necessity. **then** follows on *'I give my judgment,"* and introduces the *"judgment."* **this** indicates what is coming, viz. *"so to be."* **good,** see note on ver. 1: **the best way. the present (or instant) necessity:** viz. that prophesied by the Lord, Matt. xxiv. 8, 21, &c.: which shall precede His coming: see especially ver. 19 there: not, *the cares of marriage,* as Theophylact, and others, nor *persecutions,* as Photius, which are only a *part* of the apprehended troubles. These the Apostle regards as *instant, already begun:* for this is the meaning, not *imminent, shortly to come.* See note on 2 Thess. ii. 2, where this distinction is very important. **a man]** here purposely general, *every one,* including those treated of, young females. **so to be]** how? *"Even as I,"* in ver. 8? perhaps better, *as he is:* on account of the following context, ver. 27. This, in the case of the *unmarried,* would amount to the other: and the case of *virgins* is now that especially under consideration. **27.]** The expression, **so to be,** *re-stated* and *illustrated:* neither the married nor the unmarried are to *seek for a change.* The general recommendation here is referable alike to *all* cases of marriage, and does not touch on the prohibition of ver. 10,—*only dissuading from a spirit of change in consideration of the* **instant necessity.** It seems better to take the verse thus, than to regard it as inserted to guard against misunderstanding of the preceding *judgment* of the Apostle. **Art thou loosed?** does not imply *previous marriage,* but describes all those who are not bound by the marriage tie, whether previously married or not.

28.] Not *sin,* but *outward trouble,* will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to *spare them this,* that he gives his advice. The literal rendering is,—**But if also thou shalt have married, thou didst not sin** (viz. when thou marriedst); **and if a virgin shall have married, she sinned not;** but **such persons,** viz. they who have married, **shall have tribulation in the flesh: but I** (emphatic, *my* motive is) **am sparing you** (endeavouring to spare you this trouble in the flesh by advising you to keep single).

29—31.] *He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments.* **29. this I say . . .]** 'What I just now said, of marrying being no *sin,* might dispose you to look on the whole matter as indifferent: my motive, the sparing you outward affliction, may be underrated in the importance of its bearing: but I will add this solemn consideration.' **the time henceforth is shortened,** i. e., **the time that remains is short:** the interval between now and the coming of the Lord has arrived at an extremely contracted period. These words have been variously misunderstood. (1) **The time** has been by Calvin, Estius, and others, interpreted

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that have wives be as if they had none; [30] and they that weep, as weeping not; and they that rejoice, as rejoicing not; and they that buy, as not possessing; [31] and they that use this world, as not using it to the full: for [g] the fashion of this world is passing away. [32] But I would have you to be free from cares. [h] He that is unmarried careth for the things of the Lord, how he shall please the Lord: [33] but he that is married careth for the things of the world, how he shall please his wife. [34] There is difference also

g Ps. xxxix. 6. James i. 10. & iv. 14. 1 Pet. i. 24. & iv. 7. 1 John ii. 17.

h 1 Tim. v. 5.

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[30] *and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;* [31] *and they that use this world, as not abusing* it: *for the fashion of this world passeth away.* [32] *But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:* [33] *but he that is married careth for the things that are of the world, how he may please* his *wife.* [34] *There is dif-*

'*the space of man's life on earth:*' which, however true it may be, and however legitimate this *application* of the Apostle's words, certainly was not in his mind, nor is it consistent with *his* usage of the word: see Rom. xiii. 11; Eph. v. 16,—or with that of the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8; Mark xiii. 33. (2) The word which we render **shortened** has been understood as meaning *calamitous*. But it never has this signification. (3) The word **henceforth** has been by some (e. g. in A. V., so also Tertullian, Jerome, the Vulgate, Luther, Calvin, and others) *joined to what follows:* '*it remains that both they,*' &c. But usage is against this, and the continuity of the passage would be very harshly broken; whereas by the other rendering all proceeds naturally. See more in my Greek Test. **in order that . . .**] *The end for which* the time has been (by God) thus gathered up into a short compass: **in order that both they,** &c.: i. e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loose in heart from worldly relationships and employments: that the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world. We may notice that according to this only right view of the sense, the clauses following are not *precepts of the Apostle*, but the *objects,* as regards *us,* of the *divine counsel in shortening the time.* **31. using it to the full**] The word in the original appears here to imply that intense and greedy use which turns the legitimate use into a fault. This meaning is better than '*abuse*' (A. V.), which is allowable, and is adopted by many. The end of the verse *gives a reason for* the assertion that *the time is short;* the clauses which have intervened being subordinate to those words: see above. **for the fashion** (meaning not *mode*, or habit, but present external form. So in Phil. ii. 8, "*being found in* fashion *as a man*") **of this world is passing away** (is in the act of being changed, as a passing scene in a play.—This shews that the time is short:—the form of this world is already beginning to pass away. Stanley compares a remarkable parallel, 2 Esdr. xvi. 40—44, probably copied from this passage). **32—34.**] *Application of what has been just said to the question of marriage.* **32.**] **But** (i. e. since this is so—since the time is so short, and *that,* in order that we Christians may sit loose to the world) **I wish you to be without worldly cares** (undistracted). Then he explains how this touches on the subject. **34.**] The literal rendering is—**Divided also is the** (married) **woman and the virgin,** *divided in interest* [i. e. in cares and pursuits] from one another: not merely, *different from one another,* as would seem at first sight from the words of the text. On the question arising from different readings, see my Greek Test.— The judgment of marriage here pronounced

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ference also *between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please* her *husband.* [35] *And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.* [36] *But if any man think that he behaveth himself uncomely toward his vir-*

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between a wife and a virgin. The unmarried woman [i] careth for the things of the Lord, that she may be holy both in body and spirit: but she that is married careth for the things of the world, how she shall please her husband. [35] And this I speak for your own profit; not that I may cast a snare upon you, but with a view to what is seemly, and that ye may attend upon the Lord without distraction. [36] But if any man thinketh that he is behaving himself unseemly toward his virgin

[i] Luke x. 40, &c.

by the Apostle must be taken, as the rest of the chapter, *with its accompanying conditions.* He is speaking of a pressing and quickly shortening period, which he regards as yet remaining before that day and hour of which neither he, nor any man knew. He wishes his Corinthians, during that short time, to be as far as possible *totally undistracted.* He mentions as an objection to marriage, that which is an *undoubted fact of human experience:*—which is necessarily bound up with that relation; and *without which the duties of the relation could not be fulfilled.* Since he wrote, the unfolding of God's Providence has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer; so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's *time* is *getting shorter and shorter*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our wordly relations: and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, without distraction. The duty of ver. 35 is incumbent on all Christians, at all periods.

35.] *Caution against mistaking what has been said* for an *imperative order*, whereas it was only a *suggestion for their best interest.* **this]** viz. verses 32—34. **for your own** (emphatic) **profit**, i. e. not for my own purposes—not to exercise my apostolic authority: **not that I may cast a snare** (lit. 'a noose;' the metaphor is from throwing the noose in hunting or in war) **over you** (i. e. entangle and encumber you with difficult precepts), **but with a view to seemliness** (compare Rom. xiii. 13), **and waiting upon the Lord without distraction.** Stanley draws out the parallel to the story in Luke x. 39—42: Mary sitting by the feet of Jesus, while Martha was cumbered with much serving, and careful about many things: the very words used in the original there being almost the same as here. **36—38.]** *For seemliness' sake:* and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage.—**But** (introduces an inconsistency with what is seemly) **if any one** (any *father*) **thinks that he is behaving unseemly towards his virgin daughter** (viz.

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daughter, in case she should pass
the flower of her age, and if it must
needs be so, let him do what he
will; he sinneth not: let them
marry. [37] But he that standeth
stedfast in his heart, having no
necessity, and hath power in respect
of his own will, and hath deter-
mined this in his own heart that he
will keep his own virgin daughter,
shall do well. [38] So then both he
that giveth his own virgin daughter
in marriage doeth well; and he that
giveth her not in marriage shall do
k Rom. vii. 2. better. [39] [k] A wife is bound as long
as her husband liveth; but if her
husband die, she is at liberty to be
l 2 Cor. vi. 14. married to whom she will; [l] only in
the Lord. [40] But she is more blessed
m ver. 25. if she so abide, [m] after my judg-
n 1 Thess. iv. 8. ment: and [n] I think that I also have
the Spirit of God.

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gin, if she pass the flower of her *age, and need so require, let him do what he will, he sinneth not: let them marry.* [37] *Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.* [38] *So then he that giveth* her *in marriage doeth well; but he that giveth* her *not in marriage doeth better.* [39] *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.* [40] *But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.*

in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage), **if she be of full age** (for *before that* the imputation and the danger consequent on preventing the marriage would not be such as to bring in the unseemliness. Or the reference may be to the supposed disgrace of having a grown-up unmarried daughter in his house. See Stanley's note, and compare Eccles. xlii. 9), —**and thus it must be** (i. e. and there is no help for it, they are bent on it beyond the power of dissuasion. Thus, viz., that they must marry). **what he will** (as his determination on this thought of his) **let him do, he sinneth not** (for there is no *sin* in marriage): **let them** (his daughter and her lover) **marry.**

37.] But he who stands firm in his heart (i. e. his *purpose*,—having no such misgiving that he is behaving unseemly), **not involved in any necessity** (no urgent circumstances, as in the other case; no determination to marry on the part of his daughter, nor attachment formed), **but has liberty of action respecting his personal wish** (to keep his daughter unmarried), **and has determined this in his own** (his *own*, as it is a matter of private determination only) **heart** (determined *this:* it is not stated *what*, but is understood by the reader to mean, *the keeping his daughter unmarried*) **to keep** (in her present state) **his own virgin daughter, shall do well.**

39, 40.] *Concerning second marriages of women.* **39. is bound]** viz. *to her husband*, or perhaps absolutely, **is bound**, in her marriage state. **only in the Lord**, i. e. within the limits of *Christian* connexion—in the element in which all Christians live and walk;—'*let her marry a Christian.*' **40. she is more blessed]** Not merely happier, in our merely social secular sense: but, including this, happier, partly by freedom from the attendant trials of the "*present necessity,*"—but principally for the reason mentioned verse 34. "To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders, there is no allusion here." Meyer. **and I think]**

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VIII. [1] *Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.* [2] *And if any man*

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VIII. [1] Now [a] concerning the things sacrificed to idols, we know that we all have [b] knowledge. [c] Knowledge puffeth up, but love edifieth. [2] [d] If any man thinketh

[a] Acts xv. 20, 29. ch. x. 19.
[b] Rom. xiv. 14, 22.
[c] Rom. xiv. 3, 10.
[d] ch. xiii. 8, 9, 12. Gal. vi. 3 1 Tim. vi. 4.

This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is *giving his opinion,* as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. **I also**] *'as well as other teachers.'* Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] *Though* (vv. 1—6) *for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all* (ver. 7); *and the infirmities of the weak must in such a matter be regarded in our conduct* (vv. 8—13). 1.] The **things sacrificed to idols** were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27 f.), sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus describes it as characteristic of an illiberal man, that when giving his daughter in marriage he sells those portions of the victim which were over after the sacrifice. They were sometimes also reserved for future use. Theophrastus mentions it as belonging to the shameless man, that when he has offered a sacrifice to the gods, he salts away the remnants, and goes to dine with a neighbour. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Numb. xxv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10—12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That St. Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, *how little such decisions were at that time regarded as lastingly binding on the whole church:* and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question on its own merits, a matter which *they* had, for a special purpose, once already decided. **we all have knowledge**] *Who are* **all**? Some say, *Paul himself and the enlightened* among the Corinthians: some, *these latter alone:* and some think it said *ironically,* some *concessively,* of them. But it is manifest from verses 4—6, which are said in the widest possible reference to the faith of *all Christians,* that *all Christians* must be intended here also. But then, ver. 7, he says, "*there is not in all men this knowledge,*" obviously pointing at the weak Christian brother: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is *professed* and *confessed,*—the second of what is *actually and practically apprehended by each man.* Thus we may say of our people, in the former sense, *'all are Christians: all believe in Christ:'* but in the latter, 'all are *not* Christians; all do *not* believe.' **knowledge,** viz. *concerning them.*—From here to end of ver. 3 is virtually a parenthesis. **Knowledge,** abstract; i. e., when *alone,* or improperly predominant: it is the attribute of knowledge, *'barely,'* to puff up. **love**] viz. *'towards the brethren;'* see Rom. xiv. 15, and ch. x. 23. **edifieth**] Keep the literal meaning: **helps to build up** (God's spiritual temple), ch. iii. 9. 2, 3.] The general deductions, (1) from a *profession of knowledge,* and (2) from the *presence of love,* in a man:—expressed sententiously and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles.—The case supposed is the only one

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that he knoweth any thing, he knoweth it not yet as he ought to know: [3] but if any man loveth God, [e] the same is known by him. [4] As concerning then the eating of things sacrificed to idols, we know that [f] there is no idol in the world, and that [g] there is no God but one. [5] For even if there are [h] gods so called, whether in heaven or on earth, (as there are gods many, and lords many,) [6] yet [i] to us there is one God, the Father, [k] of whom are all things, and we unto him; and

e Exod. xxxiii. 12, 17. Nah. i. 7. Matt. vii. 23. Gal. iv. 9. 2 Tim. ii. 19.
f Isa. xli. 24. ch. x. 19.
g Deut. iv. 39. & vi. 4. Isa. xliv. 8. Mark xii. 29. ver. 6. Eph. iv. 6. 1 Tim. ii. 5.
h John x. 34.
i Mal. ii. 10. Eph. iv. 6.
k Acts xvii. 28. Rom. xi. 36.

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think that he knoweth any thing, he knoweth nothing yet as he ought to know. [3] *But if any man love God, the same is known of him.* [4] *As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol* is *nothing in the world, and that* there is *none other God but one.* [5] *For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)* [6] *but to us* there is but *one God, the*

which can occur where love is absent and conceit present; a man can then *only think he knows*,—no *real knowledge* being accessible without humility and love. Such a man **knows not yet, as he ought to know**: has had no real practice in the art of knowing.—**But if a man loves God** (which is the highest and noblest kind of love, the *source* of brotherly love, 1 John v. 2), **this man** (and not the wise in his own conceit) **is known by Him.** The explanation of this latter somewhat difficult expression is to be found in Gal. iv. 9, "*Now that ye know God, or rather are known of God.*" So that *here* we may fairly assume that he chooses the expression is **known by Him** *in preference* to that which *would have been*, had any object of knowledge but the Supreme been treated of, *the natural one*, viz. *the same knoweth Him. We* cannot be said to *know* God, in any full sense (as here) of the word *to know*. But those who become acquainted with God by love, **are known by Him**: are the *especial objects of the divine Knowledge*,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them. So in 2 Tim. ii. 19, "*The Lord knoweth them that are His.*" See also Ps. i. 6, and ch. xiii. 12. 4.] The subject is resumed, and further specified by the insertion of **the eating of.** **we know that there is no idol in the world**, i. e. that the idols of the heathen (meaning not strictly the *images*, but the *persons represented by them*) *have no existence* in the world. That they who worship idols, worship *devils*, the Apostle himself asserts ch. x. 20; but that **is** no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have *absolutely no existence*. Of that subtle Power which, under the guise of these, deluded the nations, he here says nothing. The rendering of the A. V., and many Commentators, ancient and modern,—'*an idol is nothing in the world*,' ch. x. 19; Jer. x. 3, is certainly wrong here, on account of the exact verbal parallel, **there is no God but one**, which follows. The insertion of "*other*" (wanting in all our most ancient MSS.) has probably been occasioned by the wording of the first commandment, "*Thou shalt have none other gods but me.*"

5, 6.] *Further explanation and confirmation of ver.* 4. 5.] **For even supposing that beings named gods** EXIST (*the chief emphasis is on* exist, *on which the hypothesis turns*), **whether in heaven, whether upon earth, as** (**we know that**) **there are** (viz. as being spoken of, Deut. x. 17, "The Lord thy God is God of gods, and Lord of lords:" see also Ps. cxxxvi. 2, 3) **gods many, and lords many** (the Apostle brings in an acknowledged fact, on which the possibility of the hypothesis rests—'*Even if some of the many gods and many lords, whom we know to exist, be actually identical with the heathen idols . . . .*' He does not *concede this*, but only *puts* it), 6.] **yet** TO US (emphatic: however that matter may be, *we* hold) **there is** ONE GOD, **the Father** (**the Father** answers to **Jesus Christ** in the parallel clause below, and serves to specify *what God*—viz. *the Father* of our Lord Jesus Christ), **of Whom** (as their Source of being) **are all things, and we unto**

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Father, of whom are *all things, and we in him; and one Lord Jesus Christ, by whom* are *all things, and we by him.* [7] *Howbeit* there is *not in every man that knowledge: for some with conscience of the idol unto this hour eat* it *as a thing offered unto an idol; and their conscience being weak is defiled.* [8] *But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.* [9] *But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.* [10] *For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to*

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[l] one Lord Jesus Christ, [m] by whom are all things, and we by him. [7] Howbeit there is not in all men this knowledge: but some [n] from conscience of the idol, even until now, eat it as a thing sacrificed unto an idol; and their conscience being weak is [o] defiled. [8] But [p] meat shall not be reckoned to us before God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. [9] But [q] take heed lest by any means this liberty of your's become [r] a stumblingblock to the weak. [10] For if any man see thee which hast knowledge sitting at meat in an idol's temple, will not [s] his conscience, seeing he is weak, be emboldened to eat things sacri-

l John xiii. 13. Acts ii. 36. ch. xii. 3. Eph. iv. 5. Phil. ii. 11.
m John i. 3. Col. i. 16. Heb. i. 2.
n ch. x. 28, 29.
o Rom. xiv. 14, 23.
p Rom. xiv. 17.
q Gal. v. 13.
r Rom. xiv. 13, 20.
s ch. x. 28, 32.

(i. e. for) **Him** (His purposes—to serve His will); **and one Lord Jesus Christ** (notice the *one God* opposed to *many gods*, and *one Lord* to *many lords*), **by Whom** (as Him by whom the Father made the worlds, John i. 3; Heb. i. 2) **are all things, and we** (but here secondly, we as His spiritual people, in the new creation) **by Him.**—The inference from the foregoing is that, *of itself*, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows. 7.] **But not in all is the knowledge** (of which we have been speaking: i. e. see above, is not in them in their individual apprehension, though it is by their profession as Christians): **but some through their consciousness to this day, of the** (particular) **idol** (i. e. through their having an apprehension to this day of the *reality* of the idol, and so being conscientiously afraid of the meat offered, as belonging to *him:* not wishing to be connected with him), **eat it as offered to an idol; and their conscience being weak is defiled.** By the expression **even until now**, it is shewn that these weak ones must have belonged to the *Gentile* part of the Corinthian church: to those who had *once*, before their conversion, held these idols to be veritable gods. Had they been *Jewish* converts, it would not have been *consciousness of the idol* which would have troubled them, but apparent violation of the Mosaic law. 8.] *Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because* it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent. **will not affect our** (future) **standing before God,** or, as in text, **shall not be reckoned to us before God.** 9.] **But,** that is, "I acknowledge this indifference—this licence to eat or not to eat; *but* it is on that very account, *because* it is a matter indifferent, that ye must take heed," &c.—The particular stumblingblock in this case would be, the tempting them to *act against their conscience:*—a practice above all others dangerous to a Christian: see below, ver. 11. 10.] *Explanation how the* **stumblingblock** *may arise.* **any man,** i. e. any weak brother, see below.—The words **thee which hast knowledge** seem to imply that the weak brother *is aware of this,* and *looks up to thee as such.* The word rendered **emboldened** is literally **edified, built up,** not without a certain irony, seeing it is

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ficed unto idols; [11] and he that is
t Rom. xiv. 15, 20. weak [t] perisheth by thy knowledge,
the brother for whom Christ died?
u Matt. xxv. 40, 45. 12 But [u] when thus ye sin against
the brethren, and wound their weak
conscience, ye sin against Christ.
x Rom. xiv. 21. 2 Cor. xi. 29. 13 Wherefore, [x] if meat is a stumblingblock to my brother, I will eat
no flesh for ever more, that I be not
a stumblingblock to my brother.

a Acts ix. 15. & xiii. 2. & xxvi. 17. 2 Cor. xii. 12. Gal. ii. 7, 8. 1 Tim. ii. 7. 2 Tim. i. 11. IX. [1] [a] Am I not free? am I
not an apostle? [b] have I not seen
b Acts ix. 3, 17. & xviii. 9. & xxii. 14, 18. & xxiii. 11. ch. xv. 8. Jesus Christ our Lord? [c] are not ye
my work in the Lord? [2] If I am
not an apostle unto others, yet
c ch. iii. 6. & iv. 15. doubtless I am to you: for [d] the seal
d 2 Cor. iii. 2. & xii. 12. of mine apostleship are ye in the

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eat those things which are offered to idols; [11] and through thy knowledge shall the weak brother perish, for whom Christ died? [12] But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. [13] Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

IX. [1] Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? [2] If I be not an apostle unto others, yet doubtless

accompanied by a description of the man as *weak*,—for thus the building up would be without solid foundation—a *building up unto ruin*, as Calvin calls it. **11.] . . . and (thus) the weak perishes** (hereafter: see the parallel, Rom. xiv. 15 and note) **by** (literally, **in**, as the element in which,—he entering into it as his own, which it is not) **thy knowledge,— the brother, in whose behalf Christ died?**— See again Rom. xiv. 15. **12.] thus,** viz. as described in vv. 10, 11. The **and** which follows fixes, and explains what is meant by sinning against the brethren. **wound]** literally, smite. Chrysostom says, "What can be more unfeeling, than to smite one who is weak?" **13.]** *Fervid expression of his own resolution consequent on these considerations, by way of an example to them.* **meat]** in the most general sense— **food,** i. e. *any* article of food, as ver. 8; purposely indefinite here; 'if such a matter as food . . . .,' but presently particularized. **flesh]** meaning, in order the more certainly not to eat flesh offered to an idol, I will abstain from every kind of flesh.

IX. 1—27.] *He digressively illustrates the spirit of self-denial which he professed in the resolution of* ch. viii. 13,—*by contrasting his rights as an Apostle with his actual conduct in abstaining from demanding them* (verses 1—22). *This self-denying conduct he further exemplifies,* verses 23—27, *for their imitation.* **1.]** He sets forth, (1) his *independence* of men (contrast ver. 19); (2) his apostolic *office;* (3) his *dignity* as an Apostle, in having been vouchsafed a sight of Christ Jesus our Lord; (4) his *efficiency* in the office, as having converted them to God. **free]** So that the resolution of ch. viii. 13 is not necessitated by any *dependence* on my part *on the opinion of others.* The order of the clauses adopted in the Revised Text is that found in our most ancient authorities. **have I not seen Jesus Christ our Lord?]** Not, during the life of our Lord on earth, as some think, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the *appearance* of the Lord to him *by the way to Damascus* (Acts ix. 17; ch. xv. 8); and also, secondarily, in those *other visions* and *appearances,*—recorded by him, Acts xviii. 9 (?), xxii. 17,—and possibly on other occasions since his conversion. **in the Lord** is not a mere humble qualification of **my work** (i. e. God's work, not mine),—but designates, as elsewhere, the *element, in which* the work is done: they were his work *as an Apostle,* i. e. *as the servant of the Lord enabled by the Lord,* and so IN THE LORD. See ch. iv. 15. **2.]** At least my apostleship cannot be denied by *you* of all men, who are its seal and proof. **the seal]** *as being the proof of his apostolic calling and energy,*

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I am to you: for the seal of mine apostleship are ye in the Lord. [3] *Mine answer to them that do examine me is this,* [4] *Have we not power to eat and to drink?* [5] *Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?* [6] *Or I only and Barnabas, have not we*

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Lord. [3] This is my defence to them that do examine me. [4] [e] Have we not liberty to eat and to drink? [5] Have we not liberty to take about with us a [believing] sister as a wife, as well as the other apostles, and as [f] the brethren of the Lord, and [g] Cephas? [6] Or [h] have I only and Barnabas no liberty to forbear work-

e ver. 14. 1 Thess. ii. 6. 2 Thess. iii. 9.
f Matt. xiii. 55. Mark vi. 3. Luke vi. 15. Gal. i. 19.
g Matt. viii. 14.
h 2 Thess. iii. 8, 9.

by their conversion: better than,—by the signs and wonders which he wrought among them. Their conversion was the great proof. **in the Lord** belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the *preceding*, not, as in A. V., to the *following* verses: **This**, viz. the *fact of your conversion:* this word is the *predicate, not the subject*—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no *defence*. **me** is emphatic.

4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship. The plural, **we**, seems to apply to *Paul alone:* for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of *right*, which any would have had on the same conditions (see ver. 11), and as thus not belonging personally to Paul, as do the things spoken of in verses 1, 2, 15. This however will not apply to ver. 12, where the emphatic **me** *is* personal. **to eat and to drink**, i. e. *at the cost of the churches.*

5.] **Have we not the power to take about with us** (also to be maintained at the cost of the churches, for *this*, and not the power to marry, is here the matter in question) **as a wife, a** (believing) **sister** (or, '*to bring with us a believing wife;*' these are the only renderings of which the words are legitimately capable. From a misunderstanding of this passage grew up a great abuse, that of missionaries taking about with them women of wealth, who ministered to them of their substance. Such women are mentioned with reprobation by Epiphanius, and were forbidden by the Council of Nicæa), **as well as the other Apostles** (in the wider sense, not only the Twelve; for, ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles *were married;* but that *all had the power,* and *some had used it*), **and the brethren of the Lord** (mentioned not *because distinct* from the *Apostles*, though they were absolutely distinct from the *Twelve*, see Acts i. 14,—but as a further specification of the *most renowned persons*, who travelled as missionaries, and took their wives with them. On the *brethren of the Lord*, see note, Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, *the Lord's brother* [Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18], the resident bishop of the Church at Jerusalem: the others known to us by name were Joses [or Joseph], Simon, and Judas, see note on Matt. ib.), **and Cephas** (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying, "O thou, remember the Lord." Clement of Alexandria relates that he had children. On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8)?

6.] **Or** (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new "*liberty*," but a consequence of the denial of the last two) **have I only and Barnabas** (why Barnabas? Perhaps on account of his former connexion with St. Paul, Acts xi. 30; xii. 25; xiii. 1—xv. 39; but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears *from the first* to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-

[i] 2 Cor. x. 4. 1 Tim. i. 18. & vi. 12. 2 Tim. ii. 3. & iv. 7.
[k] Deut. xx. 6. Prov. xxvii. 18. ch. iii. 6, 7, 8.
[l] John xxi. 15. 1 Pet. v. 2.
[m] Deut xxv. 4. 1 Tim. v. 18.
[n] 2 Tim. ii. 6.
[o] Rom. xv. 27. Gal. vi. 6.

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ing? [7] Who ever [i] serveth as a soldier at his own charges? who [k] planteth a vineyard, and eateth not the fruit thereof? or who [l] feedeth a flock, and eateth not of the milk of the flock? [8] Am I speaking these things as a man? or doth not the law also say these things? [9] For it is written in the law of Moses, [m] Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth? [10] Or doth he say it altogether for our sakes? Yea, for our sakes it was written: because [n] he that ploweth ought to plow in hope; and he that thresheth [ought to thresh] in hope of partaking. [11] [o] If

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power to forbear working? [7] *Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?* [8] *Say I these things as a man? or saith not the law the same also?* [9] *For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?* [10] *Or saith he* it *altogether for our sakes? For our sakes, no doubt,* this *is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.* [11] *If we have*

denying practice. "This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39." Stanley) **not power to abstain from working** (i. e. power to look for our maintenance from the churches, without manual labour of our own)?

7–12.] *Examples from common life, of the reasonableness of the workman being sustained by his work.* 7.] *From the analogies of human conduct:* (1) *The soldier.* **at his own charges**] with pay furnished out of his own resources. (2) *The husbandman.* (3) *The shepherd.* 8.] **Am I speaking these things merely according to human judgment of what is right? Or** (see note, ver. 6) **does the law too not say these things?** 9.] (It does say them) **For in the law of Moses it is written, Thou shalt not muzzle an ox while treading out the corn.** It was and still is the custom in the East, to place the newly-reaped grain on a floor in the open air, and then, by means of oxen, or buffaloes, to crush out the grain from the husk, either by the feet of the beasts, or by machines dragged by them. **Is it for the OXEN that God is taking care?** — The question imports, "In giving this command are the *oxen*, or those *for whom the law was given*, its objects?" And to such a question there can be but one answer. Every duty of *humanity* has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare *in that system of which* MAN *is the head:* and therefore, *man's* welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. 10.] **Or** (the other alternative being rejected) **on OUR account** (i. e. on account of us ministers of the Gospel: not, of *men in general*) **altogether** (*altogether*, excluding entirely the other idea) **doth he** (or perhaps **it**, the law) **say** (this)? **yea, for our sakes it** (viz., "*Thou shalt not muzzle the ox*," &c.) **was written: because the plougher** (not literal but spiritual, see below) **ought to plough in hope, and the thresher** (*to thresh*) **in hope of partaking** (of the crop).—The words used in this sentence are evidently *spiritual*, and *not literal.* They are inseparably connected with **for our sakes**, which precedes them: and according to the common explanation of them as referring to a mere maxim of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of *us* (Christian teachers), because we ploughers (in the '*husbandry of God*,' ch. iii. 9) ought to plough in hope,

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sown unto you spiritual things, is it *a great thing if we shall reap your carnal things?* [12] *If others be partakers of* this *power over you,* are *not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.* [13] *Do ye not know that they which minister about holy things live* of the things *of the temple? and they which wait at the altar are partakers with the altar?* [14] *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.* [15] *But*

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we sowed for you the things that are spiritual, is it a great thing if we shall reap your carnal things? [12] If others partake of this power over you, do not we still more? [p] Nevertheless we used not this power; but we bear all things, [q] that we may not cause any hindrance to the gospel of Christ. [13] [r] Do ye not know that they which minister about the holy things eat of the temple? and they which wait at the altar share with the altar? [14] Thus also [s] did the Lord appoint unto them which [t] preach the gospel, to live of the gospel. [15] But

p Acts xx. 33. ver. 15, 18. 2 Cor. xi. 7, 9. & xii. 13. 1 Thess. ii. 6.
q 2 Cor. xi. 12.
r Lev. vi. 16, 26. & vii. 6, &c. Numb. v. 9, 10. & xviii. 8—20. Deut. x. 9. & xviii. 1.
s MATT. x. 10. LUKE x. 7.
t Gal. vi. 6. 1 Tim. v. 17.

—and we threshers (answering to the '*ox that treadeth out the corn*') ought to work in hope of (as the ox) having a share."—No minute distinction must be sought between the *plougher* and the *thresher*. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept. 11.] The **we** (both times *strongly emphatic*:—we need sorely some means of marking in our English Bibles, for ordinary readers, *which words have the emphasis*), although plural, *in fact* applies to Paul alone. The secondary emphasis is on **you** and **your**. It is one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. **spiritual** and **carnal** (see Rom. xv. 27) need no explanation. The first are so called as belonging to the *spirit* of man (some say, as *coming from the Spirit of God*: but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the *flesh*. 12.] **others** does not necessarily point at the *false* teachers; more, besides them, may have exercised this power. **we bear all things**] The verb thus rendered was commonly used of vessels *containing, holding without breaking,* that which was put into them; thence of *concealing* or *covering,* as a secret; and also of *enduring* or *bearing up against.* **all things:** viz. labour, privations, hardships. The hindrances to the Gospel would arise from his being charged with covetousness and self-seeking, which his *independence of them would* entirely prevent.

13, 14.] *Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ.*—It has been rightly remarked, that **they which minister about the holy things** can only mean the *priests, not including the Levites;* and therefore that both clauses apply to the same persons.—On the practice referred to, see Numb. xviii. 8 ff.; Deut. xviii. 1 ff.—*No other priesthood but the Jewish* can have been in the mind of the Apostle. The Jew knew of no *altar* but *one:* and he certainly would not have proposed heathen sacrificial customs, even *in connexion with* those appointed by God, as a precedent for Christian usage: besides that the idea is inconsistent with the words **Thus also,** which follow: see below. 14.] **Thus also** (i. e. in analogy with that His other command) **did the Lord** (Christ; the Author, by His Spirit, of the Old Testament as well as the New) **appoint** (viz. Matt. x. 10; Luke x. 8) **to those who are preaching the gospel, to live of** (be maintained by) **the gospel.** Observe, that here the Apostle is establishing an analogy between the rights of the *sacrificing priests* of the law, and of the *preachers of the gospel. Had those preachers been likewise sacrificing priests,* is it possible that all allusion to them in such a character

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u ver. 12. Acts xviii. 3. & xx. 34. ch. iv. 12. 1 Thess. ii. 9. 2 Thess. iii. 8. [u] I have used none of these things:
yet I have not written these things,
that it should be so done unto me:
x 2 Cor. xi. 10. for [x] it were good for me to die,
rather than that any man should
make my glorying void. [16] For if
I should preach the gospel, I have
y Rom. i. 14. nothing to glory of: for [y] necessity
is laid upon me; for woe is unto
me, if I preach not the gospel!
[17] For if I do this thing willingly,
z ch. iii. 8, 14. [z] I have a reward: but if I do it
a ch. iv. 1. Gal. ii. 7. Phil. i. 17. Col. i. 25. unwillingly, [a] I have a stewardship
entrusted to me. [18] What then is
b ch. x. 33. 2 Cor. iv. 6. & xi. 7. my reward, [b] that in preaching the
gospel, I may make the gospel
c ch. vii. 31. without charge, that I [c] use not to

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I have used none of these things: neither have I written these things, that it should be so done unto me: for it were *better for me to die, than that any man should make my glorying void.* [16] *For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!* [17] *For if I do this thing willingly, I have a reward: but if against my will, a dispensation* of the gospel *is committed unto me.* [18] *What is my reward then?* Verily *that, when I preach the gospel, I may make the gospel of Christ without*

should have been here omitted? But as all such allusion *is omitted,* we may fairly infer that no such character of the Christian minister was then known. As Bengel remarks on ver. 13: "If the mass were a sacrifice, Paul would have expressed this conclusion in the next verse accordingly."

15.] **none of these things** is best explained of the different forms of *power* which have been mentioned. **I have not written these things however, that it may be so** (viz., after the examples which I have alleged) **done to me** (in my case): **for it were good for me rather to die** (or *better for me to die*), **than that any one should make void my** (matter of) **boasting.** In saying "*to die,*" he does not mean, as Chrysostom and others have supposed, *of famine,* by not being supported, but only that he prefers this his boasting even to life itself.

16 ff.] The reason why he made so much of this *matter of boasting,* viz. that his *mission itself* gave him no advantage this way, being an office *entrusted to him,* and for which he was solemnly accountable: but in this thing only had he an *advantage* so as to be able to boast of it, that he preached the gospel *without charge.* The English reader must beware not to take the expression "*preach the gospel,*" as if it made a distinction between preaching "*the gospel*" and preaching *something else:* it simply represents the word "*evangelize,*" i. e. perform the work of a Christian missionary.

17.] **For** (illustration and confirmation of the "woe" pronounced above) **if I am doing this** (preaching) **of mine own accord** (as a *voluntary undertaking,* which in St. Paul's case was *not so:* not as A. V. "*willingly,*" for this *was so*), **I have a reward** (i. e. if *of mine own will* I took up the ministry, it might be conceivable that a **reward,** or **wages,** might be due to me. That this was not the case, and *never could be,* is evident, and the clause therefore is only hypothetical): **but if involuntarily** (which *was* the case, see Acts ix. 15; xxii. 14; xxvi. 16), **with a** STEWARDSHIP (emphatic) **have I been entrusted** (and therefore from the nature of things, *in this respect* I have no *reward, or wages,* for merely doing what is my bounden duty, see Luke xvii. 7—10; but woe if I fail in it).

18.] Ordinarily thus arranged and rendered: '*What then is my reward? (It is), in preaching I make the gospel to be without cost, that I use not my power in the gospel.*' But this in the A. V., though perhaps an allowable rendering of the original, *is not true.* His making the gospel to be without cost, *was not his* reward, *but his* boasting: and these two are *not identical.* The *boasting* was *present:* the *reward future.* I am persuaded that the following is the true rendering: **What then is my reward** (in prospect), **that I while preaching, render the gospel without cost** (i. e. what reward

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charge, that I abuse not my power in the gospel. [19] *For though I be free from all* men, *yet have I made myself servant unto all, that I might gain the more.* [20] *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;* [21] *to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.* [22] *To the weak became I as weak, that I might gain the weak: I am made all things to all* men, *that I might by all*

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the full my power in the gospel? [19] Yea, being [d] free from all men, yet [e] made I myself servant unto all, [f] that I might gain the greatest number. [20] And [g] unto the Jews I became as a Jew, that I might gain Jews; to them that are under the law as under the law, † not being myself under the law, that I might gain them that are under the law; [21] [h] to them that are [i] without law as without law, (not [k] being without law to God, but under the law to Christ,) that I might gain them that are without law. [22] [l] To the weak became I as weak, that I might gain the weak: [m] I am become all

d ver. 1.
e Gal. v. 13.
f Matt. xviii. 15. 1 Pet. iii. 1.
g Acts xvi. 3. & xviii. 18. & xxi. 23, &c.
† *These words are inserted in all our most ancient MSS.*
h Gal. iii. 2.
i Rom. ii. 12, 14.
k ch. vii. 22.
l Rom. xv. 1. 2 Cor. xi. 2.
m ch. x. 33.

have I in prospect *that induces me to preach gratuitously*), **in order not to use** (as carrying out my design not to use) **to the full** (see ch. vii. 31, and note: not, to *abuse*, as A. V.) **my power in the gospel?**

19 ff.] He now proceeds to *answer* the question, '*What prospect of reward could induce me to do this?*' **Yea** (literally for, that is to say, the reward must have been great and glorious in prospect), **being free from the power of all men, I enslaved myself** (when I made this determination; and have continued to do so) **to all, that I might gain** (not *all*, which he could not exactly say, but) **the largest number** (*of any:* that hereafter Paul's converts might be found to be the most: see below on ver. 24). This word, that I might GAIN, is THE ANSWER *to the question, "What is my reward?"* This *having gained the greater number* is distinctly referred to by him elsewhere, as *his reward* in the day of the Lord: see especially 1 Thess. ii. 19, 20. And it is for this reason that the expression, "*that I might* gain," is *three times repeated;* and, as we shall presently see, that the similitude at the end of the chapter is chosen.

20—22.] *specializes the foregoing assertion,* **I made myself servant to all,** *by enumerating various parties to whose weaknesses he had conformed himself in order to gain them.* **20. unto the Jews I became as a Jew]** See examples, Acts xvi. 3; xxi. 26. The *Jews* here are not *Jewish converts*, who would be already *won* in the sense of this passage. **to them that are under the law . . . .]** These again are not Jewish converts (see above); nor *proselytes*, who would not be thus *distinguished* from other Jews, but are much the same as the last-mentioned, the *Jews*, only to the number of these the Apostle *did not belong*, not being himself under the law, *whereas he was nationally a Jew.*

21. to them that are without law] These are *the Heathen;* hardly, as Chrysostom supposes, *such as Cornelius*, fearing God but not under the law. St. Paul became as a Heathen to the Heathen, e. g., when he discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets. **not being** (being conscious of not being, remembering well in the midst of my being *as without law*, that I was not) **an outlaw from God, but a subject-of-the-law of Christ** (the words seem inserted rather to put before the reader the true position of a Christian with regard to God's law revealed by Christ, than merely with an apologetic view, to keep his own character from suffering by the imputation of *lawlessness*), **that I may gain them that are without law.** The weak here can hardly be the *weak Christians* of ch. viii. and Rom. xiv., who were *already won*, but *those who had not strength to believe and receive the Gospel.* This sentence then does not bring out a new form of conde-

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things to all men, [n] that I may by all means save some. [23] And † all things I do for the gospel's sake, that I may become a partaker thereof with [them]. [24] Know ye not that they which run in a race run all, but one receiveth the prize? [o] So run ye, that ye may obtain. [25] And every man that [p] contendeth in the games is temperate in all things. Now they do it to obtain a corruptible crown; but we [q] an in-

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means save some. [23] *And this I do for the gospel's sake, that I might be partaker thereof with* you. [24] *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.* [25] *And every man that striveth for the mastery is temperate in all things. Now they* do it *to obtain a corruptible crown; but we an in-*

n Rom. xi. 14. ch. vii. 16.

† *So all our most ancient MSS.*

o Gal. ii. 2. & v. 7. Phil. ii. 16. & iii. 14. 2 Tim. iv. 7. Heb. xii. 1.

p Eph. vi. 12. 1 Tim. vi. 12. 2 Tim. ii. 5. & iv. 7.

q 2 Tim. iv. 8. James i. 12. 1 Pet. i. 4. & v. 4. Rev. ii. 10. & iii. 11.

scension, but recapitulates the preceding two classes. **22. to all men . . .]** This sums up the above, and others not enumerated, in one general rule,—and the various *occasions* of his practising the condescension in one general result.—**To all men I am become all things** (i. e. to each according to his situation and prejudices), **that by all means** (or perhaps *in all ways:* but I prefer the other) **I may save some** (emphatic:—*some* out of each class in the "*all men*." It is said, as is the following verse, in extreme humility, and distrust of even an Apostle's confidence, to shew them the immense importance of the *reward* for which he thus denied and submitted himself). **23.] But** (as much as to say, 'not only this of which I have spoken, but *all*') **all things I do on account of the gospel, that I may be a fellow-partaker** (with others) **of it** (of the blessings promised in the gospel to be brought by the Lord at his coming). **24 ff.]** 'This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but *one* only receives the prize,—I as an Apostle *run my course,* and *you* must so run *yours,* as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.' This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise. **24.]** The allusion is primarily no doubt to the Isthmian games, celebrated "under the shadow of the huge Corinthian citadel" (Stanley); but this must not be pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own. **Thus** (after this manner—viz. as they who run all, *each endeavouring to be the one who shall receive the prize:* not *as the one who receives it*—for the others strive as earnestly as he) **run** (no contrast is intended between the stadium, where *one only* can receive the prize, and the Christian race, where *all* may. Such a contrast would destroy the sense), **in order that ye may [fully] obtain** (the prize of your calling, see Phil. iii. 14). **25.]** There is one point in the comparison yet included in the **so**, *the conduct of the athletes in regard of temperance,* which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—*his own abstinence from receiving this world's pelf,* in order to save himself and them that heard him. —The emphasis is on **every man**, thus *shewing the* **so** *above to refer to all who run.* **contendeth** is more general than "*runneth:*" as much as to say, 'Every one who engages, not only in the *race,* but in *any athletic contest,*' and thus strengthening the inference. The garlands with

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corruptible. [26] *I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:* [27] *but I keep under my body, and bring* it *into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.* *X.* [1] *Moreover, brethren,*	corruptible. [26] I therefore so run, [r] as not uncertainly; so fight I, as not beating the air: [27] but [s] I chastise my body, and [t] bring it into subjection: lest that by any means, when I have preached to others, I myself should be [u] a castaway. X. [1] For I would not, brethren,

r 2 Tim. ii. 5.
s Rom. viii. 13. Col. iii. 5.
t Rom. vi. 13, 19.
u Jer. vi. 30. 2 Cor. xiii. 5, 6.

which the victors were crowned were variously of olive, parsley, ivy, or (in the Isthmian games) of pine. See Stanley. **but we**] supply *are temperate in all things in order to obtain . . .* He takes for granted the Christian's temperance in all things, as his normal state. **26.] I then** (emphatic—he recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds) **so run, as not uncertainly** (i.e. without any sure grounds of contending or any fixed object for which to contend; both these are included); **so fight I, as not striking the air** (and not my adversary). The allusion is not to a "sham fight," or rehearsal of a fight with an *imaginary* adversary, but to a fight with a *real* adversary (viz. here, *the body*) in which the boxer vainly hits into the air, instead of striking his antagonist: **27.] but I chastise** [**bruise**] **my body** (the word literally signifies to strike heavily in the face, so as to render black and blue. The *body* is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol's temple. The abuse of this expression to favour the absurd practice of the flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself "solace" from without: "My hands have been worn away (Acts xx. 34) with the black tent-cloths, my frame has been bowed down with this servile labour." Stanley), **and enslave it: lest perchance having proclaimed** (the word **proclaimed** is used *absolutely*, and answers to our use of *preached.* The subject of the proclamation might be the *laws of the combat,* or the *names of the victors,* each by one in the capacity of *herald:* probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews that the Christian herald differs from the agonistic herald, in being himself a *combatant as well,* which the other was not: and that this is so, is no objection to thus understanding the word. "This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact that . . . . sometimes the victor in the games was also selected as the herald to announce his success." Stanley) **to others, I myself may prove rejected** (from the *prize:* not, as some Commentators, *from the contest altogether,* for he was already *in it*). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as unqualified in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrysostom says, "If *to me* the having preached, and taught, and brought thousands to the faith, suffices not to salvation, if my personal course have not been lawfully run, much more will this be so with *you.*"

X. **1—22.**] He proceeds, in close connexion with the warnings which have just preceded, to set before them the *great danger of commerce with idolatry,* and enforces this by *the example of the rebellions and rejections of God's ancient people,* who were under a dispensation analogous to and typical of ours (1—11); and by *the*

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that ye should be ignorant, that our fathers were all [a] under the cloud, and all [b] passed through the sea; [2] and were all baptized unto Moses in the cloud and in the sea; [3] and all ate the same [c] spiritual meat; [4] and all drank the same [d] spiritual

a Exod. xiii. 21. & xl. 34. Numb. ix. 18. & xiv. 14. Deut. i. 33. Neh. ix. 12, 19. Ps. lxxviii. 14. & cv. 39.
b Exod. xiv. 22. Numb. xxxiii. 8. Josh. iv. 23. Ps. lxxviii. 13.
c Exod. xvi. 15, 35. Neh. ix. 15, 20. Ps. lxxviii. 24.
d Exod. xvii. 6. Numb. xx. 11. Ps. lxxviii. 15. Deut. ix. 21. Ps. cv. 41.

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I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; [2] and were all baptized unto Moses in the cloud and in the sea; [3] and did all eat the same spiritual meat; [4] and did all drink the

close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen, in regard of the UNION in each case of the *partakers* in *one act of participation.* So that THEY COULD NOT EAT THE IDOL'S FEAST WITHOUT PARTAKING OF IDOLATRY i. e. VIRTUALLY ABJURING CHRIST (vv. 15—22). **1.]** For joins to the preceding. He had been inculcating the necessity of *self-subduing* (ch. ix. 24—27), and now enforces it in the particular departments of *abstaining from fornication, idolatry, &c.*, by the example of the Jews of old. **our fathers]** He uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer as the true descendant of Abraham. **all . . . all . . . all,** each time with strong emphasis, as opposed to "*the more part of them,*" ver. 5. ALL had these privileges, as *all of you* have their counterparts under the Gospel: but *most of them* failed from rebellion and unbelief. **were under the cloud]** The pillar of cloud, the abode of the Divine presence, went before them, and was to them a *defence:* hence it is sometimes treated of as *covering* the camp, e. g. Ps. cv. 39, "*He spreadeth a cloud for a covering,*" and thus they would be *under* it. So also Wisd. x. 17, xix. 7,—"*the cloud covering the camp,*" see Exod. xiii. 21, xiv. 20. **2.]** **were baptized:** literally, **baptized themselves unto Moses**; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. **in the cloud and in the sea]** The cloud and the sea were both *aqueous;* and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they *enter* the cloud, nor were they *wetted by the waters of the sea;* but they *passed under* both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "*Then the people feared the Lord, and believed the Lord, and his servant Moses.*" **3.]** They had what answered to the one Christian sacrament, Baptism:—now the Apostle shews, that they were not without a symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing THE BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, incidentally, but *most providentially,* given by the great Apostle to the *importance* of the *Christian Sacraments,* as *necessary to membership of Christ,* and *not mere signs or remembrances:* and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity. **spiritual meat]** The manna is thus called from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, "*he that was born after the Spirit,*" in opposition to Ishmael, "*him that was born after the flesh.*" Josephus calls the manna "*a divine and marvellous food,*" Antt. iii. 1. 6; and in Ps. lxxviii. 24 it is said, "*he had given them of the corn of heaven.*" We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58. **4.]** It is hardly possible here, without doing violence to the

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same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was	drink; for they drank of the spiritual Rock accompanying them:

words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the *rock followed the Israelites* in their journeyings, and gave forth water all the way. Thus Rabbi Solomon, on Num. xx. 2: "*Throughout all the forty years it was to them a well:*" and Schöttgen cites from the Bammidbar Rabba, "How came that well, which is mentioned Num. xxi. 16? Answer. It was like a stone, or a swarm of bees, and it rolled on, and accompanied them in their journeys. When they encamped, and the tabernacle was set up, the rock came and rested in the entrance of the tent. Then came the Princes and stood by it, saying 'Spring up, O well, &c.,' and it sprung up." He also gives other testimonies.—The only ways of escaping this inference are (1) by setting aside the *natural* sense altogether, as Chrysostom does, understanding the saying, not of water at all, but of the spiritual rock, i. e. Christ, who went with them and wrought wonders; or (2) by taking *the rock* as equivalent to *the water from the rock:* so Calvin, who says, "How could the rock, which stood fixed in its place, have accompanied the Israelites? As if it were not plain that by the word '*rock*' is denoted the flow of water, which never deserted the people." But against both of these we have the plain assertion, representing matter of physical fact, **they drank from the spiritual** (or, **miraculous**) **rock which followed them**: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by the apostolic men, under the inspiration of the Holy Spirit, the apology of Stephen may bear witness. **But** (distinction between what *they* saw in the rock and what *we* see in it: they drank from it and knew not its dignity: *but*) **the rock was Christ.**—In these words there appear to be *three allusions:* (1) to *the ideas of the Jews themselves:* so the Targum on Isa. xvi. 1: "They shall bring gifts to the Messiah of the Israelites, who shall be strong, inasmuch as in the desert he was the Rock, the Church of Zion:" so also in Wisd. x. 15 ff., the *wisdom of God* (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the Messiah, the Angel of the Covenant, was present with the church of the Fathers, and that his upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) *To the frequent use of this appellation,* A Rock, for the God of Israel. See, among other places, Deut. xxxii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2 and passim, xxiii. 3, &c.; Psalms passim, and especially lxxviii. 20, compared with v. 35; see also Rom. ix. 33; 1 Pet. ii. 8. Hence it became more natural to apply the term *directly to Christ,* as the ever present God of Israel. (3) To *the sacramental import of the water* which flowed from the rock, which is the point here immediately in the Apostle's mind. As well in sacramental import as in upholding physical agency, *that rock was Christ.* The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews' miraculous supplies of food and drink were *sacramentally significant of the Body and Blood of Christ,* in kind analogous to the two great parts of the Christian Supper of the Lord. In the *contents* prefixed to the chapters in the A. V., we read as the import of these verses, "*The Sacraments of the Jews are types of ours,*" which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be *a type of another,* but all alike, though in different degrees of approximation, and by different representations, *types of* Him, who is the fountain of all grace. The difference between their case and ours is *generally,* that they were unconscious of the sacramental import, whereas we are conscious of it: "they knew not that I healed them," Hos. xi. 3: and *in this particular case,* that Christ has come to us "not by water only, but by water and blood," 1 John v. 6: His Death having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, '*the rock was Christ,*' would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb **was** beyond its ordinary

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but the Rock was Christ. [5] Howbeit with the more part of them God was not well pleased: for [e] they were overthrown in the wilderness. [6] But these things came to pass as our examples, to the intent that we should not lust after evil things, as [f] they also lusted. [7] [g] Neither be ye idolaters, as were some of them; as it is written, [h] The people sat down to eat and drink, and rose up to play. [8] [i] Neither let us commit fornication, as some of them committed, and [k] fell in one day three and twenty thousand. [9] Neither let us tempt the Lord, as [l] some of them tempted, and [m] were destroyed by

e Numb. xiv. 29, 32, 35. & xxvi. 64, 65. Ps. cvi. 26. Heb. iii. 17. Jude 5.
f Numb. xi. 4, 33, 34. Ps. cvi. 14.
g ver. 14.
h Exod. xxxii. 6.
i ch. vi. 18. Rev. ii. 14.
k Numb. xxv. 1, 9. Ps. cvi. 29.
l Exod. xvii. 2, 7. Numb. xxi. 5. Deut. vi. 16. Ps. lxxviii. 18, 56. & xcv. 9. & cvi. 14.
m Numb. xxi. 6.

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Christ. [5] *But with many of them God was not well pleased: for they were overthrown in the wilderness.* [6] *Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.* [7] *Neither be ye idolaters, as* were *some of them; as it is written, The people sat down to eat and drink, and rose up to play.* [8] *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.* [9] *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.*

acceptation, or presuming to fix on the Apostle a definiteness of meaning which his argument does not require.

5.] **Howbeit with the more part of them** (in fact the exceptions were Joshua and Caleb only) **God was not well pleased.** **6.]** **But** (the contrast being, between the events themselves, and their application to us) **these things happened as** (**our examples**: the literal rendering is) **figures** (not 'types,' as we now use the word, meaning by type and antitype, the *material representation*, and the *ultimate spiritual reality*,—but *figures*, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) **of us** (the spiritual Israel as distinguished from the literal),—**in order that we might not be** (God's purpose in the *figures*: of course an *ulterior* purpose, for they had their *own immediate purpose* as regards the literal Israel) **lusters** (so literally; and the use of the substantive forcibly depicts the *habit*) **after evil things** (*generally*: no special reference yet to the Corinthian feasters, as Grotius supposes), **as they also** (i. e. supposing us to be like them) **lusted.** **7.]** Now the *special* instances of warning follow. Notice, that all four of these were brought about by the *lusting after evil things*, not distinct from it.—This instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken *at the idol feast of the golden calf* in Horeb: the very temptation to which the Corinthians were too apt to yield. And as the Israelites were *actually* idolaters, doing this *as an act of worship* to the image: so the Corinthians were *in danger of becoming such*, and the Apostle therefore puts the case in the strongest way, **neither be** (literally, **become**) **ye idolaters.** **to play]** The Hebrew word is properly **to dance to music.** The dance was an accompaniment of the idol feast. **8.]** Another prominent point in the sins of the Corinthian church. **three and twenty thousand]** The number was *twenty-four* thousand, Num. xxv. 9, and is probably set down here from memory. The subtilties of Commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Although the sin of Baalpeor was, strictly speaking, *idolatry*, yet the form which it exhibited was that of *fornication*, as *incident to idolatrous feasting*, see Num. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corinthians. **9.]** The word rendered **tempt** means, **tempt beyond endurance**, 'tempt thoroughly.' **the Lord]** On the reading, see in my Greek Testament. The *tempting of the Lord* was,—as on the other occasions alluded to Num. xiv. 22, where it is said that they *tempted God ten*

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[10] *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.* [11] *Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.* [12] *Wherefore let him that thinketh he standeth take heed lest he fall.* [13] *There hath no temptation taken you but such as is common to man: but God* is *faithful, who will not suffer you to be tempted*

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the serpents. [10] Neither murmur ye, as [n] some of them murmured, and [o] were destroyed by [p] the destroyer. [11] But all these things happened unto them by way of example: and [q] they were written for our admonition, [r] upon whom the ends of the world are come. [12] Wherefore [s] let him that thinketh he standeth take heed lest he fall. [13] There hath no temptation taken you but such as is common to man: but [t] God is faithful, [u] who will not suffer you

n Exod. xvi. 2. & xvii. 2. Numb. xiv. 2, 29. & xvi. 41.
o Numb. xiv. 37. & xvi. 49.
p Exod. xii. 23. 2 Sam. xxiv. 16. 1 Chron. xxi. 15.
q Rom. xv. 4. ch. ix. 10.
r ch. vii. 29. Phil. iv. 5. Heb. x. 25, 37. 1 John ii. 18.
s Rom. xi. 20.
t ch. i. 9.
u Ps. cxxv. 3. 2 Pet. ii. 9.

times,—the *daring Him, in trying His patience by rebellious conduct and sin.* Compare the similar use of the verb *to tempt*, Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. **by the (well-known) serpents.** **10.]** **Murmur** has been by some understood of murmuring *against their teachers*, as the Israelites against Moses and Aaron, Num. xiv. 2; xvi. 41. But not to mention that this was, in fact, *murmuring against God*, such a reference would require something more specific than the mere word *murmur*. The warning is substantially the same as the last, but regards more the spirit, and its index, the tongue. As Theophylact says, "they did not bear trials manfully, but murmured, saying, When will the promised good things come, and how long will troubles last?"—The destruction referred to must be that related Num. xvi. 41 ff., when the pestilence (which though it is not so specified *there*, was administered on another occasion by a destroying angel, 2 Sam. xxiv. 16, 17, see also Exod. xii. 23) took off 14,700 of the people. The punishment of the unbelieving congregation in Num. xiv., to which this is commonly referred, does not seem to answer to the expression "*were destroyed by the destroyer*," nor to the term "*some of them*," seeing that all except Joshua and Caleb were involved in it. **11. by way of example]** or figure. Meyer cites from the Rabbis, "Whatever happened to the fathers, was a sign to their posterity." **the ends of the world]** An expression corresponding to "*the completion of the ages*," rendered *the end of the world* in Matt. xiii. 39; xxviii. 20: this being literally, the ends of the ages of this world's lifetime. So Chrysostom, "He means nothing else than that the terrible judgment is close at hand." **are come]** literally, **have reached.** The ages are treated as occupying space, and their extent as just coincident with our own time. See a similar figure in ch. xiv. 36. **12.] he standeth,** viz. *in his place as a member of Christ's church*, to be recognized by him at His coming for one of His. To such an one the example of the Israelites is a warning to take heed that he fall not, as they did from their place in God's church. **13.]** There are two ways of understanding the former part of this verse. Chrysostom and others take it as a *continuation and urging of the warning of the verse preceding*, by the consideration that no temptation had *yet* befallen them but such as was *within the power of human endurance*: but *a greater temptation is imminent*:—while Calvin and others regard it as a *consolation*, tending to shew them that *taking heed not to fall*, is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only '*according to man*:' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For, besides the requirements of the construction, &c., the other view restricts the sense of **temptation** to *persecution*, which it here does not mean, but *solicitation to sin*, in accordance with the whole context. **hath taken you,** not 'took you,' shews that the tempt-

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to be tempted above that ye are able; but will with the temptation [x] make also the way to escape, that ye may be able to bear it. [14] Wherefore, my beloved, [y] flee from idolatry. [15] I speak as to [z] wise men; judge ye what I say. [16] [a] The cup of blessing which we bless, is it not the participation of the blood of Christ? [b] The bread which we break, is it not the participation of the body of

x Jer. xxix. 11.
y ver. 7. 2 Cor. vi. 17. 1 John v. 21.
z ch. viii. 1.
a Matt. xxvi. 26, 27, 28.
b Acts ii. 42, 46. ch. xi. 23, 24.

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above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. [14] *Wherefore, my dearly beloved, flee from idolatry.* [15] *I speak as to wise men; judge ye what I say.* [16] *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of*

ation was *still soliciting* them. **faithful**] He has *entered into a covenant* with you by *calling* you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Compare 1 Thess. v. 24, "*Faithful is He that calleth you, who also will do it.*" **will . . . . . make also the way to escape**] Then God *makes* the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for escape. **the (way to) escape**, i. e. *which belongs to the particular temptation.* **in order that you may be able to bear (it)**: observe, not, 'will *remove* the temptation:' but, 'will make an escape *simultaneously with the temptation*, to encourage you to *bear up against it*.' **14.**] *Conclusion from the above warning examples:* IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but *fled from.* **flee from** presses very strongly the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations.

15—22.] By the analogy of the *Christian participation in the Lord's supper*, and the *Jewish participation in the feasts after sacrifices*, joined to the fact that the *heathens sacrifice* to *devils*, he shews that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian. **15.**] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow. **as to wise men** expresses an assumption on the Apostle's part, that they *are* wise men. **ye** is emphatic—**be** YE **the judges of what I am saying.**

16.] The analogy of the *Lord's Supper*, which, in both its parts, is a *participation* in Christ. The stress throughout to ver. 20 is on **participation** and **partakers.** **The cup of blessing** is explained immediately by **which we bless,—over which we speak a blessing**, and is the Christian form of the Jewish cup in the Passover, over which thanks were offered after the feast,—*in blessing of which cup*, our Lord instituted this part of the ordinance: see note on the history in Matt. xxvi. The explanation, the *cup which brings a blessing*, is wrong, as being against this analogy. **which we bless**] i. e. consecrate with a prayer of thanksgiving. Observe, the first person plural is the *same throughout:* the blessing of the cup, and the breaking of the bread, the acts of consecration, were *not the acts of the minister, as by any authority peculiar to himself, but only as the representative of the whole Christian congregation.* The figment of sacerdotal consecration of the elements by transmitted power, is as alien from the apostolic writings as it is from the spirit of the Gospel.

the participation (i. e. that whereby the act of participation takes place) **of the Blood of Christ?**—The strong literal sense must here be held fast, as constituting the very kernel of the Apostle's argument. The wine *is the Blood*, the bread *is the Body*, of Christ. (In *what sense* the Blood and the Body, does not belong to the present argument.) *We* receive unto us, make by assimilation parts of ourselves, that wine, that bread: we *become* therefore, by participation of that Bread, *one Bread*, i. e. ONE BODY: hence the close and literal participation in and with Christ. If we are to understand this word **is** to mean, *represents* or *symbolizes*, the argument is made void. On the other hand it is painful to allude to, though necessary to reprobate, the caricature of this real union with

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the body of Christ? [17] *For we* being *many are one bread,* and *one body: for we are all partakers of that one bread.* [18] *Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?* [19] *What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?* [20] *But* I say, *that the things which the Gentiles sacrifice, they*

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Christ? [17] Because [c] we being many are one bread, one body: for we all partake of that one bread. [18] Behold [d] Israel [e] after the flesh: [f] are not they which eat the sacrifices partakers with the altar? [19] What do I say then? [g] that that which is sacrificed to idols is any thing, or that an idol is any thing? [20] Nay; but that [h] the things which they sacrifice, they sacrifice to devils,

[c] Rom. xii. 5. ch. xii. 37.

[d] Rom. iv. 12. Gal. vi. 16.

[e] Rom. iv. 1. & ix. 3, 5. 2 Cor. xi. 18.

[f] Lev. iii. 3. & vii. 15.

[g] ch. viii. 4.

[h] Lev. xvii. 7. Deut. xxxii. 17. Ps. cvi. 37. Rev. ix. 20.

Christ, which is found in the gross materialism of transubstantiation. See further on ch. xi. 26, 27. **which we break**] probably already the *breaking* of the bread in the communion was part of the act of consecration, and done after the example of our Lord in its institution. See ch. xi. 24; Acts ii. 42; xx. 7, 11. For the rest, see above. **17.**] **Because we, the** (assembled) **many** (so literally), **are one bread** (by the assimilation of that one bread partaken: not 'one loaf') **one Body** (by the participation of the Body of Christ, of which that bread is the vehicle): **for the whole of us partake of that one bread.** By partaking of that bread, we become, not figuratively but literally, *one bread:* it passes into the substance of our bodies, and there is in every one who partakes, a portion of himself which *is that bread.* The *bread* which was *before,* is *now ourselves.* But that loaf, broken and blessed, is the medium of participation of the Body of Christ; we then, being that one bread, are *one Body; for* we all partake of that one bread. The argument is a very simple and direct one;—the bread is the Body of Christ;—we partake of the bread: therefore we partake of the Body of Christ. Of these propositions, the *conclusion* is implied in the form of a question in ver. 16: the *minor* stated in the latter clause of ver. 17; its connexion with the *major* producing the conclusion given in the former clause, "*This is my body.*" The *major* itself, "*because we being many are one bread, one body,*" is suppressed, as being a maxim familiar to Christians. **18.**] Another example of participation from *the Jewish feasts after sacrifice.* **Israel after the flesh,** the actual material Israel, as distinguished from "*Israel after the Spirit,*" see Rom. ii. 29; Gal. iv. 29; and "*the Israel of God,*" Gal. vi. 16. **they which eat the sacrifices,** viz. those parts of the sacrifices which were not offered; see on ch. viii. 1.—The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. **partakers with the altar** (in a strict and peculiar sense,—the *altar* having *part* of the animal, the *partaker another part;* and by the fact of the *religious consecration* of the offered part, this connexion becomes a *religious connexion.* The question has been raised, and with reason, why the Apostle did not say partakers with *God?* Meyer answers,—because the Jew was *already in covenant with God,* and the Apostle wished to express a *closer connexion,* brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De Wette remarks, "*God*" would have *suited the analogy better* than "*altar,*" but St. Paul avoids it, and evidently is reluctant to use it. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is GOD'S *altar*). **19, 20.**] The inference from the preceding analogies would naturally be, that St. Paul was then representing the idols as *being in reality what the heathen supposes them to be*—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to *devils.* **19.**] What do I say then? **i. e., what am I then assuming? that a thing sacrificed to an idol is any** (real) **thing so sacrificed** (i. e. *has any real existence as a thing sacrificed*)**? or that an**

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and not to God: and I would not
that ye should be partakers with
i 2 Cor. vi. 15, 16. devils. [21] [i] Ye cannot drink the
k Deut. xxxii. 38. cup of the Lord, and the [k] cup of
devils: ye cannot partake of the
Lord's table, and of the table of
l Deut. xxxii. 21. devils. [22] What? do we [l] provoke
m Ezek. xxii. 14. the Lord to jealousy? [m] are we
n ch. vi. 12. stronger than he? [23] [n] All things
are lawful, but not all things are
expedient: all things are lawful,
o Rom. xv. 1, 2. ver. 33. but not all things edify. [24] [o] Let no
ch. xiii. 5. Phil. ii. 4, 21. man seek his own, but his neigh-
p 1 Tim. iv. 4. bour's [good]. [25] [p] Whatever is sold
in the shambles, eat, asking no ques-

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sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. [21] *Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.* [22] *Do we provoke the Lord to jealousy? are we stronger than he?* [23] *All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.* [24] *Let no man seek his own, but every man another's* wealth. [25] *Whatsoever is sold in*

idol is any thing (*real?* e. g. that Jupiter *is* Jupiter, in the sense of a living power)? —*Not so;* **but** (I say) **that the things which they** (i. e. the Gentiles) **sacrifice, they sacrifice to devils, and not to God** (the word does not signify '*false gods,*' nor can it bear the sense in which it is used in the mouth of idolaters themselves, Acts xvii. 18, —but, as always in the Septuagint and New Testament, when used by worshippers of the true God, 'DEVILS,' '*evil spirits.*' the words are from Deut. [ref.], see also Ps. xcv. 5 [Baruch iv. 7]. Heathendom being under the dominion of Satan [*the ruler of this world*], he and his angels are in fact the powers honoured and worshipped by the heathen, however little they may be aware of it): **but** (so literally: the inference being suppressed, 'and ye therefore by partaking in their sacrifices would be partakers with devils: but') **I would not have you be (become) partakers with devils.**

21.] *Reason of the wish,*—sententiously expressed without any "*for.*" **Ye cannot** applies of course to the *real spiritual participation* of the table of the Lord so as to profit by it: to *moral* possibility. **The cup of devils** is said, as corresponding to the cup of which mention has been already made, not as some fancy, referring to the *libation* at an idol feast. **the table** is used in the sense of *the meats laid on the table.* From this passage probably, the "*Table of the Lord*" became an expression current in all ages of the Christian Church.

22.] **What?** (literally, or) **do we provoke** (**are we provoking**: is it our wish to provoke, that He may assert His power) **the Lord** (Christ) **to jealousy** (by dividing our participation between Him and devils)?—see Deut. xxxii. 21, which evidently is before the Apostle's mind:—**are we stronger than He** (are we then such, that we can afford to defy His power to punish)?

23—XI. 1.] Now that he has fully handled the whole question of partaking in idol feasts, and prepared the way for specific directions as about a matter no longer to be supposed indifferent, *he proceeds to give* those *directions,* accompanying them with their reasons, as regards mutual offence or edification. 23.] *He recurs to the plea of* ch. vi. 12:—*reasserts his modification of it,* with a view, after what has passed since, to shew its reasonableness, and to introduce the following directions. **not all things edify**] viz. *the Christian body:* tend to build up the whole, or the individual parts, of that spiritual temple, God's building.

24.] Further following out of the idea suggested by **edify.** This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. **but his neighbour's good**] i. e. but *every one* his neighbour's good.

25.] The key to understanding this and the following verse is, to remember that **conscience** is used in each case of the conscience of the *person spoken of,* i. e. in the two first cases, that of the *reader,*—in the third, as explained by the Apostle, that of the *weak brother:* see there.— **Every thing which is being sold** (offered

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the shambles, that *eat, asking no question for conscience sake: [26] for the earth* is *the Lord's, and the fulness thereof. [27] If any of them that believe not bid you* to a feast, *and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. [28] But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth* is *the Lord's, and the fulness thereof: [29] conscience, I say, not thine own, but of the other: for why is my liberty judged of another* man's *conscience? [30] For if I by grace be a partaker,*

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tion, for conscience sake: [26] for [q] the earth is the Lord's, and the fulness thereof. [27] If any of the unbelievers inviteth you, and ye are disposed to go; [r] whatever is set before you, eat, asking no question, for conscience sake. [28] But if any man say unto you, This hath been offered in sacrifice, eat not, [s] for his sake that shewed it, and for conscience sake. [29] Conscience, I say, not thine own, but the other man's; for [t] why is my liberty to be judged by another conscience [than mine own]? [30] If I partake thankfully, why am I to be evil spoken of for that [u] for which I give thanks?

q Deut. x. 14. Exod. xix. 5. Psa. xxiv. 1. & l. 12. ver. 28.

r Luke x. 7.

s ch. viii. 10, 12.

t Rom. xiv. 1.

u Rom. xiv. 6. 1 Tim. iv. 3, 4.

for sale) in the flesh-market, eat, making no enquiry (whether it is meat offered to idols or not), **on account of your conscience**: this reason is attached to the whole command, not only to the "*asking no question:*"—as is shewn by the parallel below, ver. 28,—where the *reason given* is joined also to the command, "*eat not.*" The meaning being,—'*eat without enquiry, that your conscience may not be offended.*' If you *made enquiry,* and heard in reply, that the meat *had been* offered to idols, *your conscience would be offended,* and you would eat with offence, risk of stumbling, to *yourselves.* 26.] *The principle on which such an eating ought to rest:* that *all is* GOD'S, and *for our use:* and where no subjective scruple is cast in, *all to be freely partaken of:* see 1 Tim. iv. 4. 27.] The same maxim applied to their conduct at *a banquet given by a heathen.* A *miscellaneous banquet,* and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grotius says well on the words, **ye are disposed to go,** he admonishes them tacitly that they would do better by not going: but he does not prohibit their going: see above, ch. v. 10. On the words **for conscience sake,** see above, ver. 25. 28.] *Who is* the person supposed to say this? not, as Grotius, al., think, the *host,* of whom the expression *any man* would hardly be used, but it would stand "*if he say unto you:*" nor, as some think,—some *heathen guest,* by whom it might be said maliciously, or to put the Christian to the proof,—for *his* conscience would hardly be so much taken into account in the matter; but, *some weak Christian,* wishing to warn his brother. **offered in sacrifice** (without any mention of its being to idols: such is the reading of our principal ancient MSS.) is apparently placed advisedly, to represent what would be said at a *heathen's* table. **for his sake that shewed it]** i.e. **on account of the man who informed you, and** (*specifying* the particular point or points to which the more general preceding clause applies) **conscience**: i.e. to spare the informer *being wounded in his conscience.* The quotation, which is in the A. V. repeated here, is omitted in all our ancient authorities. 29.] Explanation of the last words, **for conscience sake,** as meaning *not your own,* but *that of the informer.* **for why is my freedom judged by a conscience not mine own?**—i.e. *Why should I be so treated* (hazard by my actions such treatment) *that the exercise of my Christian freedom, eating as I do and giving thanks, should become matter of condemnation to another, who conscientiously disapproves of it?*—**If I partake thankfully** (not, as A. V., "*by grace*")

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[31] [x] Whether then ye eat, or drink, or do any thing whatsoever, do all to the glory of God. [32] [y] Give none occasion of stumbling, neither to Jews, nor to Gentiles, nor to [z] the church of God: [33] even as [a] I also please all men in all things, [b] not seeking mine own profit, but that of the many, that they may be saved. XI. [1] Be [a] ye followers of me, even as I also am of Christ.

[2] But I praise you, brethren, [b] that ye remember me in all things, and [c] keep the traditions, according as I

x Col. iii. 17. 1 Pet. iv. 11.
y Rom. xiv. 13. ch. viii. 13. 2 Cor. vi. 3.
z Acts xx. 28. ch. xi. 22. 1 Tim. iii. 5.
a Rom. xv. 2. ch. ix. 19, 22.
b ver. 24.
a ch. iv. 16. Eph. v. 1. Phil. iii. 17. 1 Thess. i. 6. 2 Thess. iii. 9.
b ch. iv. 17.
c ch. vii. 17. 2 Thess. ii. 15. & iii. 6.

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why am I evil spoken of for that for which I give thanks? [31] *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* [32] *Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:* [33] *even as I please all* men *in all* things, *not seeking mine own profit, but the* profit *of many, that they may be saved.*

XI. [1] *Be ye followers of me, even as I also am of Christ.* [2] *Now I praise you, brethren, that ye remember me in all things,*

why am I to be evil spoken of for that for which I give thanks? These words have been misunderstood. It has been generally supposed that the Apostle is *impressing a duty*, not to *give occasion* for the condemnation of their liberty by another's conscience. But the ground on which he is *here* arguing, is the unfitness, absurdity, *injustice to oneself* and the cause of God, ver. 31, of *so acting as to be condemned* for that in which a man not only allows himself, but for which he *gives thanks to God.* The sentiment is the same as in Rom. xiv. 16, "*Let not your good be evil spoken of.*"

31.—XI. 1.] GENERAL CONCLUSION OF THIS PART OF THE EPISTLE,—*enforced by the example of himself.* 31.] This **whether then, &c.**, passing from the special to the general, is not without reference to the last verse, in which the hypothesis is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, *eating or drinking* or any other particular of *conduct* (**any thing**, the stress being on,—**whether ye do eat or drink, or do any thing whatsoever;** not as A. V. "*whatever ye do*"), the glory of God is to be the aim, self-regard being set aside: and so,— 32.] *all offence is to be avoided* (it being understood that this refers to **things indifferent**, for in *other things*, both Jews and Greeks *must be offended*, see ch. i. 23), *whether to Jews or Heathens* (both these out of the Church), *or to the Church of God* (their own brethren). 33.] *His own course of conduct:*—**as I in all things please** (this expresses, as Meyer well remarks, not the *result*, but the *practice on Paul's part;* for to *please all men* would be impossible even for one who had no fixed principle, still less for one like St. Paul). **that they**, his great aim and end;—so ch. ix. 22. **may be saved:** compare on the sense, Phil. ii. 4, 5.

XI. 2—34.] REPROOFS AND DIRECTIONS REGARDING CERTAIN DISORDERS WHICH HAD ARISEN IN THEIR ASSEMBLIES: VIZ. (1) THE NOT VEILING OF THEIR WOMEN IN PUBLIC PRAYER (VV. 2—16): (2) THE ABUSE OF THE LOVE-FEASTS (17—34). 2—16.] *The law of subjection of the woman to the man* (2—12), *and natural decency itself* (13—16), *teach that women should be veiled in public religious assemblies.* 2.] **But** implying a distinction from the spirit of the last passage, which was one of *blame*, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word "*ye* **remember** *me.*" **all things**, see above, on ch. x. 33. **and ye keep** (continue to believe and practise) **the traditions** (apostolic maxims of faith and practice, delivered either orally or in writing, 2 Thess. ii. 15), **according as** (according to the words in which) **I delivered** (them) **to you.** This was their *general practice:* the *exceptions* to it, or departures at all events from the *spirit* of

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and keep the ordinances, as I delivered them *to you.* [3] *But I would have you know, that the head of every man is Christ; and the head of the woman* is *the man; and the head of Christ* is *God.* [4] *Every man praying or prophesying, having* his *head covered, dishonoureth his head.* [5] *But every woman*

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delivered them to you. [3] Now I would have you know, that [d] the head of every man is Christ; and [e] the head of the woman is the man; and [f] the head of Christ is God. [4] Every man praying or [g] prophesying, having his head covered, dishonoureth his head. [5] But [h] every

d Eph. v. 23.
e Gen. iii. 16. 1 Tim. ii. 11, 12. 1 Pet. iii. 1, 5, 6.
f John xiv. 28. ch. iii. 23. & xv. 27, 28. Phil. ii. 7, 8, 9.
g ch. xii. 10, 28. & xiv. 1, &c.
h Acts xxi. 9.

those **traditions**, *now follow.* **3.]** "It appears, that the Christian women at Corinth claimed for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner: whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the *man,* to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette. **of every man]** 'of every *Christian* man' (so Chrysostom and others), certainly,—and for such the Apostle was writing: but not *only* of every Christian man: the Headship of Christ is *over all things* to His Church, Eph. i. 22, and thus He is Head of **every man.**—The word **Head,** in each case, means the head *next above.* This must be borne in mind, for Christ is THE HEAD of the Christian *woman,* as well as of the Christian *man.*—God is the Head of Christ, not *only* according to His human nature: the Son is, *in his Sonship,* necessarily *subordinate to the Father:* see ch. iii. 23, note, and ch. xv. 28.—From **Christ,** the order *descends* first: then, in order to complete the whole, *ascends* up to God.—Observe, that though (Gal. iii. 28) the distinction of the sexes is *abolished* in Christ, *as far as the offer of and standing in grace* is concerned, yet for *practical purposes,* and for *order* and *seemliness,* it *subsists* and *must be observed.*

4.] The case of the *man* here treated, was regarded by the ancient Commentators as *an actually occurring* one among the Corinthians:—but by recent ones, as *hypothetically put,* to *bring out* that other abuse which really *had occurred.* Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the *woman.* **praying]** i.e. **in public: prophesying]** i.e. **discoursing in the Spirit;** see on ch. xii. 10. **having his head covered]** The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him. Among the Greeks it was the custom to worship with the head bare; among the Romans, with the head veiled. This passage of St. Paul has ever ruled the custom in the Christian church. **dishonoureth his head]** i.e. *Christ:* not, his *own head* literally,—except in so far as the literal and metaphorical senses are both included,—the literal head of the man being regarded as the representative of his spiritual Head (see this brought out in Stanley's note): for the head of the man, *in this respect of honouring or dishonouring, has been, ver.* 3, *explained to be* CHRIST. Him he dishonours, by appearing veiled before men, thus recognizing subjection to *them* in an assembly which ought to be conformed to *Christian order.*

5.] The case of the woman is just the converse. She, if she *uncovers* herself (on the manner of covering, see below ver. 15 note) in such an assembly, dishonours her head (*the man;* not literally, her *own head* [except as above]: of this *kind of dishonour* there is no mention at all in our passage, and ver. 3 has *expressly guarded us against making the mistake*) by apparently casting off his headship:

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woman praying or prophesying with
her head uncovered dishonoureth
her head: for it is one and the same
i Deut. xxi. 12. thing as if she were [i]shaven. [6] For
if a woman is not covered, let her
k Numb. v. 18. Deut. xxii. 5. also be shorn: but if it be [k]a shame
for a woman to be shorn or shaven,
let her be covered. [7] For a man
indeed ought not to cover his head,
l Gen. i. 26, 27. & v. 1. & ix. 6. forasmuch as [l]he is the image and
glory of God: but the woman is
the glory of the man. [8] For the
man is not from the woman; but
m Gen. ii. 21, 22. the woman from [m]the man. [9] For
n Gen. ii. 18, 21, 23. [n]neither was the man created for
the woman's sake; but the woman
for the man's. [10] For this cause
o Gen. xxiv. 65. ought the woman [o]to have [the

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that prayeth or prophesieth
with her *head uncovered*
dishonoureth her head: for
that is even all one as if
she were shaven. [6] *For if*
the woman be not covered,
let her also be shorn: but
if it be a shame for a
woman to be shorn or
shaven, let her be covered.
[7] *For a man indeed ought*
not to cover his *head, forasmuch*
as he is the image
and glory of God: but
the woman is the glory of
the man. [8] *For the man*
is not of the woman; but
the woman of the man.
[9] *Neither was the man*
created for the woman;
but the woman for the
man. [10] *For this cause*
ought the woman to have

and if this is to be so, the Apostle proceeds, why not go further, and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulteresses), let the further decency of the additional covering be conceded likewise.

6.] The argument see above. **let her** ALSO, besides being unveiled, &c.

7—9.] *A second reason for the same,—from the dependence of the man on God only, but of the woman on the man.*

7.] For refers back to and gives a reason for the words "*let her be covered,*" the difference between the sexes being assumed,—that one *should be* and the other should *not* be veiled. **the image . . . of God,** Gen. i. 26. This the *man* is, having been created first,—*directly*, and in a special manner: the woman indirectly, only *through the man.* **and** (the representative of the) **glory of God**: on account of his superiority and *godlike* attributes among other created beings. This is obviously *the point* here brought out, as in Ps. viii. 6; not that he is *set to shew forth God's glory*, because *God glories in him. Man* is *God's glory:* He has put in him His Majesty, and he represents God on earth: *woman* is *man's glory:* taken (ver. 8) from the *man*, shining not with light direct from God, but with light derived from *man.* This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God, *and not on man*, for supplies of grace and preparations for glory. The Apostle omits in this case *the image*, because anthropologically the woman is not the *image* of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the *divine* image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable. **8.] For** gives the reason of the former assertion, "*the woman is the glory of the man,*"—viz. that **the man is not** (emphasis on "IS,"—'takes not his being,' in the fact of his *original creation.* The *propagation* of the species is not here in view) **out of the woman, but the woman out of the man** (compare Gen. ii. 23, "*She shall be called woman, because she was taken out of man*"). **9.] For neither** (*parallel* with ver. 8—*another* reason: not *subordinate* to it) **was the man created** (emphasis on "CREATED" as before on is) **on account of the woman, &c.**—In this verse, besides the *manner* of creation, **out of** *the man*, the occasion of creation, **for the sake of** *the man*, is insisted on; see Gen. ii. 18 ff. **10.] For this cause,** *on account of what has just been said,* by which

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power on her *head because of the angels.* [11] *Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.* [12] *For as the woman* is *of the man, even so* is *the man also by the woman; but all things of God.* [13] *Judge in yourselves: is it comely that a woman pray unto*	token of] power on her head [p] because of the angels. [11] Nevertheless [q] neither is the man without the woman, neither the woman without the man, in the Lord. [12] For even as the woman is from the man, so also is the man by the woman; [r] but all things from God. [13] Judge in your own selves: is it seemly

p Eccles. v. 6.
q Gal. iii. 28.
r Rom. xi. 36.

the subordination of the woman has been proved:—refers to vv. 7—9. the **woman ought to have power on her head** (i. e. the *sign of power* or *subjection:* shewn by the context to mean *a veil*). So Diodorus Siculus speaks of an image of a queen, having three kingdoms on its head, to signify that she was daughter and wife and mother of a king; where 'kingdoms' evidently mean *crowns*, the *tokens of kingdom*. And as there from the context it is plain that they indicated *participation* in the glory of the kingdoms, so here it is as evident from the context that the token of power indicates being *under* power: and such token is the covering. In this meaning all the principal Commentators agree, both ancient and modern. See some of the differing views discussed in my Greek Test. **because of the angels]** i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. So Chrysostom,—"Knowest thou not that thou standest with angels? with them thou singest, with them thou praisest: and wilt thou stand laughing?" And in another place he says, "To shew that the whole air is full of angels, only hear what the Apostle says, when he is rebuking the women and ordering them to wear a veil on their heads." Some, with a modification of this rendering, take the angels to mean the *guardian angels*, appointed, one to take charge of each Christian. So Theophylact and Theodoret. But though such angels *certainly do minister* to the heirs of salvation, see Matt. xviii. 10 and note,—there does not appear to be any immediate allusion to them *here*. Others again understand '*bad angels*,' who might *themselves* be lustfully excited (so Tertullian),—or might *tempt men so to be*,—or might *injure the unveiled themselves*. But **the angels**, *absolute*, never means any thing in the N. T. except *the holy angels of God*. See some other explanations in my Greek Test. But still a question remains, WHY *should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* I believe the account given above to be the true one, and the *reason* of adducing it to be that the Apostle *has before his mind the order of the universal church*, and prefers when speaking of the assemblies of Christians to adduce those beings who, as not entering into the gradation which he has here described, are conceived as *spectators* of the whole, delighted with the decency and order of the servants of God. Stanley thinks the most natural explanation of the reference to be, that the Apostle was led to it by a train of association familiar to his readers, but lost to us: and compares the intimations of a similar familiarity on their part with the subjects of which he was treating in 2 Thess. ii. 5—7.

11.] *Yet is neither sex insulated and independent of the other in the Christian life.* **In the Lord**, i. e., in the Christian state; a well-known phrase. See e. g. Rom. xvi. 2, 8, 11, 12 (twice), &c. 12.] *And in this, the Christian life accords with the original ordinance of God.* **For** (proof of ver. 11) **as the woman is** (was taken, Gen. ii. 21 f.) **out of the man, so the man** (is born, in the propagation of the human race) **by means of the woman; but all things** (both man and woman and all things else: a general maxim, see 2 Cor. v. 18) **are of** (as their source,—thus uniting in one great head both sexes and all creation) **God.**—They are dependent on one another, but *both* on HIM: the Christian life, therefore, which unites them in Christ, is agreeable to God's ordinance.

13.] *Appeal to their own sense of propriety:* cf. ch. x. 15. **in your own**

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for a woman to pray unto God uncovered? [14] Doth not even nature itself teach you, that, if a man have long hair, it is a disgrace unto him, [15] but if a woman have long hair, it is a glory to her? for her hair is given her for a covering. [16] But [s] if any man seemeth to be contentious, we have no such custom, [t] nor yet the churches of God. [17] Now this precept I give unto you not

s 1 Tim. vi. 4.
t ch. vii. 17. & xiv. 33.

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God uncovered? [14] *Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?* [15] *But if a woman have long hair, it is a glory to her: for* her *hair is given her for a covering.* [16] *But if any man seem to be contentious, we have no such custom, neither the churches of God.* [17] *Now in this that I declare* unto you *I*

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selves] Each man within himself, in his own judgment. **14. nature itself**] i. e. the mere fact of *one sex* being by *nature unveiled*, i. e. having short hair,—the *other*, *veiled*, i. e. having long hair. This plainly declares that *man* was intended to be *uncovered,—woman, covered.* When therefore we deal with the proprieties of the *artificial* state, of *clothing the body*, we must be *regulated by nature's suggestion:* that which she has indicated to be left uncovered, we must so leave: that which she has covered, when we clothe the body, we must cover likewise. This is the argument. The word **nature** does not mean *sense of natural propriety*, but NATURE,—*the law of creation.* **have long hair**] "To have long or beautiful hair is a sign of effeminacy. Paris in Homer is reproached as having long hair," Eustathius.—The Apostle (see above) makes no allusion to the *customs of nations* in the matter, nor is even the mention of them relevant; he is speaking of the dictates of nature herself. **15.**] See on ver. 14: compare Milton, Par. Lost, iv. 304 ff. **a covering**, properly a *wrapper*, or enveloping garment. "In this passage," says Stanley, "the Apostle would refer to the 'peplum,' which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages." **16.**] cuts off the subject, already abundantly decided, with a settlement of any possible difference by appeal to universal apostolic and ecclesiastical custom. **But if any man seemeth to be contentious,**—i. e. 'if any arises who appears to dispute the matter, who seems not satisfied with the *reasons* I have given, but is still disputatious.' Before what follows, we must supply "*let him know, that.*" **we** (emphatic)—the Apostles and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13. **no such custom**] The best modern Commentators agree with Chrysostom in understanding this, "*no such custom as that of being contentious.*" But surely it would be very unlikely, that *after so long a treatment of a particular subject*, the Apostle should wind up all by merely a censure of a fault *common* to their behaviour on *this and all the other* matters of dispute. Such a rendering seems to me almost to *stultify the conclusion:*—"If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, *to dispute.*" It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the **custom** referred to alludes to *the practice of women praying uncovered.* So Theodoret and many others. He thus cuts off all further disputation on the matter, by *appealing to universal Christian usage:* and to make the appeal more solemn, adds the words **of God** to "*the Churches,*"—the assemblies which are held in honour of and for prayer to God, and are *His own Churches.* Observe "*the Churches,*" not "*the Church.*" The *plurality of independent testimonies to the absence of the custom*, is that on which the stress is laid. This appeal, 'TO THE CHURCHES,' was much heard again at the Reformation: but has been since too much forgotten.

17—34.] CORRECTION OF ABUSES REGARDING THE LOVE-FEASTS (AGAPÆ) AND THE PARTAKING OF THE SUPPER OF THE LORD. **17.**] refers back to what has been said since ver. 2, and forms a transition to what is yet to be said.

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praise you *not, that ye come together not for the better, but for the worse.* [18] *For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.* [19] *For there must be also heresies among you, that*	praising you; because ye come together not for the better, but for the worse. [18] For in the first place, when ye come together in assembly, [u] I hear that divisions exist among you; and I partly believe it. [19] For [x] there must also be heresies among

u ch. i. 10, 11, 12. & iii. 3.

x Matt. xviii. 7. Luke xvii. 1. Acts xx. 30. 1 Tim. iv. 1. 2 Pet. ii. 1, 2.

But this (viz. *what has gone before*, respecting the *veiling of women*, not as Chrysostom and others, that which follows: see below) **I command you** (not, '*announce to you*,' nor '*declare to you from report*,' which are senses of the original word unknown to the New Test., where it only means '*to command*,'—to deliver '*by way of precept*.' This makes it hardly possible to refer the word **this** to *what follows*: for if so, some definite command should immediately succeed) **not praising** (refers to the praise bestowed on them in v. 2, and *excepts what has been said since* from that category) [**you**]; **because ye come together not for the better** (so that edification results), **but for the worse** (so that propriety is violated, and the result is to the hindering of the faith). These last words are introduced with a manifest view to include *more* than the subject hitherto treated, and to *prepare the way* for other abuses of their assemblies to be noticed. **18.] in the first place**—where is the second *particular* found, answering to this *first one?* Ordinarily, it is assumed that the *schisms* are the *first* abuse, the disorders in the Agapæ (love-feasts: beginning with ver. 20), the *second.* But I am convinced that this view is wrong. For (1) neither special blame, nor correction of an abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these divisions was. And (2) the words of ver. 22, "*shall I praise you in this? I praise you not,*" plainly refer back to ver. 17, and shew that the whole is continuous. The **divisions** before the Apostle's mind are, *specifically*, those occurring at the Agapæ, but on the mention of them he breaks off to shew that such divisions were to be no matters of surprise, but were ordained to test them, —and in ver. 20 he returns with the very words, "*when ye come together*,"—to the immediate matter in hand, and treats it at length. See more on ver. 21, ff.—But the question still remains, where is the *second* point, answering to this *first* one? Again (with Meyer and Macknight) I answer,—*at* ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, *which also created disorder in their assemblies*, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, "*let all things be done decently and in order*," was the *other point* before his mind, when he wrote this first. That he takes no notice in ch. xii. 1, by any word implying that it was a *second* point, of what has gone before, will be no objection to the above view to any one who is acquainted with our Apostle's style. **in assembly**] not *local*, as A. V., '*in the Church*,' but equivalent to "*in one place*," ver. 20. In ver. 16, where the same word (ecclesia) was used of distinct bodies of Christians, it was not possible to keep the word *assemblies*: but it should be done where the sense admits it, and it suits the matter in hand. **divisions**] of what sort, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them "*I partly believe it*," but strictly to *divisions* which took place *at their meetings together*, viz. that each takes before other his own supper, &c. **and I partly believe it**] Said in gentleness: as if it were, "I am unwilling to believe *all* I hear concerning the point, but *some* I cannot help believing." **19. there must**] in the divine appointment, that which follows expressing *God's purpose* thereby. Our Lord had said "*It must needs be, that offences come*," Matt. xviii. 7:—and Justin Martyr quotes among His sayings prophetic of division in the church, "*there shall be divisions* (*schisms*) *and heresies*." From the pointed manner in which *there must* also or even be **heresies . . . .** is said, I should be inclined to think that the Apostle *tacitly referred to the same saying of our Lord*: for **there must be** (not only dissensions, but) **even heresies** (not in the ecclesiastical or doctrinal sense,

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y Luke ii. 35. 1 John ii. 19. See Deut. xiii. 3. you, [y] that they [also] which are approved may be made manifest among you. [20] When then ye come together
† Or, *it is not to eat.* to one place, † there is no eating of the Lord's Supper. [21] For in eating each one taketh before another his own supper: and one is hungry,
z 2 Pet. ii. 13. Jude 12. and [z] another is drunken. [22] What? have ye not houses to eat and to
a ch. x. 32. drink in? or despise ye [a] the church
b James ii. 6. of God, and [b] put them to shame

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they which are approved may be made manifest among you. [20] *When ye come together therefore into one place,* this *is not to eat the Lord's supper.* [21] *For in eating every one taketh before* other *his own supper: and one is hungry, and another is drunken.* [22] *What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame*

but indicating a further and more matured separation, where not only is there present dissension, as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance) **among you, that the approved [also]** (i. e. as well as the other party, who would become manifest by their very conduct. This word **also** is found in some of our oldest MSS., and not in others) **may be made manifest among you**; viz. through a better and nobler spirit being shewn by them, than by the contentious and separatists. **20.]** The same subject—resumed from ver. 18: see notes on "*in the first place.*"—**When then ye come together** (*are assembling,* present tense, and perhaps here, where he deals with particulars, this is to be pressed,—as their *intention* in thus assembling is blamed) **to one place—there is no eating** (or, **it is not to eat**, i. e. *with any idea of eating*) **the Lord's Supper** (emphasis on the **Lord's**, as opposed to "*his own*" below). **the Lord's Supper]** '*the Supper instituted by the Lord.*' This was an inseparable adjunct, in the apostolic times, to their agapæ or feasts of love. Chrysostom and Tertullian give an ample description of these feasts, which were of the nature of mutual contributions, where each who was able brought his own portion,—and the rich additional portions for the poor. *During* and *after* this feast, as shewn by the institution, by the custom at the Passover, by the context here, and by the remnants of the ancient custom and its abuse until forbidden by the council of Carthage,—the ancient Christians partook of the Supper of the Lord. It was necessary for the celebration of the Lord's Supper, that all should eat of the same bread and drink of the same cup; and in all probability, that a prayer should be offered, and words of consecration said by the appointed ministers. Hence cessation of the feast itself, and solemn order and silence, would be necessitated even by the outward requirements of the ordinance. These could not be obtained, where each man was greedily devouring that which he had brought with him: where the extremes were seen, of one craving, and another being drunken. This being their practice, there could be no possibility, and at the same time *no intention* of celebrating the *Lord's* Supper,—no provision for it, nor discernment of the solemnity of it. **21.] taketh before another**, viz. during the feast, not *at home*, before coming. Obviously the *each one* must be limited to the *rich:* the poor had no *supper of their own* to take, and were the losers by the selfishness of the rich. **one is craving** (the poor), **another is drunken** (the rich. There is no need to soften the meaning of this latter word, as Meyer says, "Paul draws the picture in strong colours, and who can say that the reality was less strong?"). **22.] For** (a reason for the blame in the foregoing: this should not be: for) **have you no houses, to eat, &c.:** meaning, '*at home* is the place to satiate the appetite, *not the assembly of the brethren.*' **or do ye shew your contempt for** (pres.) **the congregation of God** (*of God*, to express the dignity of the congregation. This contempt was expressed by their *not sharing* with the congregation the portion which they brought),—**and put to shame those who have not** (houses to eat and to drink

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them that have not? What shall I say to you? shall I praise you in this? I praise you *not.* [23] *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the* same *night in which he was betrayed took bread:* [24] *and when he had given thanks, he brake* it, *and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.* [25] *After the same manner also* he took *the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink* it, *in remembrance of me.* [26] *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till*

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that have not? What am I to say to you? shall I praise you in this? I praise you not. [23] For [c] I received from the Lord that which I also delivered unto you, That [d] the Lord Jesus in the night in which he was betrayed took bread: [24] and having given thanks, he brake it, and said, † This is my body, which is † for you: this do in remembrance of me. [25] After the same manner the cup also, after they had supped, saying, This cup is the new covenant in my blood: this do as oft as ye drink it, in remembrance of me. [26] For as often as ye eat this bread, and drink † the cup, ye declare the Lord's death [e] till he come.

[c] ch. xv. 3. Gal. i. 1, 11, 12.

[d] Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.

† *Take, eat,* is omitted by all our most ancient MSS.

† Some MSS. supply *given,* some *broken:* but the most ancient have no word.

† *So all our most ancient MSS.*

[e] John xiv. 3. & xxi. 22. Acts i. 11. ch. iv. 5. & xv. 23. 1 Thess. iv. 16. 2 Thess. i. 10. Jude 14. Rev. i. 7.

in, and therefore come to the daily agapæ to be fed)? **What must I say to you? shall I praise you in this matter? I praise you not.** (See ver. 17.)

23—25.] To shew them the solemnity of the ordinance which they thus set at nought, *he reminds them of the account which he had before given them, of its* INSTITUTION BY THE LORD. Matt. xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 19, 20. **23.] For I** (no emphasis on "I") **received from the Lord** (*by special revelation,* see Gal. i. 12. If the Apostle had referred only to the Evangelic tradition or writings (?) he would not have used the first person *singular,* but would have said, "*we* received." I may remark, that the similarity between this account of the Institution, and that in St. Luke's Gospel, is only what might be expected on the supposition of a special revelation made to St. Paul, of which that Evangelist, being St. Paul's companion, in certain parts of his history availed himself) **that which I also delivered** (in my apostolic testimony) **unto you,** (viz.) **That the Lord Jesus, &c.** Literally, **He was being betrayed.** "There is an appearance of fixed order, especially in these opening words, which indicates that this had already become a familiar formula." Stanley. In the original there is no word inserted between **is** and **for,** such as *broken* or *given.* See note on Matt. xxvi. 26. **25.]** See Luke xxii. 20. **After the same manner]** viz., He took, and having given thanks, He gave to them. **This cup is the new covenant in** (ratified by the shedding of, and therefore *standing in,* as its conditioning element) **my blood. as oft as ye drink . . .]** Not a *general* rule for all common meals of Christians; but a precept that as often as *that cup* is drunk, it should be *in remembrance of Him:* on these last words is the emphasis: see below. **26.] For** gives an explanatory reason for the words "*in remembrance of Me,*" viz. that the act of eating and drinking is a *proclamation of the Death of the Lord till His coming.* The Apostle is substantiating the application of the Lord's words by the acknowledged nature of the rite. It is a *proclamation of His Death;* and thus is a *remembrance of Him.* It is so, by our making mention of in it, and seeing visibly before us and partaking of, *His Body broken, and His Blood shed.* **till he come]** The words **ye declare** are addressed *directly to the Corinthians,* not *to them and all succeeding Christians;*

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f Numb ix. 10, 13. John vi. 51, 63, 64. & xiii. 27. ch. x. 21.

† *So all our most ancient MSS.*

g 2 Cor. xiii. 5. Gal. vi. 4.

† *See note.*

† *The words* the Lord's *are omitted by our most ancient MSS.*

27 f Wherefore whosoever eateth † the bread, or drinketh the cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord. 28 But g let a man examine himself, and so let him eat of the bread, and drink of the cup. 29 For he that eateth and † drinketh, eateth and drinketh judgment to himself, if he discern † not the body. 30 For this

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he come. 27 *Wherefore whosoever shall eat* this *bread, and drink* this *cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.* 28 *But let a man examine himself, and so let him eat of* that *bread, and drink of* that *cup.* 29 *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.* 30 *For this*

the Apostle regarding the coming of the Lord as near at hand, in *his own time;* see notes on 2 Cor. v. 1—10. After the coming, there will be no longer any need of the symbols of His Body, since the Body itself will be with us; therefore the Apostle says, "*Till He come.*"

27.] A *consequence*, from the nature of the ordinance being, *to proclaim the Death of the Lord: the guilt of the unworthy participation of either of the elements.* The Death of the Lord was brought about by the breaking of His body and shedding His blood: this Death we proclaim in the ordinance by the bread broken—the wine poured out, of which we partake: whoever therefore shall *either* eat the bread *or* drink the cup of the Lord unworthily (see below, ver. 29) shall be guilty of the Body and Blood of the Lord: i. e. shall be subject to the penalty of offence against the Body and Blood of Christ. Such an one proclaims the Death of Christ, and yet *in an unworthy spirit*—with no regard to that Death as *his* atonement, or a proof of Christ's love: he proclaims that Death *as an indifferent person:* he therefore *partakes of the guilt of it.* Chrysostom strikingly says, "He makes that Death a murder, and not a sacrifice" The Romanists absurdly enough defend by this **or** (the meaning of which is not to be changed to *and*, as is *most unfairly* done in our A. V., and the completeness of the argument thereby destroyed) their practice of *communicating only in one kind.* Translated into *common language*, and applied to the ordinary sustenance of the body, their reasoning stands thus: "Whoever eats to excess, *or* drinks to excess, is guilty of sin: *therefore* eating, without drinking, will sustain life."

28.] The **but** implies an opposition to, and wish to escape from, the guilt just suggested. **examine himself**] **prove himself**: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation. **and so**] i. e. '*after examination of himself.*' The case in which the self-examination ends in an *un*-favourable verdict, does not come under consideration, because it is assumed that such a verdict will lead to repentance and amendment.

29.] **For he that eateth and drinketh** (of the bread and of the cup: certainly not, as Meyer suggests, 'the *mere eater and drinker*, he who partakes as a mere act of eating and drinking,' which is harsh to the last degree, and refuted by the parallel, ver. 27. The word "*unworthily*" is spurious, not occurring in our most ancient MSS., and having found its way into the text by repetition from ver. 27), **eateth and drinketh judgment to himself** (i. e. brings on himself judgment by eating and drinking. The *judgment* meant, as is evident by vv. 30—32, is not '*damnation*,' as rendered in our A. V., a mis-translation, which has done infinite mischief), **not appreciating** (i. e. **if he discern not**, "if he have no idea of the solemnity of the ordinance, or of the magnitude of the gift bestowed on him." Chrysostom) **the body** (of the Lord: here standing for the *whole* of that which is symbolized by the Bread and the Cup, *the Body and Blood.* The mystery of these, spiritually present in the elements, he, not being spiritual, *does not appreciate:* and therefore, as in ver. 27, falls under the divine judgment, as trifling with the Death of Christ).

30.] *Experimental proof of the assertion that he eateth and drinketh judgment to himself,*

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cause many are *weak and sickly among you, and many sleep.* [31] *For if we would judge ourselves, we should not be judged.* [32] *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* [33] *Wherefore, my brethren, when ye come together to eat, tarry one for another.* [34] *And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

XII. [1] *Now concerning spiritual* gifts, *brethren, I would not have you igno-*

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cause many are weak and sickly among you, and many fall asleep. [31] But [h] if we duly discerned ourselves, we should not be judged. [32] But when we are judged, [i] we are chastened by the Lord; that we may not be condemned with the world. [33] Wherefore, my brethren, when ye come together to eat, tarry one for another. [34] If any man [k] be hungry, let him eat [l] at home; that ye come not together unto judgment. And the rest [m] will I set in order [n] when I come.

XII. [1] Now [a] concerning spiritual gifts, brethren, I would not have

h Ps. xxxii. 5. 1 John i. 9.
i Ps. xciv. 12, 13. Heb. xii. 5—11.
k ver. 21.
l ver. 22.
m ch. vii. 17. Tit. i. 5.
n ch. iv. 19.
a ch. xiv. 1, 37.

from the present sicknesses and frequent deaths among the Corinthian believers.—We may distinguish *weaklings*, persons whose powers have failed spontaneously, from *invalids*, persons whose powers are enfeebled by sickness. Both words refer to *physical*, not *moral* weaknesses.

31.] **But** contrasts with this state of sicknesses and deaths · *it might be otherwise.* **This discerned** (the result of the examination commanded before) is the same word in the original as that rendered *discern* in ver. 29, and should be carefully kept the same in the translation, the idea being the same. 32.] **But now that we are judged, it is by the Lord** (emph.) **that we are being chastised** (to bring us to repentance), **that we may not be** (eternally) **condemned with the** (unbelieving) **world.**

33.] *General conclusion respecting this disorder.* **So then** (**wherefore**), **my brethren** (milder persuasive: as has been the assumption of the first person me, vv. 31, 32), **when ye are coming together to eat, wait for one another** (contrast to the unseemly hurry blamed in ver. 21).

34.] The Agapæ were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22. **the rest**] viz. *things omitted* (probably matters of detail) *in the above directions.* Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord's supper: points on which primitive practice widely differed. **when I come,** literally, **whenever I shall have come:** the Apostle being uncertain as to the time.

CHAPP. XII.—XIV.] ON THE ABUSE OF SPIRITUAL GIFTS: especially PROPHESYING, and SPEAKING WITH TONGUES. The *second particular requiring correction in their assemblies,* see ch. xi. 18, note. Chrysostom well says: "This whole passage is very obscure: and the obscurity is caused by our ignorance of the facts, and by the failure of phænomena which then were occurring, but now occur no longer."

XII.] ON THE NATURE, INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL.

1—3.] *The foundation of all spiritual utterance is the confession of Jesus as the Lord:* and *without the Spirit no such confession can be made.* 1.] Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the formula, **I would not have you ignorant,** it rather looks as if, like the last, it had been an abuse which he had *heard of,* and *of his own instance corrects.* **spiritual gifts**] In the original the adjective only is expressed, the substantive having to be supplied. It is most likely *neuter,* as in ch. xiv. 1; *spiritual gifts:* so Chrysostom and most commentators—not masculine, as in ch. xiv. 37: so Grotius and others, who maintain that the subject of this section is not the *things,* but the *persons,* quoting ch. xiv. 5. But surely the *things* are the main subject, enounced here, vv. 4—11, and treated of

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you ignorant. [2] Ye know [b] that
† when ye were Gentiles, [ye were]
carried away unto the [c] dumb idols,
even as ye might be led. [3] Where-
fore I give you to understand [d] that
no man speaking in the Spirit of
God saith Jesus is accursed: and
[e] no man is able to say Jesus is
the Lord, but in the Holy Ghost.
[4] Now [f] there are diversities of gifts,
but [g] the same Spirit. [5] And [h] there
are diversities of ministrations, and

[b] ch. vi. 11. Eph. ii. 11, 12. 1 Thess. i. 9. Tit. iii. 3. 1 Pet. iv. 3.

† *Such is the reading of all our most ancient MSS.*

[c] Ps. cxv. 5.

[d] Mark ix. 39. 1 John iv. 2, 3.

[e] Matt. xvi. 17. John xv. 26. 2 Cor. iii. 5.

[f] Rom. xii. 4, &c. Heb. ii. 4. 1 Pet. iv. 10.

[g] Eph. iv. 4.

[h] Rom. xii. 6, 7, 8 Eph. iv. 11.

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rant. [2] *Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.* [3] *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and* that *no man can say that Jesus is the Lord, but by the Holy Ghost.* [4] *Now there are diversities of gifts, but the same Spirit.* [5] *And there are differences of administrations, but the*

through the rest of the chapter; the inspired *persons* being mentioned only incidentally to *them*. 2.] *Reason why they wanted instruction concerning spiritual gifts*—because *they once were heathen,* and could not therefore have any experience in spiritual things. **Ye know (that) when ye were Gentiles, led about** (or, carried away: not necessarily, '*led wrong;*' the context seems rather to favour the idea of being '*led at will,*' blindly transported hither and thither) **to idols which were without utterance** ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to *dumb idols?*'), **just as ye happened to be led** (viz., *on each occasion.* These last words imply the absence of all *fixed principle* in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This **even as ye might be led** might take a man to *contradictory* oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or *evil spirits,* who led them).

3.] *The negative and positive criteria of inspiration by the Spirit of God:* viz. the *rejection,* or *confession,* of *Jesus as the Lord.* **Wherefore,** '*because ye have been hitherto in ignorance of the matter.*' **in the Spirit of God—in the Holy Ghost**] The Spirit of God, or the Holy Ghost, is the *Power pervading* the speaker, the *Element in which* he speaks. **Jesus is accursed**] Jesus (not *Christ,* the *Name of office,* itself in some measure the *object of faith,*—but Jesus, the personal Name,—the historical Person whose life was *matter of fact:* the curse, and the confession, are in this way far deeper) **is accursed** (see Rom. ix. 3, note). So, **Jesus is Lord** (all that is implied in **lord** being here also implied: and we must not forget that the Greek word Kyrios, here used, is the solemn accustomed name in the Septuagint version for the Hebrew Jehovah). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian.—It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the *human* side of this confession is brought out,—"*that Jesus Christ is come in the flesh,*"—St. John having to deal with those who denied the reality of the Incarnation.

4—6.] **But** (as contrasted to this absolute unity, in ground and principle, of all spiritual influence) **there are varieties of gifts** (*gifts,* i.e., eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the manifestation of the Spirit in each man:—and these either *directly bestowed* by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or *previously granted* them by God in their unconverted state, and now *inspired, hallowed, and potentiated* for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, *faith working by love* was the necessary substratum and condition), **but the same Spirit** (as their Bestower,—see the sense filled up in ver. 11):

5.] **And there are varieties of ministries**

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same Lord. [6] *And there are diversities of operations, but it is the same God which worketh all in all.* [7] *But the manifestation of the Spirit is given to every man to profit withal.* [8] *For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;* [9] *to another faith by the same Spirit; to another*	the same Lord. [6] And there are diversities of operations, and the same God [i] which worketh all in all men. [7] But [k] to each is given the manifestation of the Spirit for profit. [8] For to one is given through the Spirit [l] the word of wisdom; to another [m] the word of knowledge according to the same Spirit; [9] to another [n] faith, in the same Spirit; to another [o] gifts of healings in the

i Eph. i. 23.
k Rom. xii. 6, 7, 8. ch. xiv. 26 Eph. iv. 7. 1 Pet. iv. 10, 11.
l ch. ii. 6, 7.
m ch. i. 5. & xiii. 2. 2 Cor. viii. 7.
n Matt. xvii. 19, 20. ch. xiii. 2. 2 Cor. iv. 13.
o Mark xvi. 18. James v. 14.

(appointed *services* in the church, in which as their channels of manifestation the *gifts* would work), **and the same Lord** (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These ministrations must not be narrowed to the *ecclesiastical orders,* but kept commensurate in extent with the gifts which are to find scope by their means, see verses 7—10: and) **varieties of operations** (effects of divine working: not to be limited to *miraculous* effects, but understood again commensurately with the gifts of whose working they are the results), **and the same God, Who worketh all of them in all persons** (all the gifts in all who are gifted). Thus we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and effectuating in each man such measure of His gifts as He sees fit.

7—11.] *These operations specified in their variety, but again asserted to be the work of one and the same Spirit.*

7.] **To each individual, however** (the emphasis on each, as shewing the character of what is to follow, viz. *individual distinction* of gifts. **But,** or **however,** is contrasted with **the same God** of the last verse; through the workings of *One* God, *One* Lord, *One* Spirit, they are bestowed *variously* on each man), **is given the manifestation of the Spirit** (the *manifestation by which the Spirit acts:* it is a general term including *gifts, ministrations,* and *operations,* and) **with a view to profit** (with the profit of the whole body as the aim).

8—10.] On the question, whether or not any studied arrangement of the gifts of the Spirit is here found, see my Greek Test. I have there seen reason to conclude that a *rigorous* distribution (as e.g. into *intellectual* and *practical,* and their subdivisions) cannot be traced; but that at the same time there is a *sort of arrangement,* brought about not so much designedly, as by the falling together of similar terms,—the word of wisdom,—the word of knowledge;—kinds of tongues,—interpretation of tongues. Unquestionably, any arrangement must be at fault, which proceeding on *psychological* grounds, classes together the *speaking* with tongues and the *interpretation* of tongues: the *working of miracles,* and the *discernment of spirits.* 8.] **For** appeals to *matter of fact,* as the ground of the assertion in ver. 7, both as to the *giving,* and as to the gift *being for profit.* **the word of wisdom . . . . . the word of knowledge**] *What is the distinction?* According to Neander, **wisdom** represents the *skill,* which is able to reduce the whole *practical* Christian life into its due order in accordance with its foundation principles; **knowledge,** the *theoretical insight* into divine things. But Bengel and others take them conversely, **knowledge** for the practical, **wisdom** for the theoretical. Meyer says, "**Wisdom** means the *higher Christian wisdom* (see on ch. ii. 6) in and of itself;—so that discourse which expresses its truths, makes them clear, applies them, &c. is the *word of wisdom.* But this does not necessarily imply the speculative penetration of these truths,—the philosophical treatment of them by deeper and more scientific investigation, in other words, **knowledge:** and discourse which aims at this is *the word of knowledge.*" This last view is most in accordance with the subsequently recognized meaning of *knowledge* (gnosis) and the *gnostic,* and with the Apos-

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† one Spirit; [10] to another [p] operations of miraculous powers; to another [q] prophecy; to another [r] discernings of spirits; to another [s] divers kinds of tongues; to another interpretation of tongues; [11] but all these worketh the one and selfsame Spirit, [t] dividing severally to each man [u] as he willeth. [12] For [x] even as the body is one, and hath many members, and all the members of the † body, though they be many, are one body: [y] so also is Christ.

† *So our principal oldest MSS.*
p ver. 28, 29. Mark xvi. 17. Gal. iii. 5.
q Rom. xii. 6. ch. xiii. 2. & xiv. 1, &c.
r ch. xiv. 29. 1 John iv. 1.
s Acts ii. 4. & x. 46. ch. xiii. 1.
t Rom. xii. 6. ch. vii. 7. 2 Cor. x. 13. Eph. iv. 7.
u John iii. 8. Heb. ii. 4.
x Rom. xii. 4, 5. Eph. iv. 4, 16.
† *one is omitted by almost all our most ancient MSS.*
y ver. 27. Gal. iii. 16.

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the gifts of healing by the same Spirit; [10] *to another the working of miracles; to another prophecy; to another discerning of spirits; to another* divers *kinds of tongues; to another the interpretation of tongues:* [11] *but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.* [12] *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so*

tle's own use of *wisdom* in the passage referred to, ch. ii. 6. These are bestowed **according to** (the disposition,—see ver. 11,—of) **the same Spirit**. 9.] **faith**, as Chrysostom explains it, "He does not here mean faith in doctrines, but that which works miracles, of which our Lord said, 'If ye had faith as a grain of mustard seed, &c.' (Matt. xvii. 20), and respecting which the Apostles offered their petition, 'add unto us faith' (Luke xvii. 5): for this faith is the mother of miracles." This seems to be the meaning here; a faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner. **in the same Spirit**] **in**, i. e. by and through, as the effective cause and the medium. **gifts of** (miraculous) **healings**] plural, to indicate the different kinds of diseases, requiring different sorts of healing. 10.] **operations of miraculous powers** (in general). **prophecy**] **speaking in the Spirit.** Meyer gives an excellent definition of it: "discourse flowing from the revelation and impulse of the Holy Spirit, which, not being attached to any particular office in the church, but improvised,—disclosed the depths of the human heart and of the divine counsel, and thus was exceedingly effectual for the enlightening, exhortation, and consolation of believers, and the winning of unbelievers. The *prophet* differs from the *speaker with tongues* . . . . in that he speaks *with the understanding*, not ecstatically: from the *teacher*, thus: 'He that prophesies speaks all that he utters, from the Spirit: whereas he that teaches, sometimes speaks of his own mind.' Chrysostom." **discernings of spirits**] i. e. the power of distinguishing between the operation of the Spirit of God, and the evil spirit, or the unassisted human spirit: see 1 John iv. 1, and compare "*giving heed to seducing spirits*," 1 Tim. iv. 1. The exercise of this power is alluded to ch. xiv. 29. **kinds of tongues**] i. e. the power of uttering, in ecstasy, as the mouthpiece of the Spirit, prayer and praise in *languages unknown to the utterer*,—or even in a *spiritual language unknown to man*. See this subject dealt with in the note on Acts ii. 4, and ch. xiv. 2 ff. **interpretation of tongues**] the power of *giving a meaning to what was thus ecstatically spoken*. This was not always resident in the speaker himself: see ch. xiv. 13. 11.] The Spirit is the universal worker in men of all these powers, and that according to His own pleasure: see above on vv. 4—6. **severally**] **or respectively.** This unity of the source of all spiritual gifts, in the midst of their variety, he presses as against those who valued some and undervalued others, or who depreciated them all.

12—30.] *As the many members of the body compose an organic whole, and all belong to the body, none being needless, none to be despised; so also those who are variously gifted by the Spirit compose a spiritual organic whole, the mystical body of Christ.* First, however, vv. 12, 13, this likeness of the mystical Christ to a *body* is *enounced*, and *justified by the facts of our Baptism.* 12.] The *organic unity* of the various members in one body, is predicated also of CHRIST, i. e. *the church as united in Him*, see ch. vi. 15. The word **for** confirms the preceding "*one*

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also is *Christ.* [13] *For by one Spirit are we all baptized into one body, whether* we be *Jews or Gentiles, whether* we be *bond or free; and have been all made to drink into one Spirit.* [14] *For the body is not one member, but many.* [15] *If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?* [16] *And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?* [17] *If the whole body* were *an eye, where* were *the hearing? If the whole* were *hearing, where* were *the smelling?* [18] *But now hath God set the members every one of them in the body, as it hath pleased him.* [19] *And if they were*

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[13] For [z] in one Spirit also we were all baptized into one body, [a] whether Jews or Greeks, whether bondmen or free; and were [b] all made to drink of one Spirit. [14] For the body also is not one member, but many. [15] If the foot should say, Because I am not a hand, I am not of the body; is it therefore not of the body? [16] And if the ear should say, Because I am not an eye, I am not of the body; is it therefore not of the body? [17] If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? [18] But now hath [c] God set the members each of them severally in the body, [d] as he pleased. [19] And if they all were one member, where were the

z Rom. vi. 5.
a Gal. iii. 28. Eph. ii. 13, 14, 16. Col. iii. 11.
b John vi. 63. & vii. 37, 38, 39.
c ver. 28.
d Rom. xii. 3. ch. iii. 5. ver. 11.

and the selfsame Spirit," by an analogy. By the repetition,—"*the body*" . . . . . "*of the body*" . . . . . "*one body,*" the unity of the members as an organic whole is more strongly set forth. **13.]** This shewn from our being *baptized into one* body, and *receiving one* Spirit.—**For in** (see on ver. 9) **one Spirit also** (the emphasis on "**one** *Spirit,*" to which words **also** belongs) **we were all baptized into one Body, whether Jews or Greeks, whether slaves or freemen; and we all were made to drink of one Spirit** (or, '*all watered by one Spirit,*' viz. the *water of baptism,* here taken as identical with the Spirit whose influence accompanied it).—So (understanding the whole verse of *baptism*) Chrysostom and others refer the latter half to the *Lord's Supper:* and this is *mentioned* by Chrysostom, Luther, and others. Olshausen, and others, to the abiding influence of the Spirit in strengthening and refreshing. But the past tense "**we were made** *to drink,*" . . . referring to a *fact gone by,* is fatal to both these latter interpretations: besides that it would be *harsh* to understand even "*we were made to drink* **into** *one Spirit,*" and impossible to understand "*we were made to drink* **of** *one Spirit,*" of the cup in the Lord's Supper. **14.]** *Analogy, by which this multiplicity in unity is justified:* it is even so in the *natural body,* which, though *one,* consists of *many members.* The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of *another,* consider themselves *excluded* from the *body,*—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary. The reader will remember the fable of the belly and members, spoken by Menenius Agrippa to the mutinous plebeians of Rome, when they seceded to the Mons Sacer. See other illustrations in my Greek Test. **15. is it therefore not of the body?]** These words here, and in the next verse, may be taken, "*it is not therefore not of the body.*" But they are best taken as a question appealing to the sense of the reader: they thus have more of the vigour and abruptness of the Apostle's style. **of the body, i. e. belonging to the body** as an aggregate.

17.] *The necessity* of the members to *one another,* and to the *body.* **18.] But now, i. e. but as the case really stands. as he pleased** answers to "*as he willeth,*" ver. 11. **19.]** The *same*

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body? [20] But now are there many members, yet but one body. [21] And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. [22] Nay, much more those members of the body which seem to be more feeble, are necessary: [23] and those which we think to be less honourable parts of the body, upon them we bestow more abundant honour; and our uncomely parts have more abundant comeliness; [24] but our comely parts have no need. Howbeit God hath tempered the body together, giving more abundant honour to the part which lacketh: [25] that there should be no

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all one member, where were *the body?* [20] *But now* are they *many members, yet but one body.* [21] *And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.* [22] *Nay, much more those members of the body, which seem to be more feeble, are necessary:* [23] *and those* members *of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely* parts *have more abundant comeliness.* [24] *For our comely* parts *have no need: but God hath tempered the body together, having given more abundant honour to that* part *which lacked:* [25] *that*

'*reductio ad absurdum*,' which has been made in the *concrete* twice in ver. 17, is now made in the *abstract*: **if the whole were one member, where would be the body** (which by its very idea "*has many members*," see xx. 12, 14)? **20.**] brings out the fact *in contrast to ver.* 19, as ver. 18 in contrast to ver. 17.

21—26.] *And the spiritual gifts are also necessary to one another.* This is spoken of in reproof of the *highly endowed*, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented with their gifts. **22, 23.**] Nay, the relation between the members is so entirely different from this, that the *very disparagement*, conventionally, *of any member*, is the *reason why more care should be taken of it*. I understand by "*those members of the body which seem to be more feeble*," those members which in each man's case appear to be *inheritors of disease*, or to have *incurred weakness*. By *this very fact*, their *necessity to him* is brought out much more than that of the others. **23.**] So also in the case of the parts **which we think to be less honourable**—on which *usage has set the stamp of dishonour*. Perhaps he alludes (as distinguished from "*uncomely parts*" below) to those limbs which we conceal from sight in accordance with custom, but in the exposure of which there would be no absolute indecency. So Chrysostom, "He says well *which seem*, and *which we think* (but I should draw a distinction between the two, in accordance with the above explanation of *the weaker parts*, and render the one **which seem to be** [of themselves], and the other, **which we think** [conventionally], on which see Acts xvi. 20, note), shewing that this verdict is given, not by the nature of things, but by public opinion." **we bestow more abundant honour**] viz. by *clothing*: honouring them more than the face, the noblest part, which we do not clothe. **our uncomely parts**] Here there is *no* qualification, such as *which seem*, or *which we think*,—and no ambiguity. Chrysostom says, "These parts enjoy more honour: for even the miserably poor, if compelled to go with the rest of their body naked, will not endure to shew these parts unclothed."

24.] The *comely* parts are in some measure *neglected*, not needing to be covered or adorned: **but God** (at the creation) **tempered the body together** (compounded it of members on a principle of mutual compensation),—**to the deficient part giving more abundant honour.** **25.**] **that there be no disunion** (see ver. 21) **in the body, but that the members may**

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there should be no schism in the body; but that *the members should have the same care one for another.* [26] *And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.* [27] *Now ye are the body of Christ, and members in particular.* [28] *And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.* [29] Are

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schism in the body; but that the members should have the same care one in behalf of another. [26] And if one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it. [27] Now [e] ye are the body of Christ, and [f] severally members thereof. [28] And [g] God hath set some in the church, first [h] apostles, secondly [i] prophets, thirdly teachers, then [k] miraculous powers, then [l] gifts of healings, [m] helpings, [n] governings, [o] divers kinds of tongues. [29] Are

e Rom. xii. 5. Eph. i. 23. & iv. 12. & v. 23, 30. Col. i. 24.
f Eph. v. 30.
g Eph. iv. 11.
h Eph. ii. 20. & iii. 5.
i Acts xiii. 1. Rom. xii. 6.
k ver. 10.
l ver. 9.
m Numb. xi. 17.
n Rom. xii. 8. 1 Tim. v. 17. Heb. xiii. 17, 24.
o ver. 10.

have the same care (viz. that for mutual well-being) **for one another.** **26.]** **And** [**accordingly**], in matter of fact: we see that God's *temperament* of the body has not failed of its purpose, for the members sympathize most intimately with one another. **if one . . . suffereth, all . . . suffer with it]** "For," says Chrysostom, "when the heel, as often happens, is pricked by a thorn, the whole body feels it, and is distressed: the back is bent, and the belly and thighs are contracted, and the hands, like attendants and servants, approach and draw out the offending substance, and the head leans over, and the eyes look for it with anxious care." **or one . . . . is honoured** (literally **glorified**), **all . . . . rejoice with it]** Chrysostom again with equal beauty instances, "the head is crowned, and the whole man is glorified; the mouth speaks, and the eyes laugh and are joyous." But perhaps the analogy requires that we should rather understand the *glorification* of those things which physically refresh or benefit the member, e.g. *anointing* or *nourishment*.

27.] *Application of all that has been said of the physical body, to the Corinthians, as the mystical body of Christ:* and to *individuals* among them, as *members in particular*, i.e. each according to his allotted part in the body. *Each church* is said to be *the body of Christ*, as each is said to be *the temple of God* (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate, a microcosm or little world, having the same characteristics. **28.]** *The divine disposition of the members in the spiritual body.* **some** was apparently intended to be followed by "*others*," but meanwhile another argument, *first, secondly, thirdly*, occurs to the Apostle, and **some** is left uncorrected, standing alone. **in the (universal) church**; a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings. **first apostles]** Not merely *the Twelve* are thus designated, but they and others who bore the same name and had equal power, e.g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7. **prophets]** See above on ver. 10. **teachers]** those who had the gift of expounding and unfolding doctrine and applying it to practice,—the *word of wisdom* and the *word of knowledge*. **miraculous powers]** He here passes to the *abstract* nouns from the *concrete*,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, *without any assignable reason:* as in Rom. xii. 6—8, he passes from the abstract to the concrete. **helpings]** i.e. assisting the sick, and the like, forming one department of the *ministrations* of ver. 5: as do also **governings**, a higher department, that of the presbyters or bishops—the *direction* of the various churches. **divers kinds of tongues]** "Do you see where he places this gift, and how he uniformly assigns it the last rank?" Chrysostom. There certainly seems to be

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all apostles? are all prophets? are all teachers? are all [workers of] miracles? [30] Have all gifts of healings? do all speak with tongues? do all interpret? [31] But [p] desire earnestly the † greatest gifts: and moreover I shew unto you a more excellent way.

XIII. [1] Though I speak with the tongues of men and of angels, yet have not love, I am become as

p ch. xiv. 1, 39.

† *So all our oldest authorities.*

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all apostles? are *all prophets?* are *all teachers?* are *all workers of miracles?* [30] *Have all the gifts of healing? do all speak with tongues? do all interpret?* [31] *But covet earnestly the best gifts: and yet shew I unto you a more excellent way.*

XIII. [1] *Though I speak with the tongues of men and of angels, and have not charity, I am become*

intention in placing this *last* in rank: but I am persuaded that we must not seek for a *classified* arrangement: here, as above, vv. 7—11, it seems rather *suggestive* than *logical:* the *gifts of healings* naturally suggesting the *helpings,*—and those again, the assistances to carry out the work of the church, as naturally bringing in the *governings,* the rule and guidance of it. **29, 30.]** *The application of the questions already asked* vv. 17—19. **29. miracles]** The words [*workers of*], supplied in the English text, have no representative in the original. The Apostle has above placed the concrete, *apostles, prophets, teachers,* in apposition with *miraculous powers,* and *gifts of healings;* and now proceeds with the same arrangement till he comes to *gifts of healings,* which being too palpably unpredicable of persons, gives rise to the change of construction, **have** *all gifts of healings.* **31.] But** (he has been shewing that *all* gifts *have their value:* and that all are *set in the church by God: some* however are *more valuable* than *others*) **do ye aim at the greater gifts** (*greater* is explained ch. xiv. 5). This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech: and we may notice that the greater gifts, those of *prophecy* and *teaching,* consisted in the *inspired exercise of the conscious faculties,* in which culture and diligence would be useful accessories. **and moreover]** besides exhorting you to emulate the greatest gifts. **Literally, an eminently excellent way,** viz. *of emulating the greatest gifts:*—so Theophylact: "and herewith if ye must at all events be ambitious of gifts, I will shew you an eminent," i. e. a more exalted "way, one which leads to all gifts that are: he means, the way of love."

Chap. XIII. 1—13.] The panegyric of Love, *as the principle without which all gifts are worthless* (1—3): *its attributes* (4—7): *its eternity* (8—12): *its superior dignity to the other great Christian graces* (13).—"This may," says Meyer, "without impropriety be called 'a Psalm of Love:'"—the "Song of Love" of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. **1.] Though I speak (or, should speak)** supposes a case which never has been exemplified: **even if I can speak. with the tongues of men and of angels]** "See where he sets out: first beginning with that which seemed to them so great and wonderful, the gift of tongues." Chrysostom. It is hardly possible to understand **tongues** here of any thing but *articulate forms of speech: i. e. languages.* See note on Acts ii. 4.—**Of men** (generic) and **of angels** (generic): i. e. of '*all* men and *all* angels,' whatever those tongues may be. **love]** Love *to all,* in *its most general sense,* as throughout the chapter: no distinction being here drawn between love to *man* and to *God,* but the *general principle* dealt with, *from which both*

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as *sounding brass, or a tinkling cymbal.* [2] *And though I have* the gift of *prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.* [3] *And though I bestow all my goods to feed* the poor, *and though I give my body to be burned, and have not charity, it profiteth me nothing.* [4] *Charity suffereth long,* and *is kind; charity envieth not; charity*

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sounding brass, or a tinkling cymbal. [2] And though I have the gift of [a] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, [b] so as to remove mountains, yet have not love, I am nothing. [3] And [c] though I give away all my goods in food, and though I give up my body † that I may be burned, yet have not love, it profiteth me nothing. [d] [4] Love is longsuffering, is kind;

[a] ch. xii. 8, 9, 10, 28. & xiv. 1, &c. See Matt. vii. 22.

[b] Matt. xvii. 20. Mark xi. 23. Luke xvii. 6.

[c] Matt. vi. 1, 2.

† Or, *that I may boast.*

[d] Prov. x. 12. 1 Pet. iv. 8.

spring. The '*caritas*' of the Latin versions has occasioned the rendering '*charity*' in most modern versions. Of this word Stanley remarks, "The limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent." **I am become**] the case supposed is regarded as present: 'if *I can speak* .... *I am become.*' **sounding brass**] Brass of any kind, struck and yielding a sound: i. e. something insensible and inanimate. No particular musical instrument seems to be meant. **cymbal**] "Cymbals," says Josephus, "were large broad plates of brass." The Hebrew name for them is most expressive, "*Tzeltzelim.*" There appear to have been two sorts, mentioned in Ps. cl. 5, "*sweet* (well-tuned) *cymbals,*" and "*loud* (high-sounding) *cymbals.*" Winer thinks the former answered to our *castagnettes,* the latter to our *cymbals.* The larger kind would be here meant. **2.**] **all mysteries** are all *the secrets of the divine counsel,*—see Rom. xi. 25 (note); xvi. 25. The knowledge of these would be the perfection of the gift of prophecy. **all faith** (literally, all the faith) hardly, as Stanley, implies, '*all the faith in the world,*' but rather, 'all the faith required to,' &c.; or perhaps the article conveys the allusion to our Lord's saying, Matt. xvii. 20; xxi. 21, 'all that faith,' so as, &c. **3.**] "The true and most significant sense is 'though I dole away in mouthfuls all my property or estates.' Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the Apostle's half-satirical expression?" MS. note by Coleridge, quoted by Stanley. **give up my body that I may be burned**] So in Dan. iii. 28, "they yielded their bodies," the Septuagint has, "to the burning," but the Hebrew and A. V. omit this. See also 2 Macc. vii. 37. He evidently means in *self-sacrifice:* for country, or friends. Both the deeds mentioned in this verse are such as ordinarily are held to be the fruits of love, but they may be done *without it,* and if so are worthless. The variation indicated in the margin is the reading of three of our oldest MSS. It differs only by one letter from that in the text: the verb for "*be burned*" being "*kauthesōmai,*" that for "*boast*" being "*kauchesōmai.*" It is not easy to decide between the two. The objection to "*that I may boast*" seems to be that it introduces an irrelevant and confusing element, a *boastful motive,* into a set of hypotheses which put forward merely an act or set of acts on the one side, and the absence of love on the other, and indeed, worse still, that it makes an hypothesis which would reduce the self-sacrifice to nothing, and would *imply* the absence of love; and so would render the "*yet have not love*" unnecessary.

4—7.] *The blessed attributes of love.* **4.**] **longsuffering** is the negative side, **kindness** the positive, of a loving temper: the former the withholding of anger; the latter, the exercise of kindness. **envieth not**] the word in the original means more,—'*knows neither envy nor*

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love envieth not; love vaunteth not
itself, is not puffed up, [5] doth not be-
e ch. x. 24. Phil. ii. 4. have itself unseemly, [e] seeketh not its
own, is not easily provoked, imputeth
f Ps. x. 3. Rom. i. 32. not the evil; [6] [f] rejoiceth not at un-
g 2 John 4. righteousness, but [g] rejoiceth with the
h Rom. xv. 1. Gal. vi. 2. 2 Tim. ii. 24. truth; [7] [h] beareth all things, believeth
all things, hopeth all things, endureth
all things. [8] Love never faileth: but
whether there be prophesyings, they
shall be done away; whether there
be tongues, they shall cease; whether
there be knowledge, it shall be done
i ch. viii. 2. away. [9] [i] For we know in part, and

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vaunteth not itself, is not puffed up, [5] *doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;* [6] *rejoiceth not in iniquity, but rejoiceth in the truth;* [7] *beareth all things, believeth all things, hopeth all things, endureth all things.* [8] *Charity never faileth: but whether* there be *prophecies, they shall fail; whether* there be *tongues, they shall cease; whether* there be *knowledge, it shall vanish away.* [9] *For we know in part,*

jealousy:' both are included under it. **vaunteth not itself**] The word in the original is an universal one; a good definition of its meaning is given by Basil, as including "all that a man takes upon himself, not from duty or necessity, but for the sake of self-exaltation." An equivalent English expression would perhaps be, **displays not itself.** 5.] **doth not behave itself unseemly** appears to be *general,* without particular reference to the disorders in public speaking with tongues. **its own**] Love is so personified, as here to be identified with the man possessing the grace, who does not seek **his** *own:* see ch. x. 33. **imputeth not the evil**] "not only plots no evil, but does not even suspect any against the beloved person," Chrysostom: and this is better and more accordant with the sense of the verb used, than the more general rendering, '*thinketh no evil.*' And we must not overlook the *article,* which seems here to have the force of implying that the evil actually exists; '*the evil*' which is,—but Love does not impute it. So Theodoret: "It forgives those who have erred, having no suspicion that they have done so with bad motive." 6.] **rejoiceth not at (the) unrighteousness,** i. e. at its commission by others, as is the habit of the unloving world. **rejoiceth with the truth**] Most Commentators, as the A. V., altogether overlook the force of the verb and the altered construction, and render '*rejoiceth in the truth:*' but the rendering in the text is the only one which preserves the force of the words: **rejoices with the Truth,** *the Truth* being **personified,** and meaning especially *the spread among men* (as opposed to *unrighteousness*) of *the Truth of the Gospel,* and indeed of *the Truth in general,*—in opposition to those who (Rom. i. 18) "*hold down the truth in unrighteousness,*"—who (2 Tim. iii. 8) "*withstand the truth.*" 7.] **all things,** i. e. all things *which can be borne with a good conscience,* and this applies to *all four* things mentioned: all things, viz., which can be borne, believed, hoped, or endured. **beareth**] The verb is the same as that in ch. ix. 12, where see note. Some would render it here "*covers,*" but the variation in sense from ch. ix. is needless. **believeth**] viz. without suspicion of another. **hopeth**] viz. even against hope—hoping what is good of another, even when others have ceased to do so. **endureth**] viz. persecutions and distresses inflicted by others, rather than shew an unloving spirit to them.

8—12.] *The eternal abiding of love when other graces have passed away.* By **whether, whether, whether,** the general idea, gifts, is split into its *species*—**be there prophesyings—be there** (speakings in) **tongues, be there knowledge.**—Chrysostom and others understand the two first futures, **shall be done away, and shall cease,** of the time when, the faith being every where dispersed, these gifts should be *no longer needed.* But unquestionably the time alluded to is that of *the coming of the Lord:* see ver. 12. and this applies to *all these,* not to the last (*knowledge*) only. The two first, **prophesyings and tongues,** shall be *absolutely* superseded: **knowledge** *relatively:* the imperfect, by the perfect. 9, 10.] *Reason given;*—that our knowledge and our prophesying

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and we prophesy in part. [10] *But when that which is perfect is come, then that which is in part shall be done away.* [11] *When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.* [12] *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.* [13] *And now abideth faith, hope, charity, these three; but the greatest of these* is *charity.*

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we prophesy in part. [10] But when that which is perfect is come, † that which is in part shall be done away. [11] When I was a child, I spake as a child, I thought as a child, I reasoned as a child: † now that I am become a man, I have done away the things of the child. [12] For [k] now we see in a glass, obscurely; but then [l] face to face: now I know in part; but then shall I know fully even as also I was fully known. [13] But now there abideth faith, hope, love, these three; and the greatest of these is love.

† then *is omitted in all our oldest MSS.*

† but *is omitted in all our oldest MSS.*

k 2 Cor. iii. 18, & v 7. Phil. iii. 12.

l Matt. xviii. 10. 1 John iii. 2.

(utterance of divine things) are but *partial*, embracing *but a part:* but when that which is *perfect* (entire—universal) shall have come, this *partial* shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed.

11.] *Analogical illustration of ver.* 10. The **child** (or *babe*) and the *perfect* are used in contrast, ch. ii. 6; iii. 1; xiv. 20. **I spake, I thought** (*was minded*, or *felt*), **I reasoned** (or *judged*). There can hardly be an allusion, as some think, to the *three gifts*, of *tongues* (I *spoke*), *prophesy* (I *thought*, which suits but very lamely), and *knowledge* (I *reasoned*). **now that I am become a man, I have brought to an end the ways of a child:** not, as A. V., '*when I became a man I put away . . . .*,' as if it were done *on a set day;*—this rendering is ungrammatical.

12.] *Contrast between our present sight and knowledge,—and those in the future perfect state.* **For** justifies the analogy of the former verse: for it is just so with *us*. **now**, in our *present condition*, until the Lord's coming. **in a glass]** literally, **through a mirror**: i. e. *according to the popular illusion*, which regards the object, really seen *behind* the mirror, as seen *through it*. We must think, not of our mirrors of glass, but of the imperfectly-reflecting metallic mirrors of the ancients. **obscurely]** literally, **in an enigma**. There is a reference to the Septuagint version of Numb. xii. 8, "I will speak to him mouth to mouth, apparently, and not by enigmas." We are almost obliged in an English version to take the words adverbially, — '*enigmatically*' (so A. V., '*darkly*'): but the strict propriety of the expression is thus disguised. "*In an enigma*" means, '*in a dark discourse*,' viz. *the revealed word*, which is *dark*, by comparison with our future *perfect knowledge*. **then**, i. e., "*when that which is perfect is come;*" ver. 10, "*at the Lord's coming, and after.*" **face to face]** literally, **face towards face**, i. e. by immediate intuition: so Gen. xxxii. 30. **I shall thoroughly know even as I was** (during this life: he places himself *in that state*, and uses the aor. as of a thing gone by) **thoroughly known.**—In this life we *are known by* God, rather than *know* Him: see Gal. iv. 9; ch. viii. 3, note.—The sense of this important past tense must not be forced, as in A. V., to a *present*.

13.] *Superiority of Love to the other great Christian graces.*—Some gifts shall pass away,—but *these three* great graces *shall remain for ever*,—FAITH, HOPE, LOVE. *This is necessarily the meaning*,—and *not that love alone shall abide for ever, and the other two merely during the present state.* For (1) the words **but now** do not mean in this present state, as opposed to what has just been said, ver. 12,—but *as things have been shewn to be*,—at this stage of our argument:—and the inference from them is just the contrary of that implied in the other rendering: viz. that *since tongues, prophesyings, knowledge, will all pass away*,

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a ch. xii. 31.
b Numb. xi. 25, 29.
c Acts ii. 4. & x. 46.

XIV. [1] Follow after love, yet [a] desire earnestly spiritual gifts, but [b] chiefly that ye may prophesy. [2] For he that [c] speaketh in an [unknown] tongue speaketh not unto men, but unto God: for no one understandeth [him], but in the spirit he speaketh mysteries. [3] But he that prophesieth speaketh unto men edification, and exhortation, and comfort. [4] He that speaketh in an [unknown] tongue edifieth

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XIV. [1] *Follow after charity, and desire spiritual* gifts, *but rather that ye may prophesy.* [2] *For he that speaketh in an* unknown *tongue speaketh not unto men, but unto God: for no man understandeth* him; *howbeit in the spirit he speaketh mysteries.* [3] *But he that prophesieth speaketh unto men* to *edification, and exhortation, and comfort.* [4] *He that speaketh in an* unknown

we have left *but* THESE THREE. (2) From the position of the verb **abideth**, it has a *strong emphasis*, and carries the weight of the clause, as opposed to the previously-mentioned things which *shall be done away.* (3) From the expression, **these three**, a *pre-eminence* is obviously pointed out for *faith, hope, and love,* distinct from aught which has gone before.—This being the plain sense of the words, how can *faith* and *hope* be said to endure to eternity, when faith will be lost in sight, and hope in fruition? With *hope,* there is but little difficulty: *but one place* has inscribed over its portals, "*Leave hope behind, all ye that enter here.*" New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can *faith* abide,—faith, which is the evidence of things *not seen,*—where all things once believed are seen? In the form of *holy confidence and trust,* faith will abide even there. The stay of all conscious created being, human or angelic, is *dependence on God:* and where the faith which *comes by hearing* is out of the question, the faith which *consists in trusting* will be the only faith possible. Thus *Hope* will remain, as anticipation certain to be fulfilled: *Faith* will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Serm. viii.

The greater (or in English, **greatest**) **of these,**—not '*greater than* these.' "The greater," as De Wette beautifully remarks, "because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love." And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

CHAP. XIV. 1—25.] *Demonstration of* THE SUPERIORITY OF THE GIFT OF PROPHECY OVER THAT OF SPEAKING WITH TONGUES. 1.] *Transition from the parenthetical matter of the last chapter to the subject about to be resumed.* **Pursue after Love** (let it be your great aim,—important and enduring as that grace has been shewn to be): **meantime however** (during that pursuit; making that the first thing, take up this as a second) **strive for spiritual gifts** (*gifts* is not expressed in the Greek: see note on ch. xii. 1), **but more** (more than spiritual gifts in general: i. e. more for this than for others; **chiefly) that ye may prophesy.**

2—20.] *Prophecy edifies the* BRETHREN *more than speaking with tongues.*

2.] **For he that speaketh in a tongue, speaketh not unto men; but unto God: for no one understandeth him** (literally, **heareth him**: but obviously it is meant, hears with intelligence: i. e. as a *general rule,* the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), **but** (opposed to **no one understandeth him**) **in the spirit** (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful; see vv. 14, 15) **he speaketh mysteries** (things which are hidden from the hearers, and sometimes also from himself). 3.] **But** (on the other hand) **he who prophesieth speaketh to men edification** (genus), **and** (species) **exhortation, and** (species) **consolation.** See the definition of *prophecy* given on ch. xii.

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tongue edifieth himself; but he that prophesieth edifieth the church. [5] *I would that ye all spake with tongues, but rather that ye prophesied: for greater* is *he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.* [6] *Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?* [7] *And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?* [8] *For if the*

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himself; but he that prophesieth edifieth the church. [5] Howbeit I wish you all to speak with tongues, but rather that ye should prophesy: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edification. [6] But now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either in [d] revelation, or in knowledge, or in prophesying, or in teaching? [7] And things without life giving sound, whether pipe or harp, yet if they give no distinction in the sounds, how shall that be known which is piped or harped? [8] For if the trumpet also give an

[d] ver. 26.

10. 4.] **that he edifieth himself** does not necessarily involve his *understanding* what he speaks: the *exercise of the gift* in accordance with the prompting of the Spirit may be regarded as an *edification:* the intensity of the feeling of prayer or praise in which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can *interpret,* he can edify not only himself but the church. **the church** (i. e. the assembled Christians): see note on ch. xi. 18. 5.] He shews that it is from no *antipathy* to or *jealousy* of the gift of tongues that he thus speaks; but (force of the **howbeit**) that he *wished them all to speak with tongues, but rather that they should prophesy.* The distinction between the wishing *them all to speak with tongues,* as the simple direct object of the wish, and his wishing *that they should prophesy,* as its higher and ulterior object, has been lost in the A. V. **greater**] superior *in usefulness,* and therefore *in dignity.*

6.] *Example of the unprofitableness of speaking with tongues without interpreting,*—expressed in the first person as of himself. **But now**] i. e. *if this be so,*—viz. that there is no edification without interpretation: see note on ch. xiii. 13. **if I come**] Chrysostom understands the first person to imply 'not even *I myself* should profit you,' &c. But then some emphatic expression, such as "*I myself,*" would have been used. **in revelation**] The ground of "*prophecy,*" is "*revelation,*" and that of "*teaching,*" is "*knowledge:*" the former being a *direct speaking in the Spirit,* and the latter a *laying forth by the aid of the Spirit* of knowledge acquired. Thus **in,** as referred to *revelation and knowledge,* denotes the *internal element:*—as referred to *prophecy* and *teaching,* the *external element,* of the spiritual activity.

7—11.] *Instances, to shew that unintelligible discourse profits nothing.* And first, 7—9.] *from musical instruments.* 7.] The renderings, '*even* things without life' (A. V.), or 'things which, though without life, yet give sound,' are inadmissible. Literally, **If they shall not have yielded a distinction** (of musical intervals) **in their tones, how shall be known that which is being played on the flute, or that which is being played on the harp** (i. e. *what tune is played* in either case: repetition being made to shew that two distinct instances are contemplated, not necessarily '*one tune, either*

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uncertain sound, who shall prepare himself for war? [9] So likewise ye, if ye utter not by the tongue words easy to be understood, how shall that be known which is spoken? for ye will be speaking into the air. [10] There are, it may be, so many kinds of voices in the world, and none is without signification. [11] If then I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. [12] Even so ye, forasmuch as ye are earnestly desirous of spiritual gifts, seek them, that ye may abound in them, to the edification of the church. [13] Wherefore let him that

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trumpet give an uncertain sound, who shall prepare himself to the battle? [9] *So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.* [10] *There are, it may be, so many kinds of voices in the world, and none of them* is *without signification.* [11] *Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh* shall be *a barbarian unto me.* [12] *Even so ye, forasmuch as ye are zealous of spiritual* gifts, *seek that ye may excel to the edifying of the church.* [13] *Where-*

piped, or harped')? The observation of Meyer, that this example is decisive against *foreign languages* being spoken in the exercise of this gift, is shewn to be irrelevant by the next example, from which the contrary might be argued—the *uncertain sound* of the trumpet being exactly analogous to an *unknown language*, not to an *inarticulate sound*. But the fact is that all such inferences, from pressing analogies close, are insecure. 8.] **uncertain**, in its *meaning*: for a particular succession of notes of the trumpet then, as now, gave the signals for attack, and retreat, and the various evolutions of an army.

9.] *Application of these instances.* **by the tongue** is most naturally understood *physically*, **by means of your tongue**, as answering to the utterance of the sound by the musical instruments. But the technical rendering, "*by means of the* (*unknown*) *tongue*," is allowable. **speaking into the air** implies the *non-reception by hearers* of what is said.

10, 11.] *Another example of the unprofitableness of an utterance not understood.* 10.] **It may be** belongs to **so many**, this latter term representing some *fixed number*, but not assignable by the information which the writer possesses, or not worth assigning. See similar expressions, Acts v. 8,—and 2 Sam. xii. 8. **kinds of voices (i. e. languages)**] The use of **voices**, and not *tongues*, is no doubt intentional, to avoid confusion, the word *tongue* being for the most part used in this passage in a peculiar meaning: but no argument can be grounded on it as to the *tongues* being languages or not. **none, i. e. none of them**, no kind of voice. **is without signification**; or, is inarticulate. 11.] *If* **then**, *seeing that* none is without meaning: for if any *were*, the imputations following would not be just. We assume that a tongue which we do not understand *has a meaning*, and that it is the way of expression of some *foreign nation*. **a barbarian,—a foreigner**, in the sense of one who is ignorant of the speech and habits of a people. 12.] *Application of the analogy*, as in ver. 9. —The **even so** is evidently meant as in ver. 9, but is rendered somewhat difficult by the change of the construction into a direct exhortation. It is best therefore to give to it the meaning, *after the lesson conveyed by this example*. **Thus likewise ye** (i. e. after the example of people who would not wish to be barbarians to one another,—avoiding the absurdity just mentioned), **emulous as ye are of spiritual gifts** (reff.), **seek them to the edifying of the church, that ye may abound**: not, as

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fore let him that speaketh in an unknown *tongue pray that he may interpret.* [14] *For if I pray in an* unknown *tongue, my spirit prayeth, but my understanding is unfruitful.* [15] *What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.* [16] *Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?* [17] *For thou*

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speaketh in an [unknown] tongue pray that he may interpret. [14] For if I pray in an [unknown] tongue, my spirit prayeth, but my understanding is unfruitful. [15] What is it then? I will pray with my spirit, but I will pray with my understanding also: [e] I will sing with my spirit, but I will sing [f] with my understanding also. [16] Else if thou shalt bless with the spirit, how shall he that is in the situation of a private person say the Amen [g] at thy giving of thanks, seeing he knoweth not what thou sayest? [17] For thou

[e] Eph. v. 19. Col. iii. 16.
[f] Ps. xlvii. 7.
[g] ch. xi. 24.

in A. V., *'seek that ye may excel* (abound in them) *to the edifying of the church.'*

13.] *Hortatory inference from the foregoing examples.* **14.**] This verse has been explained above. It *justifies the necessity of thus aiming at the gift of interpretation.* **my spirit**, not as in ver. 32, and Chrysostom, "the spiritual gift given to me, and moving my tongue,"—but as in Acts xvii. 16, **my** (own) **spirit**, taking himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of "*my mind*" following, 'When I pray *in a tongue*, my higher being, my spirit, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my *intellectual part*, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself:' but this is not expressed in the word "*unfruitful*:" see the usage of "*fruit*," by St. Paul, Rom. i. 13; vi. 21, 22; xv. 28; Gal. v. 22). **15.**] **What then is (the case)?** (i.e. as our '*What then?*' See Rom. iii. 9; vi. 15.—'What is my determination thereupon?')—**I will pray with my spirit, but I will pray also with my mind** (i. e. will interpret my prayer for the benefit of myself and the church), &c. This resolution, or expression of self-obligation, evidently leads to the inference by and by clearly expressed, ver. 28, that *if he could not* pray with his mind, he would *keep silence.* **I will sing**] hence we gather that the two departments in which the gift of tongues was exercised were *prayer and praise.* On the day of Pentecost it was confined to the latter of these. **16.**] The discourse changes from the first person to the second, because the hypothesis contains an imputation of folly or error. Literally. **if thou shalt have blessed in spirit** ("*in*" used of the *manner in which*, the *element;* not of the *specific instrument*, as in the last verse), **how shall he that fills** (i. e. is in) **the situation of a private man** (the word here used, in speaking of any business or trade, signifies a *lay person*, i.e., one unacquainted with it as his employment. Thus in state matters, it is *one out of office*, in philosophy, one *uneducated* and *rude*. So here it is, *one who has not the gift of speaking and interpreting.*—The word **situation** or **place** is not to be taken literally, as if these "*private men*" had any *separate seats* in the congregation: the expression is figurative) **say the Amen** (the Amen which is always said: see Deut. xxvii. 15—26; Neh. viii. 6. From the synagogue it passed into the Christian church; so Justin Martyr says, "When the president has finished the prayers and the thanksgiving, the whole people present give assent, saying, Amen") **to** (at the end of) **thy thanksgiving, since what thou sayest he knows not?**—This is, as Doddridge has remarked, decisive against the practice of praying and praising in an

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verily givest thanks well, but the
other is not edified. [18] I thank
† God, I speak in † an [unknown]
tongue more than ye all: [19] yet
in the assembly I had rather speak
five words with my understanding,
that I may instruct others also, than
ten thousand words in an [unknown]
tongue. [20] Brethren, [h] be not children
in your understanding: howbeit
in malice [i] be as babes, but in
your understanding be full grown
men. [21] In the law it is written,
[k] With men of other tongues and
with lips of † others will I speak
unto this people; and yet for all
that will they not hear me, saith
the Lord. [22] So then the tongues

† my *is omitted by all our most ancient authorities.*

† *The oldest MSS. are divided here: but the reading in the text is the most probable.*

h Ps. cxxxi. 2. Matt. xi. 25. & xviii. 3. & xix. 14. Rom. xvi. 19. ch. iii. 1. Eph. iv. 14. Heb. v. 12, 13.

i Matt. xviii. 3. 1 Pet. ii. 2.

k Isa. xxviii. 11, 12.

† *So our oldest MSS.*

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verily givest thanks well,
but the other is not edified.
[18] *I thank my God, I speak*
with tongues more than ye
all: [19] *yet in the church I*
had rather speak five words
with my understanding,
that by my voice *I might*
teach others also, than ten
thousand words in an unknown
tongue. [20] *Brethren,*
*be not children in understanding:
howbeit in malice*
*be ye children, but in understanding
be men.* [21] *In*
the law it is written, With
men of *other tongues and*
other lips will I speak unto
this people; and yet for
all that will they not
hear me, saith the Lord.
[22] *Wherefore tongues are*
for a sign, not to them
that believe, but to them

unknown tongue, as ridiculously practised in the church of Rome. **17.]** **well** is not ironical, but concessive; it is not the act of *thanksgiving in a tongue* that the Apostle blames, for that is *of itself good*, being dictated by the spirit: but the doing it *not to the edification of others*.

the other] the *private man* spoken of before.

18, 19.] *Declaration of his own feeling on the matter, highly endowed as he was with the gift.*—**I thank God I speak with a tongue** (have the gift of speaking with tongues) **more than you all.** **19.]** **in** (the) **assembly,** 'in the congregation.' This is the best rendering here, and wherever there is a chance of the word *church* being mistaken as meaning a *building*. **20.]** With this exhortation he concludes this part of his argument, in which he reproves the folly of displaying and being anxious for a gift in which there was no edification. Bengel remarks that the address, **Brethren,** carries with it kindness and meekness. **in your understanding]** as this preference would shew you to be.

21—25.] By a citation from the Old Test. he takes occasion to shew that tongues are a sign *to the unbelieving only:* and that *even for them* they are profitless in comparison with prophecy. **21.]** In **the law** is here in the wider sense, as in John x. 34; xii. 34; xv. 25;—where the *Psalms* are thus quoted. The context of the passage quoted is thus: The scoffers in Jerusalem (see ver. 14) are introduced as scorning the simplicity of the divine commands, which were line upon line, precept upon precept, as if to children (vv. 9, 10). Jehovah threatens them that, since they would not hear these simple commands, He would speak to them by men of other tongues, viz. the Assyrians, their captors.—Here, as in many other cases, the historical sense is not so much considered, as the aptness of the expressions used for illustrating the matter in hand; viz. that belief would not be produced in the unbelieving by speaking to them in strange tongues. **With** (literally, **in**: in the person of) **men of other tongues**: A. V., and Hebrew, have it *with another tongue;* and it is placed *second.* The Apostle personifies it, and gives it the prominence. **in** (as speaking in, using as the organ of speech) **lips of others** (strangers, see ref.). Hebrew, '*in* (by) *stammerers of lip:*' A. V. '*with stammering lips.*' **unto this people]** in Isa., *the Israelites:* here taken generally for the unbelieving world. **for all that they will not hear me]** This is the point of the passage for St. Paul's argument: see ver. 23:—"for them, and not for us: but *even for them*, profitless in the main:"—*not even under such circumstances will*

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that believe not: but prophesying serveth *not for them that believe not, but for them which believe.* [23] *If therefore the whole church be come together into one place, and all speak with tongues, and there come in* those that are *unlearned, or unbelievers, will they not say that ye are mad?* [24] *But if all prophesy, and there come in one that believeth not, or* one *unlearned, he is convinced of all, he is*

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are for a sign, not to them that believe, but to unbelievers: but prophesying is not for unbelievers, but for them that believe. [23] If therefore the whole church be met together, and all speak with tongues, and there come in private persons, or unbelievers, [1] will they not say that ye are mad? [24] But if all prophesy, and there come in an unbeliever or a private person, he is convicted by all: he is judged by

[1] Acts ii. 13.

they listen to me: even this sign will be for them ineffectual. **22.**] **So then,** viz. according to the words of the foregoing prophetic passage. **the tongues,** in the *then* acceptation of the term. He is not interpreting the prophecy, nor alluding to the tongues *there* spoken of, but returns back to the subject in hand—*the tongues* about which his argument was concerned: **are for a sign:** but there is no emphasis on the words,—the meaning being much the same as if "*for a sign*" were omitted, and it stood "*so then the tongues are not for,*" *&c.* Not seeing this, Commentators have differed widely about the meaning of the word **sign.** But all dwelling on this word would introduce an element foreign to the argument, which is, *that tongues are* (a sign) *for the unbelieving, not for the believing.* **not to them that believe, but to unbelievers,** i. e. 'men who do not believe;' not, as Neander, and others, 'men who *will* not believe;' the word "*unbelievers*" must be kept to the same sense through this whole passage, and plainly by ver. 23, it is *not one who* will *not believe,* but *an unbeliever, open to conviction.* The mistake has been occasioned by regarding *those to whom the prophecy was directed,* and interpreting Paul by Isaiah, instead of by himself. Prophecy, i. e. *inspired and intelligent exposition of the word and doctrine,* was eminently *for* believers, but, as below, would be also profitable *to* unbelievers, furnishing a token that God was truly among his assembled servants.

23—25.] *Instances given of the operation of both on the ungifted or the unbeliever.* **23.**] **therefore** following up the axiom just laid down, by supposing a case = **if then . . . .**—The first case put answers to the former half of ver. 22: the second, to the latter.—The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a *tumultuary* manner—that is not part of the present hypothesis, for if it were, it must apply equally to ver. 24, which it clearly cannot: but that all have the gift, and are *in turn* exercising it):—then **private persons,** '*plain* believers,' persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of *all* being assembled, and *all* having the gift, must not be pressed to infer that no such *private person* could be found: no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the *private persons* to come *from another congregation:* but the whole difficulty seems to me mere trifling. The *private person* plainly cannot be an *unbeliever,* for *his* case is separately mentioned. Such **plain men,** or perhaps a company of unbelievers, have come in:—they have no understanding of what is going on: the '*tongues*' sound to them an unmeaning jargon; and they come to the conclusion, 'These men are mad;' just as men *did infer,* on the day of Pentecost, that the speakers were *drunken.*

24.] **But if all** (see above) **prophesy** (i. e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine), **and there enter any** (singular *now,* setting forth that this would be the effect *in any case:* plural *before,* to shew that however many there might be, *not one could appreciate the gift*) **unbeliever or plain man** (the *unbeliever* is mentioned *first now,* because the great stress is on the power of pro-

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all: [25] † the secrets of his heart are made manifest; and so falling down on his face he will worship God, declaring that [m] God is in you of a truth. [26] How is it then, brethren? whenever ye come together, each one of you hath a psalm, [n] hath a doctrine, hath a revelation, hath a tongue, hath an interpretation. [o] Let all things be done unto edification. [27] If any man speaketh in an [unknown] tongue, [let it be] by two, or at the most by three, and that in turn; and let one interpret. [28] But if there be no interpreter, let him

† *And thus is omitted by all our oldest authorities.*

m Isa. xlv. 14. Zech. viii. 23.

n ver. 6. ch. xii. 8, 9, 10.

o ch. xii. 7. 2 Cor. xii. 19. Eph. iv. 12.

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judged of all: [25] *and thus are the secrets of his heart made manifest; and so falling down on* his *face he will worship God, and report that God is in you of a truth.* [26] *How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.* [27] *If any man speak in an* unknown *tongue,* let it be *by two, or at the most* by *three, and* that *by course; and let one interpret.* [28] *But if there*

phecy in its greatest achievement, the *conversion of the unbeliever;* but *the private persons* were first *before,* because the stress there was on the unprofitableness of tongues, *not only to the unbeliever, but to* the "*plain men*" also), **he is convicted by all** (the inspired discourse penetrating, as below, into the depths of his heart,—by *all,* i. e. by each in turn): **he is searched into by all** (each inspired speaker opening to him his character): **the hidden things of his heart become manifest** (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift): **and thus** (thus convicted, searched, revealed to himself:—in such a state of mind) **having fallen on his face he will worship God, announcing** (*by that his act,* which is a public submission to the divine Power manifest among you: or, but not so well, *aloud,* by declaration of it in words) **that of a truth** (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) **God is among you** (or in each of you: by His Spirit).—In this last description the "*private person*" is thrown into the background, and (see above) the greater achievement of prophecy, the conviction and conversion of the unbeliever, is chiefly in view. "For a similar effect of the disclosure of a man's secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the 'conviction' and 'judgment' of his questions in the Athenian market-place. Grote's Hist. of Greece, viii. 609–611." Stanley.

26—35.] *Regulations respecting the exercise of spiritual gifts in the assemblies.* **26.**] The rule for *all,* proceeding on the fact of each having his gift to contribute when they come together: viz. that all things must be done with a view to edification. Literally, **whenever ye happen to be assembling together:** the *present* vividly describes each coming with his gift, eager to exercise it. **a psalm]** most probably a **hymn of praise** to sing in the power of the spirit, as did Miriam, Deborah, Symeon, &c. See ver. 15. **a doctrine] an exposition of doctrine** or moral teaching: belonging to the gift of *prophecy,* as indeed do also *psalm* and *revelation,* the latter being something revealed to him, to be prophetically uttered. **a tongue,** i. e. an act of speaking in tongues: see vv. 18, 22. **an interpretation]** See below, and ver. 5. **Let all things be done unto edification]** THE GENERAL RULE, afterwards applied to the several gifts: and **27, 28.**] *to the speaking with tongues.* **27.**] **by two** (at each time, i. e. in one assembly: not more than two or three might speak with tongues *at each meeting*), **or at the most three, and by turn** (one after another, not together); **and let one** (some one who has the gift,—and *not more than one*) **interpret** (what is said in the tongue).

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be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. [29] *Let the prophets speak two or three, and let the other judge.* [30] *If* any thing *be revealed to another that sitteth by, let the first hold his peace.* [31] *For ye may all prophesy one by one, that all may learn, and all may be comforted.* [32] *And the spirits of the prophets are subject to the prophets.* [33] *For God is not* the author *of confusion, but of peace, as in all churches of the saints.*

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keep silence in the church; and let him speak to himself, and to God. [29] Of prophets let two or three speak, and [p] let the others judge. [30] But if a revelation be made to another sitting by, [q] let the first hold his peace. [31] For ye can all prophesy one by one, that all may learn, and all may be comforted. [32] Moreover [r] the spirits of prophets are subject to the prophets. [33] For God is not [a God] of confusion, but of peace, [s] as in all the churches of the saints.

p ch. xii. 10.
q 1 Thess. v. 19, 20.
r 1 John iv. 1.
s ch. xi. 16.

28.] But if there be not an interpreter, let him (the speaker in a tongue) **be silent in the church; but** (so in original, i. e. let him not quench his gift, *but* exercise it in private) **let him speak for himself and for God** (i. e. in private, with only himself and God to witness it. Theophylact thinks it means, "*softly and quietly, to himself:*" which does not seem to agree with the conditions; the *speaking* being essential to the exercise of the gift).

29—33.] *Similar regulations for* PROPHECY. **29.] two or three,** viz. *at one assembling;*—not *together;* this is plainly prohibited, ver. 30. There is no "*at the most,*" as in the other case, because he does not wish to seem as if he were limiting this most edifying of the gifts. **the others,** i. e. prophets,—or perhaps, any person possessing the gift of discerning of spirits mentioned ch. xii. 10 in immediate connexion with prophecy. Such would exercise that gift, to determine *whether the spirit was of God:* see ch. xii. 3; 1 John iv. 1—3. **30.] But if a revelation shall have been made to another** (prophet) **while sitting by, let the first** (who was prophesying) **hold his peace** (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse).

31, 32.] He shews that the keeping silent of the first is *no impossibility,* but *in their power to put into effect.*—**For ye have the power** (the primary emphasis of the sentence is on **ye can,** which is not merely permissive, as A. V., '*ye may,*' but asserts the *possession of the power*) **one by one all to prophesy** (i. e. you have power to bring about this result—you can be silent if you please), **in order that all may learn, and all may be comforted** (or, **exhorted**).

32.] And (not, *for:* but a parallel assertion to the last, 'ye have power, &c. *and*') **spirits of prophets** (i. e. *their own spirits,* filled with the Holy Spirit: not the Spirit of God within each: and so in ver. 12: the inspired spirit being regarded as a spirit *in a peculiar sense*—from God, or otherwise. See the distinction plainly made 1 John iv. 2: "In this ye know the Spirit of God: every spirit," &c.) **are subject to prophets** (i. e. to the men whose spirits they are. But very many Commentators take the word to signify *other prophets.* "The gift that is in thee, and the working of the spirit which is in thee, is subjected to the gift of the other, who is moved to prophesy," Theophylact. But the command "*let the first keep silence,*" would be superfluous, if his gift was in subjection to *another*).

33.] *Reason of the above regulations.* The premiss, *that the church is God's church,* is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His, must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. '*In all the churches of the saints,* God is a God of peace: let Him not *among you* be supposed to be a God of confusion.' I am

t 1 Tim. ii. 11, 12.
u ch. xi. 3. Eph. v. 22. Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1.
x Gen. iii. 16.
† *So our principal oldest MSS.*
y 2 Cor. x. 7. 1 John iv. 6.
† *So our principal oldest MSS : some omit* commandment.

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34 [t] Let your women keep silence in the churches: for it is not permitted unto them to speak, but [u] to be in subjection, as the [x] law also saith. 35 And if they wish to learn any thing, let them ask their own husbands at home: for it is a shame for † a woman to speak in the church. 36 What? did the word of God come forth from you? or came it unto you alone? 37 [y] If any man thinketh himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the Lord's † commandment. 38 But if any man is ignorant, let him be ignorant. 39 Wherefore, brethren,

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34 *Let your women keep silence in the churches: for it is not permitted unto them to speak; but* they are commanded *to be under obedience, as also saith the law.* 35 *And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.* 36 *What? came the word of God out from you? or came it unto you only?* 37 *If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.* 38 *But if any man be ignorant, let him be ignorant.* 39 *Wherefore, bre-*

compelled to depart from the majority of modern critics of note, who join these words, "*As in all the churches of the saints,*" with what follows,—and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph, the clause would be harsh beyond example, and superfluous, as anticipating the reason about to be given, "*for it is not permitted,*" &c. Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12; and we have an example of reference to general usage coming in last, in aid of other considerations, ch. xi. 16: but it seems unnatural that it should be placed first in the very forefront of a matter on which he has so much to say.

34, 35.] *Regulation prohibiting women to speak publicly in the church, and its grounds.* **34. but** [supply, *it is ordered them*] **to be in subjection**] The same construction, where a second verb must be supplied from the context, occurs 1 Tim. iv. 3. See there. **the law**] See reference. Their speaking in public would be of itself an act of *in*dependence; of teaching the assembly, and among others their own husbands. **35.**] This prohibits another kindred irregularity—their *asking questions* publicly. They might say in answer to the former command to keep silence, 'But if we do not understand any thing, are we not to ask?' The stress is on **learn**. **their own**, confining them to their *own husbands,* to the exclusion of other men. **a shame**] See ch. xi. 6: **indecent**, bringing deserved reproach.

36—40.] General Conclusion: *the unseemliness and absurdity of their pretending to originate customs unknown to other churches, as if the word of God first went forth from them: and the enforcement of his apostolic authority.* Then, *a summary in a few words of the purport of what he has said on the spiritual gifts, and a repetition,* in another form, *of the fundamental precept,* ver. 26.

36.] This question seems to refer to *all the points of church custom* which he has been noticing, and to be inseparably connected with what follows,—the recognition of *his* apostolic orders, as *those of God.* **37.**] **spiritual**, i. e. one spiritually endowed: not quite as in ch. ii. 15. **the things which I am writing**, viz. '*these regulations* which I am now making.' **the Lord's**, emphatic: **the Lord's** [**commandment**]: carrying His authority. No more direct assertion of inspiration can be uttered than this. "Paul stamps here *the seal of apostolic authority:* and on that seal is necessarily *Christ.*" Meyer. **38. let him be ignorant**] implying both the hopelessness of reclaiming such an one, and the little concern which his op-

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thren, covet to prophesy, and forbid not to speak with tongues. [40] *Let all things be done decently and in order.*

XV. [1] *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;* [2] *by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.* [3] *For I*

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[z] earnestly desire to prophesy, and forbid not to speak with tongues. [40] But [a] let all things be done decently and in order.

XV. [1] Now I make known unto you, brethren, the [a] gospel which I preached unto you, which also ye received, [b] wherein also ye stand; [2] [c] by which also ye are being saved, if ye hold fast the words in which I preached it unto you, [d] unless ye believed in vain. [3] For [e] I delivered

z ch. xii. 31. 1 Thess. v. 20.
a ver. 33.
a Gal. i. 11.
b Rom. v. 2.
c Rom. i. 16. ch. i. 21.
d Gal. iii 4.
e ch. xi. 2, 23.

position gave the Apostle. Some of our principal MSS. have this verb in the passive, **he is unknown**, i. e. as we now say, **he is ignored**, scil. by God: compare ch. viii. 2, 3; xiii. 12; Gal. iv. 9.

39.] The words **earnestly desire** and **forbid** not express the different estimations in which he held the two gifts.

40.] **But**, i. e. **only provided, that . . . in order**] i. e. in right time and in due proportion.

CHAP. XV.] OF THE RESURRECTION OF THE DEAD; WHICH SOME IN THE CORINTHIAN CHURCH DENIED. For the enquiry, WHO they were that denied the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the foundation of his intended polemical argument in the historical fact of the RESURRECTION OF CHRIST. But he does not altogether *assume* this fact. He deals with its *evidence*, in relating minutely the various appearances of the Lord after His Resurrection, to *others*, and to *himself*. Then, in ver. 12, the *proclamation* of Christ's Resurrection as the great fact attending the preaching of the gospel, is set against the denial of the Resurrection by some of them, and it is subsequently shewn that the two hang together, so that they who denied the one must be prepared to deny the other; and the consequences of this latter denial are pointed out. But it by no means follows, as some have assumed, that the impugners were *not prepared* to deny the Resurrection of Christ.—The Apostle writes not only for *them*, but for the rest of the Corinthian believers, shewing them the historical certainty, and vital importance of Christ's Resurrection, and its inseparable connexion with the doctrine which they were now tempted to deny.

1, 2.] **I make known**: not, as most Commentators, '*I remind you*,' nor, '*I direct your attention to*' (both which meanings are inadmissible, from the usage of the word); but as text, **I make known**, i. e. '*make known anew*:' not without some intimation of surprise, and reproach to them:—**the** (**whole**) **gospel**; not merely the Death and Resurrection of Christ, which were primary parts of it; the reproach still continues; as if he had said, 'I am constrained to begin again, and declare to you the whole gospel which I preached to you.' **which also ye received**] The thrice repeated **also** indicates a climax:—**which ye also received, in which moreover ye stand, by means of which ye are even being saved** (in the course of salvation). Literally, **if ye hold fast, with what discourse I preached to you.** He is speaking of the *import*, not of the *grounds* of his preaching: for *of this* he reminds them below, *not of the arguments*. **unless ye believed**] The only chance if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your *faith is vain*, and the gospel a fable; see ver. 14, of which this is an anticipation:—**unless** (perchance) **ye believed** (not as A. V. '*have believed*,' which confuses the idea: it is, '*became believers*') **in vain.** So Chrysostom, who remarks: "At first he says this softly and cautiously, but he kindles as he goes on, and presently bares his head and shouts out, 'If Christ is not risen, &c.'" This explanation of the words appears to me the only tenable one. Some understand them of a *vain and dead faith*, which the Apostle will not suppose them to have. But surely

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unto you first of all that [f]which I also received, that Christ died for our sins [g]according to the scriptures; [4] and that he was buried, and that he hath risen the third day [h]according to the scriptures: [5] and that he [i]appeared to Cephas, [k]then to the twelve: [6] after that, he appeared to above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

f Gal. i. 12.
g Ps. xxii. 15, &c. Isa. liii. 5, 6, &c. Dan. ix. 26. Zech. xiii. 7. Luke xxiv. 26, 46. Acts iii. 18. & xxvi. 23. 1 Pet. i. 11. & ii. 24.
h Ps. ii. 7. & xvi. 10. Isa. liii. 10. Hos. vi. 2. Luke xxiv. 26, 46. Acts ii. 25—31. & xiii. 33, 34, 35. & xxvi. 22, 23. 1 Pet i 11.
i Luke xxiv. 34.
k Matt. xxviii. 17. Mark xvi. 14. Luke xxiv. 36. John xx. 19, 26. Acts x. 41

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delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; [4] *and that he was buried, and that he rose again the third day according to the scriptures:* [5] *and that he was seen of Cephas, then of the twelve:* [6] *after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.*

if the previously expressed condition, not holding fast what they had heard, were fulfilled, their faith *could not be vain or dead;* and again the accurate rendering of the verb is against this interpretation: **unless ye became believers in vain**, not, "*unless your faith has been a vain one.*" A still further reason is, the parallelism of "*believed in vain*" here and "*so ye believed,*" ver. 11: leading to the inference that the term "*in vain*" here relates not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded.

3—11.] *A detail of the great facts preached to them, centering in* THE RESURRECTION OF CHRIST. **3. first of all**] In relation, not to order of time, but to *importance;* this being, as Theophylact observes, as it were the foundation of the whole faith. **that which I also received**] viz. (see ch. xi. 23 and note) *from the Lord himself,* by special revelation. Before his conversion he may have known the bare fact of the *Death* of Jesus, but the nature and reason of that Death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accordance with prophecy. On the following clauses, "the earliest known specimen of what may be termed the creed of the early Church," it is well worth the English reader's while to consult Stanley's notes, and his dissertation at the end of the section. **for our sins**] i. e., ON BEHALF OF OUR SINS: viz. to atone for them. **according to the scriptures**] This applies to Christ's *Death, Burial,* and *Resurrection on the third day:* see references. **4. he hath risen**] The perfect tense marks the continuation of the state thus begun, or of its consequences. **5.**] That the following appearances are related in chronological order, is evident from the use of the definite marks of sequence, **then, after that, . . . last of all. he appeared to Cephas**] See Luke xxiv. 34. **the twelve**] used here popularly, as *decemviri*, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrysostom suppose *Matthias* to be included as possibly having seen Him *after His ascension:* for the appearance is evidently *one and the same.* **6.**] He drops the construction with "*that,*" dependent on "*I delivered to you,*" and proceeds in a direct narration. But evidently the *sense* of the former construction continues: he is relating what he had received and preached to them. **to above five hundred brethren**] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place *at Jerusalem,* and before the dispersion of the multitudes who had assembled at the Passover: for we find that the church at Jerusalem itself (Acts i. 15) subsequently contained only 120 persons. **remain**] i. e., **survive.** The circumstance of most of them remaining alive is mentioned apparently by way of strengthening the evidence; "and can attest it, if

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[7] *After that, he was seen of James; then of all the apostles.* [8] *And last of all he was seen of me also, as of one born out of due time.* [9] *For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.* [10] *But by the grace of God I am what I am: and his grace which* was bestowed *upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.* [11] *Therefore whether* it

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7 After that, he appeared to James; then [l] to all the apostles. [8] And [m] last of all he appeared to me also, as to the one born † out of due time. 9 For I am [n] the least of the apostles, that am not meet to be called an apostle, because [o] I persecuted the church of God. [10] But [p] by the grace of God I am what I am: and his grace which was [shewed] toward me was not in vain; but [q] I laboured more abundantly than they all: [r] yet not I, but the grace of † God with me. [11] Whether then

l Luke xxiv. 50. Acts i. 3, 4.
m Acts ix. 4, 17. & xxii. 14, 18. ch. ix. 1.
† Or, *abortively.*
n Eph. iii. 8.
o Acts viii. 3. & ix. 1. Gal. i. 13. Phil. iii. 6. 1 Tim. i. 13.
p Eph. ii. 7, 8.
q 2 Cor. xi. 23. & xii. 11.
r Matt. x. 20. Rom. xv. 18, 19. 2 Cor. iii. 5. Gal. ii. 8. Eph. iii. 7. Phil. ii. 13.
† *So our oldest MSS.*

required:"—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tantalized by the glimpse of another world in the vision of their risen Lord."

7. to James] Probably, from no distinguishing epithet being added, *the celebrated* James, *the brother of the Lord:* see Gal. i. 19. So Chrysostom. See notes on ch. ix. 5, Matt. xiii. 55, and the Introduction to the Epistle of James.—This appearance cannot however be identical with that additional one quoted by Jerome from the *Gospel according to the Hebrews:* "James had vowed that he would not eat bread, from the hour when he had drunk the cup of the Lord, until he should see him rising from the dead." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present. **to all the apostles]** This is decisive for the much wider use of the term *apostle* than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19 included among the *apostles,* was *not one of the Twelve.* Chrysostom extends the term to the Seventy of Luke x., and others. **8.] But last of all, as to the abortively born, he appeared to me also,** viz. *on the road to Damascus.* This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition.

9, 10.] Digressive, explanatory of the expression which he has just applied to himself. **9. I]** The stress is on the personal pronoun: '*I, and no other.*' **to be called]** 'to bear the honourable name of an Apostle.' **10. But by the grace of God]** "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of these words, and the repetition of "**his grace**" afterwards, shew the emphatic prominence which he assigns to the divine Grace. **what I am]** viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sund. after Trin., with that other speech of a Pharisee, Luke xviii. 11,—"*God, I thank thee, that I am not as other men are:*" see note there. **laboured]** Spoken of his apostolic work, in all its branches; see Phil. ii. 16. **than they all]** This may mean than *all taken separately,* or than *all together.* This latter, though preferred by some Commentators, seems hardly necessary, and introduces an element of apparent exaggeration. **yet not I]** explanatory, to avoid misapprehension. **not I, however, but the grace of God with me** (i. e. *laboured* with me).—That is,—the Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of divine Grace. On the co-agency of the human

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it were I or they, so we preach, and so ye believed. [12] But if Christ is preached that he is risen from the dead, how say some among you that there is no resurrection of the dead? [13] But if there is no resur-	were *I or they, so we preach, and so ye believed.* [12] *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?* [13] *But if there*

will with divine Grace, but in subordination, see Matt. x. 20; 2 Cor. v. 20; vi. 1, and ch. iii. 9, note. **11.**] He resumes the subject after the digression respecting himself:—**it matters not whether it were I or they** (the other Apostles)—**SUCH is the purport of our preaching**—**SUCH was your belief:—so, after this manner,** viz., *that Christ died, was buried, and rose again*, as verses 3, 4.

12—19.] *On the fact of Christ's Resurrection, announced in his preaching, and confessed in their belief, he grounds (negatively) the truth of the general Resurrection:—If the latter be not to happen, neither has the former happened:—and he urges the results of such a disproof of Christ's Resurrection.* **12.**] introduces the argument for the resurrection, by referring to its denial among a portion of the Corinthian church. **But** belongs to the whole question, and is opposed to "*if we preach*" and "*so ye believed*" of the foregoing verse.—The word **Christ** has the leading emphasis, as an *example* of that which is denied by some among you: **But if CHRIST is** (not subjunctive, **be preached**: he is arguing from a matter of fact, not from a mere hypothesis) **preached that He is risen from the dead** (if an instance of such resurrection is a fact announced in our preaching), **how say some among you** (how comes it to pass that some say) **that a resurrection of the dead does not exist** (stress on *is*, in reading the English text)? If the *species* be *conceded*, how is it that some among you *deny* the *genus*? **some among you**] It is an interesting question, WHO *these some were:* and one which can only be answered by the indications which the argument in this chapter furnishes. (1) *Were they Sadducees?* If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not *with the deniers*, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceeism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) *Were they Epicureans?* Probably not, for two reasons: (*a*) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate *consequence* of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (*b*) had the Epicurean element entered to any extent into the Corinthian church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, *corrupted by mixture* with Epicureans *without*, from the warning of ver. 33. (3) *Were they Jews?* If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was *this very one* of the Resurrection, see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues, from the antimaterialistic turn of the Apostle's counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De Wette infers the very opposite, which certainly seems to me more probable.—No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of Hymenæus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18, as some suppose.—Whether the Apostle regarded the resurrection of the body as inseparably bound up with a future existence of the soul does not very clearly appear in this chapter. From the use of the word "*perished*," ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, it would seem that the Apostle regarded the denial of the resurrection as involving that of the future state and judgment.—On the question to which of the (supposed) Corinthian parties the opponents belonged, I have

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be no resurrection of the dead, then is Christ not risen: [14] *and if Christ be not risen, then* is *our preaching vain, and your faith* is *also vain.* [15] *Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.* [16] *For if the dead rise not, then is not Christ raised:* [17] *and if Christ be not raised, your faith* is *vain; ye are yet in your sins.* [18] *Then they also which are fallen asleep in Christ are perished.* [19] *If in this life only we have hope in Christ, we are of all men*

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rection of the dead, [s] then neither is Christ risen: [14] but if Christ is not risen, then vain is also † our preaching, vain also is your faith. [15] Yea, and we are found false witnesses of God; because [t] we testified concerning God that he raised up † Christ: whom he raised not, if so be that the dead rise not. [16] For if the dead rise not, then neither is Christ risen: [17] and if Christ is not risen, your faith is to no purpose; [u] ye are yet in your sins. [18] Then they also which fell asleep in Christ perished. [19] [x] If only in this life we have had hope in Christ, we are

[s] 1 Thess. iv. 14.

† *So our oldest MSS.*

[t] Acts ii. 24, 32. & iv. 10, 33. & xiii. 30.

† *The Sinaitic MS. reads* his Christ.

[u] Rom. iv. 25.

[x] 2 Tim. iii. 12.

nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 12.

13.] But is the argumentative particle frequent in mathematical demonstrations. **then neither is Christ risen]** This inference depends on the maxim, "that if the *genus* disappear, the *species* goes with it;" the Resurrection of Christ being an *instance* of the *rule,* that dead *men* rise; inasmuch as *He is man,* this is enlarged on, vv. 20—22. **14. but]** again introducing a new inference. **vain,** idle, 'empty,' 'without result:' in both clauses the adjective is placed first for emphasis. **also,** i. e. if "Christ's Resurrection be gone, then also our faith is gone." **15.] false witnesses of** (i.e. *with regard to*) **God,** not '*of God, as belonging to God,*' as some: and false witnesses, as *bearing false testimony* (see below), not, as *pretending to be witnesses, and not being.* **16.]** Repetition of the inference in ver. 13, for precision's sake. **17, 18.]** Repetition of the consequence already mentioned in ver. 14, but fuller, and with more reference to its present and future calamitous results. **17. to no purpose]** The word is a different one from that used above, ver. 14, and more directly points at the *frustration* of all on which faith relies as accomplished,—e. g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e. g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection *accomplished our justification* (Rom. iv. 25), and, through justification, our *future bliss,* even in the *disembodied state* (for that seems *here* to be treated of). **18.] they which fell asleep in Christ perished** (i. e. passed into misery in Hades). He uses the *past tenses,* not *perfects,* speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them perdition. **in Christ]** in communion with, membership of Christ. On the word **fell asleep,** Meyer quotes a beautiful sentence from Photius: "When speaking of Christ, he calls it **death,** that he may confirm His suffering; but when speaking of us, he calls it **sleep,** that he may console our pangs. Again, where the resurrection is past, he is bold, and speaks of **death:** but where it is yet in hope, he speaks of **sleep.**" **19.]** Assuming this *perdition* of the dead in Christ, the state of Christians is indeed miserable. It has perhaps not been enough seen that there are here *two emphases,* and that **only** belongs to the aggregate of both. According to the ordinary interpretation, 'If *in this life only* we have hope in Christ . . .,' it would be implied that in reality we *shall have* hope in Christ in another state also, which would not agree with the perfect tense, **we have had hope.** The right arrangement gives the key to the sentence: 'If only [in this life we have had hope in

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of all men most to be pitied. [20] But now [y] is Christ risen from the dead, † [z] the firstfruits of them that sleep. [21] For [a] since by man [came] death, [b] by man [came] also the resurrection of the dead. [22] For even as in Adam all die, so also in Christ shall all be made alive. [23] But [c] each

y 1 Pet. i. 3.
† And become *is omitted by all our oldest MSS.*
z Acts xxvi. 23. ver. 23. Col. i. 18. Rev. i. 5.
a Rom. v. 12, 17.
b John xi. 25. Rom. vi. 23.
c ver. 20. 1 Thess. iv. 15, 16, 17.

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most miserable. [20] *But now is Christ risen from the dead,* and *become the firstfruits of them that slept.* [21] *For since by man* came *death, by man* came *also the resurrection of the dead.* [22] *For as in Adam all die, even so in Christ shall all be made alive.* [23] *But every*

Christ],' i. e., 'if all we have done is merely *having hoped in Christ in this life,*' 'if it is there to end, and that hope have no result . . .'—The perfect tense, **we have had hope,** implies the endurance of the hope through our lives. Literally, **we are more to be pitied** (more miserable) **than all men,** viz. because they, all other men, live at ease,—we on the contrary are ever exposed to danger and death: because our hope is more intense than that of all others, and leads us to forego more: and to be disappointed *in it,* would be the height of misery.

20—28.] *Reassertion of the truth that Christ* IS RISEN *from the dead,—and prophetic exposition of the consequences of that great event.* **20.] now,** 'as matters now stand:' see note on ch. xiii. 13. **as (the) firstfruits of them that sleep]** The sense is, 'Christ, in rising from the dead, is but the firstling or earnest of the resurrection of the whole number of those that sleep.' There does not appear to be any intended reference to the legal ordinance of the firstfruits (Lev. xxiii. 10, 11): but however general the application of the analogy may be, it can hardly fail to have been suggested to the mind of a Jew by the Levitical ordinances, especially as our Lord rose on the very morrow after the Paschal Sabbath, when (l. c.) the firstfruits were offered. **of them that sleep]** from the logical connexion, should mean, not the dead *in Christ,* but *all the dead;* see next verse: but it is the *Christian dead* who are before the Apostle's mind.

21.] MAN *the bringer-in both of death and life: explanation* (not proof) *of Christ being the* "firstfruits of them that sleep:" and (1) *in that He is* MAN: it being necessary that the firstfruit should be *as* the lump. The verity lying at the root of this verse is, that *by* MAN ONLY can *general effects pervading the whole human race* be introduced. **22.]** (2) *In that He is* (and here the fact of His being the Lord of Life and Righteousness, and the second and spiritual Head of our nature, are assumed) *to us the bringer-in of* LIFE, *as Adam was the bringer-in of* DEATH.

in Adam . . . in Christ] in community with, as partakers in a common nature with **Adam** and **Christ:** who are respectively the sources, *to the whole of that nature* (all men), of *death,* and *life,* i. e. (*here*) *physical death,* and *rescue from physical death.* The practice of St. Paul to *insulate the objects of his present attention* from all ulterior considerations, must be carefully here borne in mind. The antithesis is *merely* between the bringing in of death by Adam, and of life (its opposite) by Christ. No *consequence,* whether on the side of death or of life, is brought into consideration. That death physical involved death eternal—that life eternal (in its only worthy sense) involves bliss eternal, is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many Interpreters, and the reasoning thereby marred. But the ancients, and the best of the moderns, keep to the *universal* reference. Theophylact's note is clear and striking: "He adds the argument by which what has been said is confirmed. It was needful, he says, for the same nature which was defeated, itself to triumph, and for him who was stricken, himself to be victorious. For in Adam, i. e. because of Adam's transgression, all men fell under death; and therefore in like manner in Christ all shall rise again: i. e. because Christ was found sinless, and not subject to death, because He died voluntarily, and rose again, because it was not possible that He should be holden of death, being the Prince of Life." See on the great antithesis, Rom. v. 12 ff., and notes.

23.] *But in this universal Resurrection* ALL SHALL NOT HOLD THE SAME RANK. The word used does not mean *order of priority,* but rank, or '*troop in an army.*'

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man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. [24] *Then* cometh *the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all au-*

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in his own order: the firstfruits Christ; afterward they that are Christ's, at his coming. [24] Then [cometh] the end, when he [d] delivereth up the kingdom to God and the Father: when he shall have done away all rule and all authority and

[d] Dan. vii. 14, 27.

The three ranks are *mentioned in order of priority,* but this does not constitute their distinctive character: Christ is the *first-fruits*—this is His *own rank,* see Col. i. 18:—*they that are Christ's* follow at His coming, who are the *lump* (as understood by the context, and implied by the term *first-fruits*), in the proper and worthiest sense, made like unto Him and partaking of His glory; then (after how long or how short a time is not declared, and seems to have formed no part of the revelations to St. Paul, but was afterwards revealed,—see Rev. xx. 4—6: compare also 1 Thess. iv. 15—17) shall come THE END, viz. the resurrection of the rest of the dead, here veiled over by the general term, **the end,**—that resurrection not being in this argument specially treated, but only that of Christians. The *key* to the understanding of this passage is to be found in the prophecy of our Lord, Matt. xxiv. xxv., but especially in the latter chapter. The resurrection and judgment of *them that are Christ's* forming the subject of vv. 1—30 there, and **the end,**—the great final gathering of *all the nations,* of vv. 31—46. **the firstfruits,** therefore necessarily *the first* **rank**: and hence the word stands first. **they that are Christ's**] The same as "*the dead in Christ,*" 1 Thess. iv. 16. No mention occurs here of any *judgment* of these his *own servants,* as in Matt. xxv., for it does not belong to the present subject. **at his coming**] Literally, "in *his coming,*" as *forming part of, involved in,* His appearing,—which, as the great event of the time, includes their resurrection in it. It ought to be needless to remind the student of the distinction between this "coming of Christ" and the final judgment: it is here peculiarly important to bear it in mind. **24. Then**] next in succession, introducing the third rank,—see above. **the end**] the end *of all:* not the end *of the resurrection,* as some:—nor, *of this present world,* as Chrysostom and others,—which properly happens at the coming of Christ: nor exactly of the *Kingdom of Christ,* as Grotius and Billroth: but generally THE END, when all shall be accomplished, the bringing in and fulness of the kingdom by the subjugation of the last enemy, the whole course of the mediatorial work of Christ, the salvation of the elect; the time indicated by Matt. xxv. ult.: **when he** (Christ) **delivereth up** (the present tense is used for that which is certainly attached to the event as its accompaniment. **When** is literally **whenever,** indicating the uncertainty of the time when) **the kingdom to God and the Father,** i. e., to him who is God and His Father.—Then the rest of the section as far as ver. 28, is in explanation of the giving up the kingdom. And it rests on this weighty verity: THE KINGDOM OF CHRIST *over this world,* in its beginning, its furtherance, and its completion, has one great end,—THE GLORIFICATION OF THE FATHER BY THE SON. *Therefore,* when it shall be fully established, every enemy overcome, every thing subjected to Him, He will,—not, reign over it and abide its King, BUT DELIVER IT UP TO THE FATHER. Hence, as in ver. 25, His reign will endure, not like that of earthly kings, WHEN HE shall have put all enemies under His feet, but only TILL He shall have, &c.,—and then will be absorbed in the all-pervading majesty of Him for whose glory it was from first to last carried onward. It may be observed (1) that the whole of this respects the mediatorial work and kingdom: the work of redemption, and that Lordship over dead and living, for which Christ both died and rose. Consequently nothing is here said which can affect either (1) His co-equality and co-eternity with the Father in the Godhead, which is prior to and independent of this mediatorial work, and is not limited to the mediatorial kingdom: or (2) the eternity of His Humanity: for that Humanity ever was and is subordinate to the Father; and it by no means follows that when the media-

e Ps. cx. 1. Acts ii. 34, 35. Eph. i. 22. Heb. i. 13. & x. 13.
f 2 Tim. i. 10. Rev. xx. 14.
g Psa. viii. 6. Matt. xxviii. 18. Heb. ii. 8. 1 Pet. iii. 22.
h Phil. iii. 21.
i ch. iii. 23. & xi. 3.

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power. [25] For he must reign, [e] till he hath put all his enemies under his feet. [26] [f] The last enemy that is to be done away is death. [27] For, [g] He hath put all things in subjection under his feet. But when he shall declare, that all things are put in subjection, it is manifest that [they have been subjected] with the exception of him, which did make all things subject unto him. [28] [h] And when all things shall be subject unto him, then shall [i] the Son also himself be subject unto him that made all things subject unto him, that God may be all in

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thority and power. [25] *For he must reign, till he hath put all enemies under his feet.* [26] *The last enemy* that *shall be destroyed* is *death.* [27] *For he hath put all things under his feet. But when he saith all things are put under* him, it is *manifest that he is excepted, which did put all things under him.* [28] *And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

torial kingdom shall be given up to the Father, the Humanity in which that kingdom was won, shall be put off: nay, the very fact of Christ in the body being the firstfruits of the resurrection, proves that His body, as ours, will endure for ever: as the truth that our humanity, even in glory, can only subsist before God *by virtue of* HIS Humanity, makes it plain that He will be VERY MAN to all eternity. **the kingdom]** That kingdom, which in its fullest sense is then *first* His. At this very time of *the end,* Matt. xxv. 34, He first calls Himself by the title of THE KING. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which he manifested in his Incarnation, and in His death. **all rule, &c.,** not *only hostile* power and government, but as the *context necessitates,* ALL power. Christ being manifested as universal King, *every* power co-ordinate with His must come under the category of *hostile:* all *kings* shall submit to Him: the *kingdoms* of the world shall become the kingdoms of the Lord and of His Christ:—and see the similar expressions Eph. i. 21, where speaking by anticipation, the Apostle clearly indicates that *legitimate* authorities, all the powers that be, are included. Compare by all means Rev. xi. 15. **25.]** See on the last verse:—this is the divine appointment with regard to the mediatorial kingdom, that it should last *till,* and only till, all enemies shall have been subdued to it. **till he . . .** viz. Christ, not *the Father:* it is parallel with the former sentence, "*when* He *shall have done away, &c.,*" and included in the mediatorial acts of Christ, who in His world's course goes forth "*conquering and to conquer,*" Rev. vi. 2. It is otherwise in ver. 27: see there. **26.]** Death is *the last enemy,* as being the *consequence of sin:* when he is overcome and done away with, the whole end of Redemption is shewn to have been accomplished. Death is personified, as in Rev. xx. 14.

27.] *Scriptural proof of the above declaration.* **He,** viz., from the Psalm, GOD, the *Father.*—See on the Psalm itself, Heb. ii. 7 ff. notes. **when he shall declare . . .]** The meaning then is: 'when God, who in Ps. viii. 6 has announced the subjection, shall hereafter have declared that this subjection is *come to pass.*'—This *form* of expression was suggested to the Apostle by his having already expressed himself in the words of a *saying of God.* **28.]** On the sense, see above. "The interpretations, that *subjection* is only an hyperbolical expression for the *entire harmony of Christ with the Father* (Chrysostom and others): the limitation of it to His human nature (Theodoret, Augustine, and others), with the *declarative* explanation that it will then *become plain to all, that Christ even in regard of His kingship is, on the side of His Humanity, dependent*

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[29] *Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*	all. [29] Else what shall they do which are baptized on behalf of the dead? If the dead rise not at all, why are they then baptized for

on the Father,—and the addition, *that Christ will then in his divine nature reign with the Father* (so Calvin): the interpretation (of the words **the Son Himself**!), as referring to Christ's *mystical Body,* i. e. *the Church* (Theodoret),—are idle subterfuges." De Wette.—The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination of the Son,* is contained in the three precise and unambiguous words, **the Son Himself.** **that God** (alone) **may be all [things] in all,**—i. e. recognized as sole Lord and King: "all things will be subordinated to the Son,—the Son to the Father." Bengel.

29—34.] ARGUMENTS FOR THE REALITY OF THE RESURRECTION, *from the practice* (1) *of those who were baptized for the dead,* (2) *of the Apostles, &c., who submitted to daily peril of death.* 29.] **Else** resumes the main argument, which has been interrupted by the explanation since ver. 23 of "*each in his own order.*" After it is an ellipsis of 'if it be as the adversaries suppose.' **what shall they do**] There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person and by the words **they which are,** he indirectly separates himself and those to whom he is writing from participation in or approval of the practice:—the meaning being, **what will become of**—'what account can they give of their practice?' The participle is *present,* **those who are** [in the habit of being] **baptized**—not past, "*those who have been baptized.*" The distinction is important as affecting the interpretation. See below. **on behalf of the dead**] viz. *the same* dead who are spoken of in the next clause and throughout the chapter as the subjects of *the resurrection*—not *dead* in any figurative sense. **the** *dead,* the article marking the particular dead persons on behalf of whom the act took place. Before we pass to the explanation, it will be well to go through the next question: **If dead men are not raised at all, why do they trouble themselves to be baptized for them** (so, and not as in A. V., is the sentence to be arranged)? Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The only *legitimate reference* is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent, but in use by some, of *survivors allowing themselves to be baptized on behalf of* (believing?) *friends who had died without baptism.* With the subsequent similar practices of the Cerinthians and Marcionites this may or may not have been connected. All we clearly see from the text, is that it unquestionably *did exist.* The other principal interpretations are discussed in my Greek Test. Bengel well says that "even to catalogue all of them would require a dissertation." I may briefly say here that all labour under one of the following fatal faults, either: (1) they make the word **dead** figurative in meaning; (2) they give an unnatural sense to **for,** or **in behalf of**; or (3) they make the appeal to refer to some feature common to the baptism of all Christians. The only justifiable rendering, as given above, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, &c., and recently by some of the principal modern expositors. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view is correct, he does *not* mention it without a slur on it;—and more completely still, by observing that he thus uses a custom which otherwise would displease him, to shew the untenableness of the error which he is combating: reserving, perhaps, the reprehension of the practice for its proper season. Stanley's concluding remarks are worth quoting: "On the whole, therefore, this explanation of the passage (*that given above*) may be safely accepted, (1) as exhibiting a curious relic of primitive superstition, which, after having, as the words imply (?), prevailed generally in the apostolic church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance: (2) as containing an example of the Apostle's mode of dealing with a practice, with which he could have

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k 2 Cor. xi. 26. Gal. v. 11. them? [30] [k] Why do we also stand
l Rom. viii. 36. ch. iv. 9. 2 Cor. iv. 10, 11. & xi. 23. in jeopardy every hour? [31] [l] Day
m 1 Thess. ii. 19. by day I die; yea, by [m] the glorying
which I have of you in Christ Jesus
our Lord! [32] If after the manner
n 2 Cor. i. 8. of men [n] I fought with wild beasts
at Ephesus, what doth it profit me?
o Eccles. ii. 24. Isa. xxii. 13. & lvi. 12. Luke xii. 19. If the dead rise not, [o] Let us eat
and drink; for to-morrow we die.
p ch. v. 6. [33] Be not deceived: "[p] Evil communications corrupt good manners."
q Rom. xiii. 11. Eph. v. 14. [34] [q] Awake to soberness righteously,

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[30] *And why stand we in jeopardy every hour?* [31] *I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.* [32] *If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.* [33] *Be not deceived: evil communications corrupt good manners.* [34] *Awake to*

no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, however distorted, of their better feelings."

30.] *Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual exposure to death, were absurd, if there be no resurrection.* Observe that the argument *here* applies equally to the *future existence of the soul.* **31.**] To **die day by day** is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11.—This he strengthens by an asseveration, grounded on his boast of them as his work in Christ: not that this is immediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connexion with Christ. **32.**] The stress of the first clause is on the words **after the manner of men,** and its meaning, **merely as man,** i. e. '*according to this world's views,*' 'as one who has no hope beyond the grave;' see ref. If *thus* only he fought, &c., where was his profit (seeing he despised all those things which, with such a view, might compensate for such a fight,—fame, praise, &c.)? **I fought with beasts** (not as A. V. "*I have fought:*" he refers to *one special occasion*). How? and when? Most ancient and modern Commentators take the expression figuratively: of which use I have cited examples in my Greek Test. And this explanation must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as many suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts?—Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Introduction, § vi. 2): but we cannot tell what opposition, justifying this expression, the "*many adversaries*" of ch. xvi. 9, may ere this have made to his preaching. **If dead men rise not,** i. e. '*if none of the dead rise.*' These words are best joined with the following, as Chrysostom and most of the Commentators: Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al.,—not with the preceding, as A. V. and others. For the expression "*after the manner of men*" already expresses their meaning in the preceding sentence: and the form of ver. 29 seems to justify this arrangement, besides that otherwise "*Let us eat and drink, &c.*" would stand awkwardly insulated. **Let us eat and drink . . .**] In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. **33.**] The *tendency* of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them. **Be not deceived,** as in ch. vi. 9, introduces a warning against moral self-deception. **Evil communications corrupt good manners . .**] These words form an Iambic verse, and occur in this form in a fragment of the Greek comic poet, Menander. **34.**] **Awake out of**

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righteousness, and sin not; for some have not the knowledge of God: I speak this *to your shame.* [35] *But some* man *will say, How are the dead raised up? and with what body do they come?* [36] Thou *fool, that which thou sowest is not quickened, except it die:* [37] *and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other* grain: [38] *but God giveth it a body as it hath pleased him, and to every seed his own body.* [39] *All flesh* is *not the same flesh: but* there is *one* kind of *flesh of men, another flesh of beasts, another of fishes,* and *another of birds.*

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and sin not; for [r] some are in ignorance of God: [s] I speak this to your shame. [35] But some man will say, [t] How are the dead to rise? and with what kind of body are they to come? [36] Thou fool, [u] that which thou thyself sowest is not quickened, except it die: [37] and that which thou sowest, thou sowest not the body that shall be, but a bare grain of wheat, it may be, or of some other [grain]: [38] but God giveth it a body according as he pleased, and to each kind of seed a body of its own. [39] All flesh is not the same flesh: but there is one flesh of men, another flesh of beasts, another flesh of birds, and another of fishes.

[r] 1 Thess. iv. 5.
[s] ch. vi. 5.
[t] Ezek. xxxvii. 3.
[u] John xii. 24.

(your moral) **intoxication**, already possessing you by the influence of these men. **righteously**] i. e., so as to recover your righteousness, which you are in danger of losing. **ignorance**] The stress is on this word: **for some** (the "*some among you*" of ver. 12, most probably, are hinted at, and the source of their error pointed out) **have** (are affected with) **ignorance** (an absence of all true knowledge) **of God. I speak** (or, **I am speaking**: it refers to the spirit of the whole passage) **this to your shame.** "*Some*" shews that these *among them* were not the heathen without:—the existence of such in the Corinthian church was a disgrace to the whole.

35—50.] *The argument passes from the fact of the resurrection, already substantiated, to the* MANNER *of it: which is indicated, and confirmed, principally by analogies from nature.* **35.**] The new difficulty is introduced in the form of a question from an objector. This is put first generally, **How . . .**, **In what manner,**—and next specifically, **With what kind of body are they to come** (forth at that time)?

36—41.] *Analogies illustrative of the question just asked: and first, that of seed sown in the earth* (36—38). **36.**] This similitude was used by our Lord of His own Resurrection, John xii. 24. **is not quickened**] Its life is latent in it; but is not developed into quick and lively action without the death of the deposited seed,—i. e. its perishing, disappearing from nature. **37.**] Before, the *death* of the seed was insisted on: now, the *non-identity of the seed with the future plant.* He names the *plant* **the body which shall be,** having already in his eye the application to the Resurrection. **38.**] **according as He pleased,** viz. at the creation: the past tense setting forth the *one act* of the divine Will giving to the particular seed the particular development at first, which the species retains: whereas "*pleaseth*" would imply a fresh act of the divine Will giving to every individual seed his own body. But the *whole gift to the species* being God's, to continue or withhold, the present tense, **giveth,** still holds good. **a body of its own**] Such then being the case with all seeds, why should it be thought necessary that the *same body* should rise *as was sown,* or that God cannot give to each a resurrection-body, as in nature?

39—41.] And the more,—because we have examples from analogy of *various kinds of bodies;* viz. (1) in the *flesh* of animals (ver. 39): (2) in *celestial and terrestrial bodies* (ver. 40): (3) in the *various characters of light* given by the sun, moon, and stars. **flesh**] i. e., *animal*

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[40] There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. [41] There is one glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory. [42] [x] So also is the resurrection of the dead. It is sown in corruption; it riseth in incorruption: [43] [y] it is sown in dishonour; it riseth in glory: it is sown in weakness; it riseth in power: [44] it is sown a natural body; it riseth a spiritual body. † If there is a natural body, there is also a spi-

x Dan. xii. 3. Matt. xiii. 43.

y Phil. iii. 21.

† If *is inserted by all our oldest MSS., and* body *omitted.*

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[40] There are *also celestial bodies, and bodies terrestrial: but the glory of the celestial* is *one, and the* glory *of the terrestrial* is *another.* [41] There is *one glory of the sun, and another glory of the moon, and another glory of the stars: for* one *star differeth from* another *star in glory.* [42] *So also* is *the resurrection of the dead. It is sown in corruption; it is raised in incorruption:* [43] *it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:* [44] *it is sown a natural body; it is raised a spiritual body. There is a natural body,*

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organism. **40. celestial bodies]** not, according to our modern expression, *heavenly bodies,*—for they are introduced first ver. 41, and if we apply these words to them, we must suppose the Apostle to have imagined the stars to be endowed with bodies in the literal sense: for he is here comparing not figurative expressions, but physical realities:—nor (as Chrysostom and others) *the bodies of the righteous,* as opposed to those of the wicked; for in these there is no organic difference whatever: but, as Meyer and De Wette, '*the bodies of angels,*'—the only heavenly organisms of which we are aware (except indeed the Resurrection-body of our Lord, and that of those few who have been taken into glory, which, as belonging to the matter *in question,* are not alleged) which will bear comparison with *bodies* on earth. **glory** belongs to the *celestial* more strictly than to the *terrestrial.* In Luke ix. 26, we have, "*in His own glory, and that of His Father, and* **that of the holy angels.**" **41.]** This third analogy is suggested by **glory** just before. There is no allusion whatever here, as some have imagined, to *different degrees of glorification* of the bodies of the blessed; the introduction of such an idea confuses the whole analogical reasoning: which is, that even various fountains of *light,* so similar in its aspect and properties, differ; the sun from the moon and the stars: the stars (and much more vividly would this be felt under the pure sky of the East than here) from one another: why not then a *body* here from a resurrection-*body,* both *bodies,* but *different?*

42—44 a.] APPLICATION OF THESE ANALOGIES TO THE DOCTRINE OF THE RESURRECTION. **42.]** **So,** viz. in the entire diversity of that which is raised again from the former body. **It is sown]** "He might have said '*is buried,*' but he prefers **is sown,** that he may the better insist on the similitude of corn just brought forward." Grotius. **43.] in dishonour** ("for what is more loathsome than a decomposing corpse?" Chrysostom),—**in glory:** regarding, as throughout this argument (see on ver. 24), only the *resurrection of the just:* see Phil. iii. 21. **in weakness,**—the characteristic of the lifeless body, which is relaxed and powerless. Chrysostom understands **weakness** of its *inability to resist corruption:* De Wette would refer it to the previous state of pain and disease: but it seems better to understand it of the *powerlessness* of the corpse, contrasted with **in power,**—or, **in vigour,** viz. the fresh and eternal energy of the new body free from disease and pain. **44. a natural body]** **an animal body,** of which the "*psyché,*" the animal soul, was the acting and informing power. This soul having departed out of it, does not do away with the correctness of the predicate: its whole organism which still remains *when it is sown,*

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and there is a spiritual body. [45] *And so it is written, The first man Adam was made a living soul; the last Adam* was made *a quickening spirit.* [46] *Howbeit that* was *not first which is spiritual, but that which is natural: and afterward that which is spiritual.* [47] *The first man* is *of the*

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ritual. [45] So also it is written, [z] The first man Adam was made a living soul; [a] the last Adam, a [b] life-giving spirit. [46] Howbeit the spiritual is not first, but the natural; and afterward the spiritual. [47] [c] The first man is of the earth, [d] earthy: the

z Gen. ii.
a Rom. v. 14.
b John v. 21. & vi. 33, 39, 40, 54, 57. Phil. iii. 21. Col. iii. 4.
c John iii. 31.
d Gen. ii. 7. & iii. 19.

is arranged to suit this predominance of the animal soul. **a spiritual body]** Theophylact, having explained *a natural body* as above, proceeds, "A spiritual body is one rich with the working of the Holy Spirit, and administered in all things by Him. For though now the Spirit worketh in us, yet not as it shall then, nor continuously. For when we commit sin, He departeth from us. And even when the Spirit is present, the *soul* administereth the body: but then the Spirit shall for ever abide in the body of the just." But this is not quite enough:—for thus the body might remain as it is, sin only being removed: whereas it shall be no longer a body in which the *soul* predominates to the subordination of the higher part, the *spirit,* but one in which the *spirit,* and that informed fully by the Spirit of God, shall predominate,—its organism being conformed not to an animal, but to a spiritual life: see on ch. vi. 13.—Some have understood **spiritual** to mean, *æthereal, aery,* but the other is certainly right.

44 b—49.] REASSERTION AND CONFIRMATION OF THE EXISTENCE OF THE SPIRITUAL BODY. **44 b.] If there exists an animal body, there exists also a spiritual;** i. e. it is no more wonderful a thing, that there should be a body fitted to the capacities and wants of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul. The emphasis is both times on **is,** or **exists.** **45.]** Confirmation of this from Scripture. **So,** viz. in accordance with what has been just said.—The citation extends only to the words "*man became a living soul;*" "*first*" and "*Adam*" are supplied, as are also the concluding words, in which lies the real confirmation. The words quoted serve therefore rather for the illustration of man being a **soul,** than for a proof of the existence of the spiritual body. **was made]** by his creation,—by means of God breathing into him the breath of life. **a living soul]** "psyché:" becoming thereby a natural or animal (*psychical*) body. **the last Adam]** This expression was well known among the Jews as indicating the Messiah. A Rabbinical work says, "*The last Adam is the Messiah:*" and other instances are given. **last,** as being the *last* HEAD of humanity,—to be manifested in the *last times;* or merely in contrast to the *first.* **became a life-giving spirit]** *When?* This has been variously answered. The principal periods selected are His *Incarnation,* His *Resurrection,* and His *Ascension.* But it seems to me that the question is not one to be pressed: in the union of the two natures, the second Adam *was constituted a life-bestowing Spirit,* and is such now in heaven, yet having the resurrection-body. The whole complex of His suffering and triumphant state seems to be embraced in these words. That his resurrection-state *alone* is not intended, is evident from the words "*from heaven,*" ver. 47. He was a "*life-giving spirit,*" even while in the "*natural* (animal) *body;* and is still such in the "*spiritual body.*" The *life* implied in the word **life-giving,** is the *resurrection-life:* see John v. 21, 28; Rom. viii. 11. **46.] But in the natural order, that which is** *animal* **precedes that which is** *spiritual.* **47.]** So exactly in Gen. ii. 7. God made man of the *dust of the ground.* Meyer has some excellent remarks here, with which I entirely agree:—"Since the body of Adam is thus characterized as a psychical (animal) body, as ver. 45, and animal organism involves *mortality* (ver. 44), it is clear that Paul treats of Adam *not as created exempt from death:* in strict accordance with Gen. ii. 7; iii. 19. Nor does this militate against his teaching that *death came into the world through sin,* Rom. v. 12. For had our first parents not sinned, they would have remained in Paradise, and would, by the use of the *Tree of Life,*

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second man is † [e] from heaven. [48] As is the earthy, such are they also that are earthy: and [f] as is the heavenly, such are they also that are heavenly. [49] And even as [g] we bore the image of the earthy, [h] we † shall also bear the image of the heavenly. [50] But this I say, brethren, that [i] flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. [51] Behold, I tell you [k] a mystery; [l] † We shall not all sleep, [m] but we shall all be changed, [52] in a moment, in the

† the Lord *is omitted by our oldest MSS.*
[e] John iii. 13, 31.
[f] Phil. iii. 20, 21.
[g] Gen. v. 3.
[h] Rom. viii. 29. 2 Cor. iii. 18, & iv. 11. Phil. iii. 21. 1 John iii. 2.
† *Most of our ancient MSS. read* let us also bear; *but the Vatican MS. and ancient Syriac version read as in the text.*
[i] Matt. xvi. 17. John iii. 3, 5.
[k] Matt. xiii. 11. Rom. xi. 25.
[l] 1 Thess. iv. 15, 16, 17.
† *See note.*
[m] Phil. iii. 21.

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earth, earthy: the second man is *the Lord from heaven.* [48] *As* is *the earthy, such* are *they also that are earthy: and as* is *the heavenly, such* are *they also that are heavenly.* [49] *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.* [50] *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.* [51] *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,* [52] *in a moment, in the twinkling*

which God *had not forbidden them* (Gen. ii. 16, 17), have become immortal (Gen. iii. 22). But they were driven out of Paradise, *ere yet they had tasted of this tree* (Gen. iii. 22), and so, according to the record in Genesis also, Death came into the world by sin." **from heaven]** either, in this *glorified Body*, at his coming: or, in his *whole Personality* as the God-man: this latter seems more probable from John iii. 13, where "*the Son of man*" is designated as "*he that came down from heaven.*" **48.] the earthy** *Adam*: **they that are earthy,** *his posterity on earth*: **the heavenly,** *Christ*: **they that are heavenly,** *His risen people.* See, as admirably illustrating this verse, Phil. iii. 20, 21. **49.]** The difference between the two readings (see margin) is occasioned, as in Rom. v. 1 (where see note), by the confusion of the long and short *o* in Greek. An exhortation would certainly here be entirely out of place; and the confusion of the two letters is so common, that it may be doubted whether we have a right to call this a various reading at all. The indefinite past tense **bore** (this form, rather than "*bare*," which would be ambiguous in sound), not "*have borne*," as A. V., is used, because the time imagined is when this life is *past*, and the resurrection *instant* . . .

50—54.] THE NECESSITY OF THE CHANGE OF THE ANIMAL BODY INTO THE SPIRITUAL, IN ORDER TO INHERIT GOD'S KINGDOM. THE MANNER OF THAT CHANGE PROPHETICALLY DESCRIBED: AND THE ABOLITION OF DEATH IN VICTORY CONSEQUENT ON IT. **50. But this I say]** He thus calls attention to something to be observed, and liable to be overlooked. Not only is the change of body *possible*, and according to natural and spiritual analogies,—but it is NECESSARY.

flesh and blood] equivalent to "*the natural body,*" the present organism of the body, calculated for the wants of the animal soul. **corruption . . . incorruption]** the abstracts, representing the impossibility of the *corrupt* inheriting the *incorrupt*, as one *grounded in* these qualities. **doth . . . inherit]** The present tense sets forth the *absolute impossibility in the nature of things.* **51.]** He proceeds to reveal to them something of the process of the change at the resurrection-day. This he does under the name of a mystery, a *hidden doctrine* (see references).

We shall not all sleep] There is the most extraordinary variation of reading here. Several of our most ancient MSS., including the Sinaitic, read, "*We shall all sleep, but we shall not all be changed.*" But the Vatican MS. and the ancient Syriac version read as in our text. The variation probably arose from the difficulty presented by the fact that St. Paul and his readers *had all died.* Hence the "*not*" was transferred to the other clause, to the detriment of the sense. The emphasis is both times on all—"[*All of us*] *shall not sleep, but* [*all of us*] *shall be changed*:" i. e. "the sleep of death cannot be predicated of [all of us], but the resurrection-change *can.* **52. in a moment]** literally, *in an atom* (*of time*): **i. e. in a point of**

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of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [53] *For this corruptible must put on incorruption, and this mortal* must *put on immortality.* [54] *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.* [55] *O death, where* is *thy sting? O grave, where* is *thy victory?* [56] *The sting of death* is *sin; and the strength of sin* is *the law.* [57] *But thanks* be *to God, which giveth us the victory through our Lord Jesus Christ.* [58] *Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, foras-*

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twinkling of an eye, at the last trump: [n] for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [53] For this corruptible must put on incorruption, and [o] this mortal must put on immortality. [54] But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [p] Death is swallowed up in victory. [55] [q] O death, where is thy sting? O † death, where is thy victory? [56] Now the sting of death is sin; and [r] the strength of sin is the law. [57] But [s] thanks be to God, which giveth us [t] the victory through our Lord Jesus Christ. [58] [u] Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, knowing that

[n] Zech. ix. 14. Matt xxiv. 31. John v. 25. 1 Thess. iv. 16.

[o] 2 Cor. v. 4.

[p] Isa. xxv. 8. Heb. ii. 14, 15. Rev. xx. 14.

[q] Hos. xiii. 14.

† *So all our oldest MSS.*

[r] Rom. iv. 15. & v. 13. & vii. 5, 13.

[s] Rom. vii. 25.

[t] 1 John v. 4, 5.

[u] 2 Pet. iii. 14. See Ps. xc. 17.

time *absolutely indivisible.* **at** (literally, in, as part of the events of) **the last trumpet-blowing]** The word **last** must obviously not be refined upon as some have done, identifying it with the *seventh trumpet* of the Apocalypse;—nor pressed too closely as if there were necessarily no trump after it,—but is *the trump at the time of the end,* **the last trump,** in a wide and popular sense. See 1 Thess. iv. 16. **we]** So also the Apostle speaks in 1 Thess. iv. 15,—"*We that are alive, and remain to the coming of the Lord,*" in which number he firmly believed that he himself should be: see 2 Cor. vi. ff., and notes. **53.]** Confirmation of the last words, by a re-statement of the necessity of putting on incorruptibility and immortality. **this corruptible . . . this mortal]** this indicating *his own* body. Compare on the figure of *putting on,* 2 Cor. v. 3 and notes. **54.] But when,** &c. is a repetition, in a triumphant spirit, of the description of the glorious change. **55.]** TRIUMPHANT EXCLAMATION *of the Apostle, realizing in his mind that glorious time:* expressed nearly in the terms of the prophetic announcement of Hosea, xiii. 14, which the Septuagint renders, "Where is thy cause, O Death? where is thy sting, O Hadés?" The figure of death as a *venomous beast* is natural, from the *serpent,* Gen. iii. Num. xxii.—The souls in Hadés being freed by the resurrection, Death's victory is gone: sin being abolished by the change of the animal body (the source of sin) to the spiritual, his sting is powerless. **56.]** See above: and compare Rom. v. 12, and vii. **57.]** For this blessed consummation of victory over death, he breaks out in thanks to God, who gives it to us (*present,* as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving). **58.]** *Conclusion of the whole by an earnest exhortation.* **Wherefore**—seeing that the victory is sure. **stedfast, unmoveable]** a climax:—in reference, viz. to the doubt which is attempted to be raised among you on this matter. **in the work of the Lord]** The *work of the Lord* is the *Christian*

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x ch. iii. 8. [x] your labour is not vain in the Lord.

a Acts xi. 29. & xxiv. 17. Rom. xv. 26. 2 Cor. viii. 4. & ix. 1, 12. Gal. ii. 10. XVI. [1] Now concerning [a] the collection for the saints, as I gave order to the churches of Galatia, even so
b Acts xx. 7. Rev. i. 10. do ye also. [2] [b] Upon the first day of the week let each one of you lay by him in store whatsoever he be prospered in, that there be no collections when I come. [3] And when
c 2 Cor. viii. 19. I am come, [c] whomsoever ye shall approve, them will I send with letters to carry your liberality unto

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much as ye know that your labour is not in vain in the Lord.

XVI. [1] *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.* [2] *Upon the first* day *of the week let every one of you lay by him in store, as* God *hath prospered him, that there be no gatherings when I come.* [3] *And when I come, whomsoever ye shall approve by* your *letters, them will I send to bring your*

life, with its active and passive duties and graces, the bringing forth the fruits of the Spirit. **knowing** (as you do —being convinced by what has been said) **that your labour** (bestowed on the work of the Lord) **is not vain** (which it would be were there no resurrection) **in the Lord.**

CHAP. XVI.] VARIOUS DIRECTIONS AND ARRANGEMENTS (1—18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENEDICTION (21—24). 1—4.] *Directions respecting the collection and transmission of alms for the poor saints at Jerusalem.* 1. **for the saints**] i.e., the poor among the saints who were in Jerusalem, Rom. xv. 26. See also 2 Cor. viii. 1 ff.; ix. 1 ff.; and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find *him* the most anxious to collect and bear to them this contribution whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of those saints *widows and orphans.* **as I gave order**] We do not find any such order in the Epistle to the Galatians: ch. ii. 10 there being merely incidental. It had probably been given during his journey among them, Acts xviii. 23,—or perhaps by message (?) from Ephesus. Not as A. V., '*as I have given order,*' but **as I gave order.** He refers to the occasion, whatever it was, when that order was given.—Bengel remarks: "He proposes the example of the Galatians to the Corinthians, that of the Corinthians and Macedonians to the Romans." 2 Cor. ix. 2. Rom. xv. 26. 2.] On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their *assembling,* which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. Literally, let each of **you lay up at home whatsoever he may by prosperity have acquired** ('*whatsoever he may be prospered in:*' i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence), **that there may not, when I come,** THEN **be collections to be made.** His time would be better employed in imparting to them a spiritual benefit than in urging them to and superintending this duty. 3.] "See," says Bengel, "how so great a man is unwilling to open any chink to suspicion." **by** (or **with**) **letters** cannot belong to **ye shall approve,** as in A. V.; (for what need of letters *from them* when he was with them, or before his coming, if the person recommended were *not to be sent off before his arrival?*) but is mentioned as the safe and proper way of giving credentials to those sent;—**them will I send,**—the alternative which follows, of himself accompanying them, being already in the mind of the Apostle. **letters,** plural,—meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in

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liberality unto Jerusalem. [4] *And if it be meet that I go also, they shall go with me.* [5] *Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.* [6] *And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.* [7] *For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.* [8] *But I will tarry at Ephesus until Pentecost.*

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Jerusalem. [4] But [d] if it be worth while that I go also, they shall go with me. [5] Now I will come unto you, [e] when I shall have passed through Macedonia; for Macedonia I pass through: [6] but it may be that I shall abide, or even winter with you, that ye may [f] set me forward on my journey whithersoever I go. [7] For I do not wish to see you now in passing; † for I hope to tarry some time with you, [g] if the Lord permit. [8] But I shall tarry

[d] 2 Cor. viii. 4. 19.

[e] Acts xix. 21. 2 Cor. i. 16.

[f] Acts xv. 3. & xvii. 15. & xxi. 5. Rom. xv. 24. 2 Cor. i. 16.

† *So all our most ancient authorities.*

[g] Acts xviii. 21. ch. iv. 19. James iv. 15.

Jerusalem.—Meyer well remarks: "Hence we see how common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind which remains to us (except the Pastoral Epistles), viz. that to Philemon, owes its preservation perhaps to the mere circumstance that it is at the same time addressed to *the church in the house* of Philemon. See ver. 2."

4.] But if it (the occasion,—dependent on the magnitude of your collection) **be worthy of my also taking the journey** (i. e. if your collection be large enough to warrant an apostolic mission, in order to carry it—not said for *security*, nor to procure himself a fair reception at Jerusalem,—but with the sense of the dignity of an apostolic mission), **they shall go in my company.** This did apparently take place, see Acts xx. 4 ff.

5—9.] Taking up *"when I am come,"* he *announces his plan of visiting them.* 5.] This plan was a *change from his former intention,* which had been (see 2 Cor. i. 15, 16, and note) *to pass through them to Macedonia,* and *again return to them from Macedonia,* and thence to Judæa. This he had apparently announced to them in the *lost Epistle* alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with *levity of purpose:*—but his real motive was, *lenity towards them,* that he might not come to them in sorrow and severity (2 Cor. i. 23; ii. 1). The second plan *he adhered to:* we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13; viii. 1; ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1, 2, the journey is briefly narrated. **for Macedonia I pass through** is not parenthetical, but **pass through** is opposed (by **but**) to **abide.**—The present tense implies his *now matured plan,*—not as in the erroneous subscription of the Epistle, that he was *on his way* through Macedonia, when he wrote the word. **6. I shall abide**] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months in Greece, at Corinth. ye, Meyer justly remarks is emphatic, and conveys an affectionate preference, in his present plan, for them.—Whither he should go from Corinth, was as yet uncertain, see ver. 4. **7. For I am not willing this time to see you in passing**] There is a slight, but a very slight, reference to his change of purpose (see above): the word now, or **this time,** refers to the *occasion,* the news from 'them of Chloe,' which had made it advisable that he should not *now* pay them a mere passing visit. **for**] ground of his not wishing to see them—but not the ultimate one, see above. **permit**] literally, **shall have permitted me,** i. e. 'if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so.'

8, 9.] *His present plan regarding his stay in Ephesus* (where he was writing). **Pentecost**] viz., that *next coming.* This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there, vv. 21, 22) *was meditating his departure,* and had sent on two of his company when the tumult occurred.

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at Ephesus until Pentecost. [9] For a great and effectual [h] door is opened unto me, and [i] there are many adversaries. [10] But [k] if Timothy come, see that he be with you without fear: for he [l] worketh the work of the Lord, even as I. [11] [m] Let no man therefore despise him: but set him forward [n] in peace, that he may come unto me: for I look for him with the brethren. [12] But as touching our brother [o] Apollos, I much besought him to come unto you with the brethren; and it was not at all his will to come now; but he will come when he shall have convenient time. [13] [p] Watch ye, [q] stand fast in

h Acts xiv. 27. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8.
i Acts xix. 9.
k Acts xix. 22. ch. iv. 17.
Rom. xvi. 21. Phil. ii. 20, 22. 1 Thess. iii. 2.
m 1 Tim. iv. 12.
n Acts xv. 33.
o ch. i. 12. & iii. 5.
p Matt. xxiv. 42. & xxv. 13. 1 Thess. v. 6. 1 Pet. v. 8.
q ch. xv. 1. Phil. i. 27. & iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15.

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[9] *For a great door and effectual is opened unto me, and* there *are many adversaries.* [10] *Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I* also do. [11] *Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.* [12] *As touching* our *brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.* [13] *Watch ye, stand fast in*

door, see reff.: *an opportunity of action*, **great** refers to the *extent* of the action thus opened before him: **effectual** to its *requirements:* neither of them (though "*great*" *may* be referred to *a door*) properly agreeing with the *figure*, but both with the *reality*. **many adversaries**] See Acts xix. 9, 23 ff.

10, 11.] *Recommendation of Timothy to their good reception and offices.*—He had preceded Paul (Acts xix. 22) in the journey to Macedonia. From the expression **if Timothy come**, it would appear to have been *probable*, but not quite certain, that he would visit them. In ch. iv. 17 he is described as sent on *for that purpose:* so that the **if** may merely refer to the necessary uncertainties of the journey.

10. without fear] There must have been some special reason for this caution respecting Timothy besides that assigned by Meyer, &c., that he would naturally be depreciated as only a subordinate of Paul, whom so many of them opposed. His youth occurs to us, mentioned 1 Tim. iv. 12: but even that is not enough, and would hardly be intended here without some reference to it. De Wette's conjecture may not be without foundation, that he was perhaps of a *timid disposition*. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim.:—e. g. iii. 15 (see note); v. 22, 23. **the work of the Lord**] See ch. xv. 58, note. **11. in peace**] without strife and contention. **for I look for him**] "He says this," observes Chrysostom, "as a caution to them, in order that, knowing that whatever treatment Timothy should receive at their hands would be reported to the Apostle, they might be more courteous to him:" "and at the same time," adds Theophylact, "making Timothy more the object of their respect, when they heard how important he was to the Apostle, so that he expected him." By **with the brethren** it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia.

12.] *Of Apollos: that he was not willing at present to go to them.* He excuses Apollos from coming that the Corinthians might not imagine that the hindrance had arisen from *him*, the Apostle. Meyer remarks, perhaps the Corinthians had expressly desired that Apollos should be sent to them. **with the brethren**] perhaps, those who went with Timotheus (see above): perhaps those who were to bear this letter, ver. 17. **and**] not '*but:*' it merely couples the exhortation with its result. **convenient time**] The present time not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Epistle.

13.] "To shew them that not on their teachers but on themselves depended their hopes of salvation, he says, watch, for that

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the faith, quit you like men, be strong. [14] *Let all your things be done with charity.* [15] *I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and* that *they have addicted themselves to the ministry of the saints,)* [16] *that ye submit yourselves unto such, and to every one that helpeth with* us, *and laboureth.* [17] *I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.* [18] *For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.* [19] *The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.*

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the faith, quit you like men, [r] be strong. [14] [s] Let all you do be done in love. [15] Now I beseech you, brethren, (ye know [t] the house of Stephanas, that it is the [u] firstfruits of Achaia, and that they have set themselves [x] to minister unto the saints,) [16] [y] that ye also submit yourselves unto such, and to every one that helpeth in the work, and [z] laboureth. [17] I am glad of the coming of Stephanas and Fortunatus and Achaicus: for [a] that which was lacking on your part they supplied. [18] For [b] they refreshed my spirit and your's: [c] acknowledge therefore them that are such. [19] The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, together with [d] the

r Eph. vi. 10. Col. i. 11.
s ch. xiv. 1. 1 Pet. iv. 8.
t ch. i. 16.
u Rom. xvi. 5.
x 2 Cor. viii. 4. & ix. 1. Heb. vi. 10.
y Heb. xiii. 17.
z Heb. vi. 10.
a 2 Cor. xi. 9. Phil. ii. 30. Philem. 13.
b Col. iv. 8.
c Phil. ii. 29. 1 Thess. v. 12.
d Rom. xvi. 5, 15. Philem. 2.

they were sleeping: stand, for that they were wavering: quit you like men, be strong, for they were shewing themselves cowards: let all you do be done in love, for that they were in strife." Chrysostom.

15—18.] *Recommendation of the family of Stephanas to their honourable regard: and by occasion, expression of his own joy at the presence of Stephanas and his companions.* 15.] **the firstfruits**; see Rom. xvi. 5: *the first Achæan converts.* This family were among the few *baptized by Paul,* see ch. i. 16. **to minister unto the saints**] or, **to service for the saints**: in what way, does not appear: but perhaps, from the fact of Stephanas being at that time in Ephesus,—for journeys and missions. 16.] **ye also**, you in your turn,—in return for their self-devotion. **submit yourselves**] viz. in honouring their advice and being ready to be directed by them: there is an allusion to "*have set themselves*" above. **unto such**] *to such persons*, meaning the individuals of Stephanas's family, whom they knew. 17.] Perhaps Fortunatus and Achaicus were members of the family of Stephanas. The Fortunatus mentioned by Clement at the end of his Ep. i. to the Corinthians may be the same. **the coming**] viz. to Ephesus. **that which was lacking on your part**] or, **the want of you**; i. e. of your society.—Grotius interprets it, "What all ought to have done, they have done, viz. have given me information about your defects:" and holds them to have been "*those of* (the house of) *Chloe*," mentioned in chap. i. 11. But it is very improbable that he should mention thus a family so distinguished as this: he names them just after, ch. i. 16, as the household of Stephanas:—and still more improbable that one of so fine feeling should add of the bearers of such tidings, **they refreshed my spirit and your's**, which would on that hypothesis be almost ironical. 18. **and your's**] This is a beautiful expression of true affection used in consciousness of the effect of this epistle on them: as if he had said, 'it is to their presence here that you owe much of that in this my letter which I know will refresh and cheer your spirits.' **acknowledge therefore**] i. e. recognize, hold in honour.

19, 20.] *Salutations.* 19. **in the Lord**] See note, Rom. xvi. 2. On Aquila and Priscilla, see Rom. xvi. 3, 4;

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church that is in their house. [20] All the brethren salute you. [e] Salute ye one another with an holy kiss. [21] [f] The salutation of me Paul with mine own hand. [22] If any man [g] loveth not the † Lord, [h] let him be Anathema. [i] The Lord cometh. [23] [k] The grace of the Lord Jesus be with you. [24] My love be with you all in Christ Jesus. Amen.

e Rom. xvi. 16.
f Col. iv. 18. 2 Thess. iii. 17.
g Eph. vi. 24.
† *The words* Jesus Christ *are omitted by our oldest MSS.: and* Christ *in ver. 23 by our two oldest MSS.*
h Gal. i. 8, 9.
i Jude 14, 15.
k Rom. xvi. 20.

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[20] *All the brethren greet you. Greet ye one another with an holy kiss.* [21] *The salutation of* me *Paul with mine own hand.* [22] *If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.* [23] *The grace of our Lord Jesus Christ* be *with you.* [24] *My love* be *with you all in Christ Jesus. Amen.*

Acts xviii. 2. They had removed from Corinth (Acts xviii. 1) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling. **20.] All the brethren**—the whole Ephesian church. **with an holy kiss**] See Rom. xvi. 16, note. **21—24.]** *Autograph conclusion.* **The salutation** is the *final greeting*, which, according to 2 Thess. iii. 17, was *always in his own hand*, the rest having been written (see Rom. xvi. 22) by an amanuensis. **22.]** He adds, as in Col. iv. 18; Eph. vi. 24, some exhortation, or solemn sentence, *in his own hand*, as having especial weight. On the distinction between the two words used for "*to love*," see notes on John xxi. 15. The negation here of the feeling of personal affection, "has no love in his heart for," is worthy of note, as connected with the curse which follows. **let him be Anathema**] On **Anathema**, see note, Rom. ix. 3:—**let him be accursed.** **Maran-atha** (see A. V.) is an Aramaic expression for **the Lord cometh**, and is probably unconnected with **Anathema**, added perhaps as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found ready for it. **24. My love be with you**] Because the Epistle had contained so much that was of a severe character, he concludes it with an expression of affection; so Chrysostom, "After so much fault-finding he does not turn away from them, but loves and embraces them, far off as they were:" i. e. "my love has nothing in it of human or carnal, but is spiritual, and in Christ." Theophylact.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

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I. [1] *Paul, an apostle of Jesus Christ by the will of God, and Timothy* our *brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:* [2] *grace* be *to you and peace from God our Father, and* from *the Lord Jesus Christ.* [3] *Blessed* be *God, even the*

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I. [1] PAUL, [a] an apostle of Jesus Christ through the will of God, and Timothy our brother, unto the church of God which is in Corinth, together [b] with all the saints which are in all Achaia: [2] [c] grace be unto you and peace from God our Father, and the Lord Jesus Christ. [3] [d] Blessed

a 1 Cor. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1.

b Phil. i. 1. Col. i. 2.

c Rom. i. 7. 1 Cor. i. 3. Gal. i. 3. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. Philem. 3.

d Eph. i. 3. 1 Pet. i. 3.

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1. **by the will of God]** See 1 Cor. i. 1, note. **Timothy our brother]** So of Sosthenes, 1 Cor. i. 1; perhaps in this case with peculiar emphasis: see 1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. ii. 1. On his being with Paul at this time, see Introd. to this Epistle, § ii. 4. **with all the saints]** This, and the Epistle to the Galatians, were circular letters to all the believers in the respective countries: the variation of expression in the two cases ("*to the churches of Galatia,*" Gal. i. 2) being accounted for by the circumstance that the matter of this Epistle concerned *directly the church at Corinth,* and *indirectly* all the saints in the province,—whereas that to the Galatians, being to correct deep-rooted Judaizing error, directly concerned all the *churches* of Galatia.—*Achaia* comprehended Hellas (Greece proper) and Peloponnesus (Morea); the province was so named by the Romans because they became possessed of them by subduing the *Achæan* league. On the history of the province, see Acts xviii. 12 and note. **2.]** See 1 Cor. i. 3.

3—11.] THANKSGIVING FOR DELIVERANCE FROM GREAT DANGER OF HIS LIFE:—HIS ABILITY TO COMFORT OTHERS IN AFFLICTION. Commentators have endeavoured to assign a definite purpose to this opening of the Epistle.—De Wette thinks that Paul had *no* definite purpose, except to pour out the thankfulness of his heart, and to begin by placing himself with his readers in a position of religious feeling and principle far above all discord and dissension. But I cannot agree with this. His purpose shews so plainly through the whole latter part of the chapter, that it is only consistent with verses 12—24 to find it beginning to be introduced here also. I believe that Chrysostom has given the right account: "The fact of the Apostle's not coming annoyed and discomposed them, especially as he had promised he would come, but had spent all the time in Macedonia, and seemed to have preferred others to them. For this cause, knowing the feeling against him on this matter, he tells them the cause of his not coming. But he does not set it down plainly, nor does he say, 'I know that I promised to

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is the God and Father of our Lord
Jesus Christ, the Father of mercies,
and God of all comfort; [4] who com-
forteth us in all our tribulation, that
we may be able to comfort them
which are in any tribulation, by the
comfort wherewith we ourselves are
e Acts ix. 4. ch. iv. 10. Col. i. 24. comforted of God. [5] Because [e] as
the sufferings of Christ abound unto
us, even so through Christ aboundeth
also our comfort. [6] But whether
ch. iv. 15. we be in tribulation, [f] it is for your
comfort and salvation, which worketh
in the endurance of the same suf-
ferings which we also suffer (and our
hope is stedfast for you); or whether
we be comforted, it is for your com-
fort and salvation. [7] Knowing, that

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Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; [4] who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. [5] For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. [6] And whether we be afflicted, it is *for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted,* it is *for your consolation and salvation. [7] And our hope of you* is

come, but as I was hindered by troubles, forgive me, and do not charge me with contempt of you, or fickleness of purpose:' but manages the matter in another way, in a more dignified and trustworthy manner, exalting it by speaking of consolation in his troubles, that they might not even ask for the cause wherefore he disappointed them." *The postponed journey to Corinth,* through the latter part of the chapter, is coming more and more visibly into prominence, till it becomes the direct subject in ver. 23. **3.] Blessed** (above all others) **is the God and Father of our Lord Jesus Christ]** Here, as in Rom. xv. 6, De Wette would render, "*God, and the Father . . . .*," which grammatically is allowable; but I prefer the other rendering, on account of its greater likelihood and simplicity. **the Father of mercies]** i. e. who has shewn us so great mercies. **4.]** The Apostle in this Epistle uses mostly the *first person plural,* perhaps as including Timothy, perhaps, inasmuch as he writes *apostolically* (compare "*us the apostles,*" said of himself and Apollos, 1 Cor. iv. 9), as speaking of the Apostles in common. This however will not explain all places where it occurs elsewhere: e. g. 1 Thess. ii. 18, "*We would have come to you, even I Paul, once and again,*"—where see note. So that after all perhaps it is best to regard it merely as an idiomatic way of speaking, when often only the singular is intended. **that we may be able]** "The Apostle lived not for himself, but for the Church: so that whatever grace God conferred on him, he thought given not for himself alone, but to enable him the better to help others." Calvin. **5.]** 'As He is, so are we in this world:' 1 John iv. 17. **as the sufferings of Christ** (*endured by* Christ, whether in his own person, or in his mystical body, the Church, see Matt. xxv. 40, 45) **abound towards us** (i. e. *in our case,* see reff.), **even so through Christ our consolation also aboundeth.**—The form of expression is altered in the latter clause: instead of "*the comfort of Christ aboundeth,*" we have **through Christ aboundeth also our comfort.** And not without reason:—we *suffer,* because *we are His members:* we *are consoled,* because *He is our Head.* **6.]** And all this for your benefit.—**But whether we are afflicted, (it is) on behalf of your comfort and salvation** (the great end of the *comfort*), **which** (*comfort and salvation*) **is working in the endurance of the same sufferings which we also suffer:—and our hope is stedfast on your behalf** (that you *will* endure hardness, and be consoled and saved);—**or whether we are comforted, (it is) for your comfort**

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stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be *also of the consolation.* [8] *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:* [9] *but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:* [10] *who delivered us from so great a death, and doth deliver: in whom we trust that he*

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[g] as ye are partakers of the sufferings, so are ye of the comfort also. [8] [h] For we would not, brethren, have you ignorant of our tribulation which happened to us in Asia, that we were oppressed exceedingly, above [our] strength, insomuch that we despaired even of life: [9] yea we have had within our own selves the sentence of death, that we should not [i] trust in ourselves, but in God which raiseth the dead: [10] [k] who delivered us from so great a death, and † will deliver us: in whom we

g Rom. viii. 17. 2 Tim. ii. 12.

h See Acts xix. 23. 1 Cor. xv. 32. & xvi. 9. See note.

i Jer. xvii. 5, 7.

k 2 Pet. ii. 9.

† *So our principal most ancient MSS.*

and salvation. This arrangement agrees best with the sense, besides being in accordance with the best MSS. On the place of the words, "*and our hope is stedfast for you,*" see in my Greek Test. **7.] Knowing** refers back to "*we be comforted:*"—**we are comforted with the assurance that, &c.** **so are ye of the comfort also]** not, "*so shall ye be,*" as A. V.: he is speaking generally, of the community of consolation *subsisting* mutually between himself and the Corinthians; and it was this thought which helped to console him. **8.]** It is generally supposed that the tribulation here spoken of was the danger into which St. Paul was brought by the tumult at Ephesus, related in Acts xix. This opinion has been recently defended by Neander, Wieseler, and Dr. Davidson, but impugned by De Wette, on the grounds, (1) that "*in Asia*" can hardly refer to Ephesus, which St. Paul generally *names*, 1 Cor. xv. 32; xvi. 8; (2) that he was not in danger of his life in this tumult. The first ground is hardly tenable: there would be an appropriateness in the expression "*in Asia*" here, as he has in his mind an apologetic account of the reasons which hindered him from leaving those parts and coming to them. I own, however, that the strong expressions here used do not seem to me to find their justification in any thing which we know of that tumult or its consequences. I am unable to assign *any other event* as in the Apostle's mind: but the expressions seem rather to regard a *deadly sickness*, than a persecution: see below, verses 9, 10. **so that we utterly despaired even of life]** Such an expression surely would not be used of a tumult, where life would have been *the first thing* in danger, if Paul had been at all mixed up in it,—but to some wearing and tedious suffering, inducing despondency in minor matters, which *even reached* the hope of life itself. **9.]** carries on and intensifies the description of his hopeless state. **we had in ourselves the response (or, sentence) of death, i. e.** our answer within ourselves to the question, 'Life or Death?' was, 'Death.' **that we should not . . .]** The expression of purpose is very similar in ch. iv. 7. **which raiseth the dead]** Our thoughts were weaned from all hope of surviving in this life, and fixed on that better deliverance which God shall work when He raises us from the dead.—To see in this expression merely a figure (as De Wette), and understand 'Who *raiseth the dead*' as equivalent to 'Who *delivers men from peril of their lives?*' because such peril is below and elsewhere (ch. xi. 23) called "*death,*" is surely very forced. Understanding it literally as above, I cannot see how it can be spoken with reference to the Ephesian tumult. If it alludes to *any external danger*, I should be disposed to refer it to the same obscure part of St. Paul's history to which he alludes 1 Cor. xv. 32, where he also speaks of the *hope of the resurrection* as his great support. But there would be this objection, that these two passages can hardly refer to the *same* event; *this* evidently had taken place *since* the sending of the first Epistle.

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trust that he will also yet deliver us; [11] ye also [l] helping together on our behalf by your supplication, that [m] for the mercy bestowed upon us by means of many persons thanks may be given by many on our behalf. [12] For our glorying is this, the testimony of our conscience, that in † holiness and [n] sincerity of God, [o] not in fleshly wisdom, but in the grace of God, we had our conversation in the world, and more abundantly towards you. [13] For we write none other things unto you, than what ye read or even acknowledge, and I trust will acknowledge even to the end; [14] even as also ye did acknowledge us in part, that [p] we are your boast, even as [q] ye also are our's, in the day of the Lord

l Rom. xv. 30. Phil. i. 19. Philem. 22.
m ch. iv. 15.
† *So all our most ancient MSS.*
n ch. ii. 17. & iv. 2.
o 1 Cor. ii. 4, 13.
p ch. v. 12.
q Phil. ii. 16. & iv. 1. 1 Thess. ii. 19, 20.

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will yet deliver us; [11] *ye also helping together by prayer for us, that for the gift* bestowed *upon us by the means of many persons thanks may be given by many on our behalf.* [12] *For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.* [13] *For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;* [14] *as also ye have acknowledged us in part, that we are your rejoicing, even as ye also* are *our's in the day of*

10.] who delivered us from so great a death, and will deliver us,—on whom we hope that He will also continue to deliver us. The first "*will deliver*" regards the *immediate* future,—the "*will continue to deliver*" the *continuance* of God's help in time distant and uncertain.—The whole verse (as De Wette confesses, who although he repudiates the Ephesian tumult, yet interprets the passage as alluding to external danger) seems to favour the idea of *bodily sickness* being in the Apostle's mind. **11.]** On the various possible renderings of the latter part of this verse, see in my Greek Test.

12—24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12—14), AND DEFENCE OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15—24). **12.] For,** reason why they should help him with their united prayers. **in holiness and sincerity of God]** i. e. either '*belonging to God,*' where "*His righteousness*" is spoken of, Matt. vi. 33, or '*which is the gift of God,*' as Rom. iii. 21, 22,—or better than either, as the A. V. paraphrases it, '*godly,*' i. e. maintained as in the service of and with respect to God. Calvin interprets it, "*in the sight of God.*" **not in fleshly wisdom]** which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men. **but in the grace of God]** i. e. in that *grace* which he had received (Rom. i. 5), "*for obedience of the faith among all the nations,*"—the grace of his apostleship. To this he often refers, see Rom. xii. 3, xv. 15; Eph. iii. 2, al. **more abundantly]** "Not that his conversation among others had been less sincere: but because he had to shew more proofs of his sincere conversation among the Corinthians: having preached the Gospel gratis, and without charge to them, sparing their weakness." But perhaps it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose. **13, 14.]** Confirmation of the foregoing assertion. **For we do not write to you any other things, except those which ye read or even acknowledge, and I hope shall continue to acknowledge to the end:**—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to

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the Lord Jesus. [15] *And in this confidence I was minded to come unto you before, that ye might have a second benefit;* [16] *and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.* [17] *When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?* [18] *But* as *God* is *true, our*

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Jesus. [15] And in this confidence [r] I was minded to come unto you before, that ye might have [s] a second benefit; [16] and by you to pass into Macedonia, and [t] from Macedonia to come again unto you, and by you to be brought on my way toward Judæa. [17] When therefore I was thus minded, did I act with lightness of mind? or the things that I purpose, do I purpose [u] according to the flesh, that with me there should be the yea yea, and the nay nay? [18] But God is faithful, that our word unto you

[r] 1 Cor. iv. 19.
[s] Rom. i. 11.
[t] 1 Cor. xvi. 5, 6.
[u] ch. x. 2.

do.' **as also ye did partly** (that part of you, viz. which have fairly tried me: *partly,* because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge) **acknowledge us, that we are your boast, even as ye also are our's, in the day of the Lord Jesus.** are, *present,* as of that which is a settled recognized fact. The experimental mutual knowledge of one another as a ground of boasting was not confined to what should take place in the day of the Lord, but regarded a present fact, which should receive its full completion at the day of the Lord.

15—24.] *His defence of himself against the charge of fickleness of purpose for not having come to them.* 15.] **this confidence,** viz., of my character being known to you as that of an earnest and sincere man. **before,** viz., *before* he visited Macedonia, where he now was. **ye might have a second benefit**] Literally, **grace:** i. e. an effusion of the divine grace by my presence. **second,** because there would thus have been opportunity for *two* visits, one in going towards Macedonia, the other in returning. This is, I believe, the only interpretation which the words will bear. See my Greek Test. I do not believe this passage to be relevant to the question respecting the number of visits which St. Paul *had made* to Corinth *previously* to writing these Epistles. See on that question, Introd. to 1 Cor. § v. 16.] *If this is the same journey* which is announced in 1 Cor. xvi. 5, the idea of visiting them *in the way to* Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a *wish,* but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them *on his way* to Macedonia: but the intelligence from "them of the household of Chloe" had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them *after he should have passed through* Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle; see 1 Cor. iv. 18. But the "*being brought on his way to Judæa*" can hardly but be coincident with the almsbearing scheme of 1 Cor. xvi. 4: in which case the two plans certainly are modifications of one and the same. 17.] Literally, **Did I at all use levity (of purpose)? Or those things which I plan, do I plan according to the flesh** (i. e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), **that there should be with me** (not, '*so that there is* with me:' he is speaking not merely of the result, but of the design: '*do I plan like the worldly, that I may shift and waver as suits me?*') **the yea yea, and the nay nay** (i. e. both affirmation and negation concerning the same thing)? Chrysostom and many others take

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† is not yea and nay. [19] For [x] the Son of God, Jesus Christ, who was preached among you by us, by me and Silvanus and Timothy, was not yea and nay, but [y] is made yea in him. [20] For [z] how many soever be the promises of God, in him is the yea; † wherefore through him is the Amen, for glory unto God by us. [21] Now he which stablisheth us with you in Christ, and [a] anointed us, is God; [22] who also [b] sealed us, and [c] gave the earnest of the Spirit in

† *So all our most ancient MSS.*
x Mark i. 1. Luke i. 35. Acts ix. 20.
y Heb. xiii. 8.
z Rom. xv. 8, 9.
† *So our chief most ancient MSS.*
a 1 John ii. 20, 27.
b Eph. i. 13. & iv. 30. 2 Tim. ii. 19. Rev. ii. 17.
c ch. v. 5. Eph. i. 14.

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word toward you was not yea and nay. [19] *For the Son of God, Jesus Christ, who was preached among you by us,* even *by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.* [20] *For all the promises of God in him* are *yea, and in him Amen, unto the glory of God by us.* [21] *Now he which stablisheth us with you in Christ, and hath anointed us,* is *God;* [22] *who hath also sealed us, and given the earnest of the*

it thus, which is an allowable translation: '*Or those things which I plan, do I plan after the flesh* (as fleshly men do), *so that my yea must* (at all events) *be yea, and my nay nay?*' i. e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where yea and nay is clearly parallel to yea yea, and nay nay, here, the words being repeated, as in Matt. v. 37, without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose *from a desire to spare them*. **18.**] Such fickleness, you know, was not my habit in preaching to you. **God is faithful, that**] i. e. as A. V. paraphrases, "*as God is true, or faithful:*" a form of asseveration. **our word** (which we preached, 1 Cor. i. 18) **to you is not** (*present*, inasmuch as the character of the doctrine was present and abiding. The present has been altered to the easier '*was*') **yea and nay** (i. e. inconsistent with itself). **19.**] *Confirmation of the last verse*, by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues. **the Son of God** is prefixed for solemnity, and to shew how unlikely fickleness or change is in Christ, *being such as He is*. Compare 1 Sam xv. 29, 'The Strength of Israel will not lie nor repent.' **Christ**, personal—not meaning, *the doctrine concerning Christ*—HE HIMSELF is the centre and substance of all Christian preaching: see 1 Cor. i. 23, and note at ii. 2. **Silvanus**] so 1 Pet. v. 12; the same as Silas, see Acts xviii. 5 and al. He names his companions, as shewing that neither was he inconsistent with himself, nor were they inconsistent with one another. The Christ was the same, whether preached by different persons, or by one person at different times. **but is made yea in him**] Christ as preached, i. e. our preaching concerning Christ, is made yea, finds its reality, in Christ Himself. 'Christ preached as the Son of God by us, **has become yea in Him**,' i. e. has been affirmed and substantiated as verity by the agency of the Lord Himself. **20. For how many soever be the promises of God, in Him is the yea** (the affirmation and fulfilment of them all); **wherefore also through Him is the Amen, for glory to God by our** (the Apostles') **means.** On the reading I must refer to my Greek Test. **21, 22.**] construction as in ch. v. 5, which in form is remarkably similar. **21.**] **confirmeth us** (in believing) **in Christ. which anointed us**, after the words **us with you**, and the **and**, cannot refer to any anointing of *the Apostles only*, but must be taken of *all*, Apostles and Corinthians. "Making us prophets, priests, and kings: for these three sorts of persons were anciently anointed." Chrysostom. **22.**] This *sealing us* again cannot refer to the Apostles alone, nor is John vi. 27 any ground for such a reference,—but as in the other references, to *all*, sealed by the Holy Spirit to the day of redemption. **and gave . . .**] '*And assured us of the fact of that sealing:*' see Rom. viii. 16. **the earnest**, i. e. the **pledge or token of the Spirit:** genitive of

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Spirit in our hearts. [23] *Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.* [24] *Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*

II. [1] *But I determined this with myself, that I would not come again to you in heaviness.* [2] *For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?* [3] *And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is* the joy *of you all.* [4] *For out of much affliction and anguish*

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our hearts. [23] But I [d] call God for a witness upon my soul, that [e] to spare you I forebore coming unto Corinth. [24] Not that [f] we exercise dominion over your faith, but are helpers of your joy: for [g] by faith ye stand.

II. [1] But I determined this with myself, that [a] I would not come again to you in sorrow. [2] For if I make you sorry, who then is he that maketh me glad, but the same which is made sorry by me? [3] And this same thing wrote I unto you, in order that when I came, [b] I might not have sorrow from them of whom I ought to have joy; [c] having confidence in you all, that my joy is the joy of you all. [4] For out of

d Rom. i. 9. ch. xi. 31. Gal. i. 20. Phil. i. 8.
e 1 Cor. iv. 21. ch. ii. 3. & xii. 20. & xiii. 2, 10.
f 1 Cor. iii. 5. 1 Pet. v. 3.
g Rom. xi. 20. 1 Cor. xv. 1.
a ch. i. 23. & xii. 20, 21. & xiii. 10.
b ch. xii. 21.
c ch. vii. 16. & viii. 22. Gal. v. 10.

apposition: the Spirit *is* the token. The word in the original means the first deposit of purchase-money by which a bargain was ratified. **23.]** *His reason for not coming to them.* **upon** [i. e. against] **my soul,**—with that testimony against me if I fail in the truth. **to spare you,** i. e. out of a feeling of compassion for you. **I forebore coming]** literally, "*I no longer came,*" viz. after the first time: see Introd. to 1 Cor. § v. 6. The following verse seems to be added to remove any false inference which might have been drawn from the word "*spare*" as seeming to assert an unreasonable degree of power over them. But why **over your faith**? He *had power* over them, but it was in matters of *discipline, not of faith:* over matters of faith not even an Apostle has power, seeing it is in *each man's faith* that he *stands before God.* And he puts this strongly, that in matters of faith he is only a fellow-helper of their joy (the "*joy in believing,*" Rom. xv. 13), in order to shew them the *real department* of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit.

CHAP. II. 1—4.] FURTHER EXPLANATION OF THE REASON OF THE POSTPONEMENT OF HIS VISIT. **1.] this** refers to what follows: see reff. **not come again to you in sorrow]** This is the only fair rendering of the words; implying, that *some former visit had been in grief.* Clearly the first visit, Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an *intermediate unrecorded visit* had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: and see Introd. to 1 Cor. § v. **in sorrow** is explained in vv. 2, 3 to mean **in mutual grief.** 'I grieving you (ver. 2), and you grieving me' (ver. 3): not St. Paul's grief alone, nor grief alone inflicted on them by St. Paul. **2. For]** Reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy. **I** has a peculiar emphasis: 'If *I* cause you grief' . . . . implying, 'there are who cause you sufficient.' **3.] I put in writing this same thing,** viz. the thing which I "*determined,*" ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. See other supposed meanings

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much tribulation and anguish of heart I wrote unto you with many tears; [d] not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. [5] But if [e] any hath caused sorrow, he hath not [f] caused sorrow to me, but in part (that I press not too heavily) to you all. [6] Sufficient to such a man is this punishment, which was inflicted [g] by the more part [of you]. [7] [h] So that contrariwise ye ought rather to forgive and comfort him, lest by any means such a one should be swallowed up

d ch. vii. 8, 9, 12.
e 1 Cor. v. 1.
f Gal. iv. 12.
g 1 Cor. v. 4, 5. 1 Tim. v. 20.
h Gal. vi. 1.

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of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. [5] *But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.* [6] *Sufficient to such a man* is *this punishment, which* was inflicted *of many.* [7] *So that contrariwise ye* ought *rather to forgive* him, *and comfort* him, *lest perhaps such a one should be swallowed up with overmuch*

discussed in my Greek Test. **having confidence in** (reposing trust on) **you all, that my joy is that of all of you:** i. e. trusting that you too would feel that there was sufficient reason for the postponement, if it interfered with our mutual joy.—Meyer well observes, that the expression **you all,** in spite of the existence of an anti-pauline faction in the Corinthian church, is a true example of the love which "*believeth all things, hopeth all things,*" 1 Cor. xiii. 7.

4.] *Explanation* (**for**) *that he did not write in levity of purpose, but under great trouble of mind,*—not to grieve them, but to testify his love: he wrote, **out of** (this was the *inducement*) **much tribulation** (inward, of spirit, not outward) **and anguish of heart with** (under the accompaniment and as it were investiture of) **many tears.** **more abundantly**] Does St. Paul mean, '*than to other churches* (?)'—so Chrysostom (referring to 1 Cor. iv. 15; ix. 2, &c.): Estius thinks, the comparative is not to be pressed, but understood as '*overmuch*' (in the A. V.) in ver. 7,—'*exceedingly.*'

5—11.] DIGRESSIVE REFERENCE TO THE CASE OF THE INCESTUOUS PERSON, WHOM THE APOSTLE ORDERS NOW TO BE FORGIVEN, AND REINSTATED. From the "*sorrow*" of the former verses, to him who was one of the principal occasions of that grief, the transition is easy. **5.**] **But if any one hath caused sorrow** (a delicate way of pointing out *the one* who had occasioned it), **he hath grieved, not me** (not,—'not *only* me,' which destroys the meaning,—'*I* am not *the aggrieved* person, but *you*'), **but in part** (i. e. more or less; '*partially*'), **that I be not too heavy on him** (this gives the reason why he used the expression "*more or less,*" which qualifies the blame cast on the offender), **all of you.** See the other renderings discussed in my Greek Test. **6. to such a man**] Meyer remarks on the expression as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5. **this punishment:** *what it was,* we are unable with certainty to say; but 1 Cor. v. seems to point to *excommunication* as forming at least a *part* of it. But it was not a formal and public, only a *voluntary individual abstinence from communion* with him, as is shewn by its being inflicted by "*the more part of them*" only: the anti-pauline party probably refusing compliance with the Apostle's command. **sufficient**] not in *duration,* though that would be *the case,* but in *magnitude:* sufficient, as having produced its desired effect, penitence.

7.] **So that on the contrary you (should) rather** (than continue the punishment) **forgive and comfort him, &c.** Not, as A. V., '*by overmuch sorrow:*' but **by the increase of sorrow** which will come on the continuance of his punishment. The expression **be swallowed up** does not set any definite result of the excessive sorrow before them, such as apostasy, or suicide,

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sorrow. [8] *Wherefore I beseech you that ye would confirm* your *love toward him.* [9] *For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.* [10] *To whom ye forgive any thing, I* forgive *also: for if I forgave any thing, to whom I forgave* it, *for your sakes* forgave I it *in the person of Christ;* [11] *lest Satan should get an advantage of us: for we are not ignorant of his devices.*

[12] *Furthermore, when I came to Troas to* preach

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with the increase of sorrow. [8] Wherefore I beseech you to confirm your love toward him. [9] For to this end also did I write, that I might know the proof of you, whether ye be [i] obedient in all things. [10] To whom ye forgive any thing, I forgive also: for indeed what I have forgiven, if I have forgiven any thing, for your sakes forgave I it in the person of Christ; [11] that no advantage be gained over us by Satan: for we are not ignorant of his devices.

[12] Furthermore, [k] when I came to Troas for the gospel of Christ, and

[i] ch. vii. 15. & x. 6.

[k] Acts xvi. 8. & xx. 6.

but leaves them to imagine such possible.

8.] **to confirm,** hardly (as usually understood) *to ratify by a public decree of the church:* if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] *Reason why* they should now be ready to shew love to him again,—the end of St. Paul's writing to them having been accomplished by their obeying his order. **For to this end also did I write:** the also signifying that my former epistle, as well as my present exhortation, tended to this, viz. the *testing your obedience.* **that I might know the proof of you, whether in all things** (emphatic) **ye are obedient]** This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had *no other* view in writing it.

10.] *Another assurance to encourage them in forgiving and reinstating the penitent;* that they need not be afraid of lack of Apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. **To whom, &c.]** '*Your* forgiveness is *mine:*' not said *generally*, but definitely, pointing at the one person here spoken of, and no other.

Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place *on their account.* **in the person of Christ]** i. e. *acting as Christ*, in the same way as he had commanded the punishment, "*in the name of our Lord Jesus Christ,*" 1 Cor. v. 4.

11.] follows out and explains "*for your sakes:*"—to **prevent Satan getting any advantage over us** (the Church generally: or better, *us Apostles*), in robbing us of some of our people,—viz., in causing the penitent offender to despair and fall away from the faith. Chrysostom remarks, "The word '*advantage*' is used appropriately, in a case where Satan would be conquering us by our own weapons. For him to make a man his prey by means of *sin*, is his proper attribute: but not through *penitence:* the weapon is ours, not his." The word has yet another propriety: the offender was to be delivered over *to Satan for the destruction of the flesh*—care must be taken lest we be overreached by Satan, and his *soul perish likewise.* **his devices]** such devices, *as coming from him*, are special matters of observation and caution to every Christian minister; much more to him who had the care of all the churches. See 1 Pet. v. 8.—The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] HE PROCEEDS (after the digression) TO SHEW THEM WITH WHAT ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS APOSTOLIC MINISTRY FURNISHED BY IT.—The only legitimate connexion is that

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l 1 Cor. xvi. 9. [l] a door was opened unto me in the
m ch. vii. 5, 6. Lord, [13] I [m] had no rest for my
spirit, because I found not Titus my
brother: but taking my leave of
them, I went forth into Macedonia.
[14] But thanks be unto God, which
at all times leadeth us in triumph
in Christ, and maketh manifest by
n Cant. i. 3. us in every place the [n] savour of the

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Christ's gospel, and a door was opened unto me of the Lord, [13] *I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.* [14] *Now thanks* be *unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his know-*

with vv. 1—4. 12.] To *Troas*, viz., on his journey from Ephesus, Acts xx. 1, 2; 1 Cor. xvi. 5—9. for (the purpose of preaching) **the gospel of Christ]** He had been before at Troas, but the vision of a Macedonian asking for help prevented his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts xx. 6—12. and a door, &c.] and **an opportunity of apostolic action being afforded me.** **in the Lord** defines the *sort* of action implied, and that to which the door was opened. It is remarkable that in speaking of this journey, though not of the same place, St. Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe the next spring, Acts xx. 6—13. 13.] **I had no rest for my spirit** (not as in A. V. '*in* my spirit:' compare "*the dove found no rest for the sole of her foot,*" Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas. Paul had sent Titus to Corinth, ch. xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Epistle. Probably it had been fixed that they should meet at Troas. **Titus my brother** implies a relation closer than merely that of Christian brotherhood —my *colleague* in the Apostleship. **them]** the disciples there, understood from the context.

14–17.] *Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought, he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office.* It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia, or in Troas, or to general considerations:—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic reproof on the Corinthians. **14. leadeth us in triumph]** *Two kinds of persons* were led in triumph: the *participators of the victory*, and the *victims of the defeat.* In Col. ii. 15, where only the same word is used in the original, the *latter* are plainly meant; here, according to many Commentators, the *former:* which however is never elsewhere the reference of the word, but it always implies *triumphing over.* The proud Cleopatra refused the terms offered her by Augustus, using this word, and saying, "*I will not be triumphed over.*" Meyer in consequence understands it in this sense here: **who ever triumphs over us**, i. e. "who ceases not to exhibit us, His former foes, as overcome by Him:"— and adds, "God *began* His triumph over them at their conversion:—over Paul at Damascus, where he made him a servant from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these his former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth." De Wette objects to this as a strange way of expressing thankfulness for deliverance from our anxiety. But *is it so* to those who look beneath the surface? In our spiritual course, *our only true triumphs* are *God's* triumphs over us. His defeats of *us*, are *our only* real victories. I own that this yet appears to me to be the *only admissible rendering.* We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of '*causeth us to triumph,*' A. V., and some Commentators. See also the following context. **in Christ,** as usually, **in our connexion with,** '*as members of*' **Christ:** not '*by* Christ.' **the savour,** i. e. smell. The similitude is not that of a *sacrifice*, but still the same as before: during a

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ledge by us in every place. [15] *For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish :* [16] *to the one* we are *the savour of death unto death; and to the other the savour of life unto life. And who* is *sufficient for these things ?* [17] *For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.*

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knowledge of him. [15] Because we are unto God a sweet savour of Christ, [o]among them that are being saved, and [p]among them that are perishing : [16] to the one [q]a savour of death unto death; to the other a savour of life unto life. And for these things [r]who is sufficient? [17] For we are not as the many, [s]adulterating the word of God : but as [t]of sincerity, but as of God, in the sight of God speak we in Christ.

o 1 Cor. i. 18.
p ch. iv. 3.
q Luke ii. 34. John ix. 39. 1 Pet. ii. 7, 8.
r 1 Cor. xv. 10. ch. iii. 5, 6.
s ch. iv. 2. & xi. 13. 2 Pet. ii. 3.
t ch. i. 12. & iv. 2.

triumph, sweet spices were thrown about or burnt in the streets. As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15). **of the knowledge**] genitive of apposition; the *odour*, which, in the interpretation of the figure, *is* the knowledge. **of him**] i. e. Christ: see next verse. **15.**] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. **For we are unto God a sweet savour of Christ** (i. e. of that which was diffused by the odour, viz. the *knowledge of Christ.* Estius says, "As of some fragrant unguent of flowers or herbs, we diffuse among all, as a wholesome and sweet odour, the report of His name"), **among them that are being saved, and among them that are perishing.** "Whether men be saved, or whether they perish, the gospel continues to possess its own virtue, and we continue being that which we are; and as the light, though it blind the weak-eyed, is light, for all this darkening: and honey, though it be bitter to the sick, is sweet by nature: so the gospel is of sweet savour, even though some be perishing through disbelief of it." Chrysostom and Theophylact. **16 a.**] **to the one** (the latter) **an odour arising from death and tending to death: to the other** (the former) **an odour arising from life and tending to life.** The odour was, CHRIST,—who to the unbelieving is *Death*, a mere announcement of a man crucified, and working death by unbelief: but to the believing, *Life*, an announcement of His resurrection and Life,—and working in them life eternal, by faith in Him. The *double working of the gospel* is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39. **16 b.**] In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of St. Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and shew the divine authorization of his office, he asks this question: **And** (see remarks at ver. 2) **for** (to accomplish) **these things** (this so manifold working in the believers and unbelievers,—this emission of the sweet savour of Christ every where) **who is sufficient?** He does not express the answer, but it is too evident to escape any reader, indeed it is supplied in terms by ch. iii. 5. **For these things** is put first, in the place of emphasis, to detain the attention on its weighty import, and then **who is** purposely put off till the end of the question, to introduce the interrogation unexpectedly. **17.**] **the many** here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly. Literally, **we are not in the habit of adulterating** (the word from which the verb is derived originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, the cognate verb implied *to adulterate.* The same is expressed ch. iv. 2, by "*handling the word of God deceitfully*") **the word of God, but as of sincerity** (the subjective regard of the speakers), **but as from God** (the objective regard—a dependence on the divine suggestion), **we**

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III. [1] [a] Are we beginning again to recommend ourselves? or need we, as some others, [b] epistles of recommendation to you, or from you? [2] [c] Ye are our epistle written in our hearts, known and read of all men: [3] being manifestly shewn to be an epistle of Christ [d] ministered by us, written not with ink, but with the Spirit of the living God; not [e] on tables of stone, but [f] on fleshy tables, [your] † hearts. [4] Such confidence	*III.* [1] *Do we begin again to commend ourselves? or need we, as some* others, *epistles of commendation to you, or* letters *of commendation from you?* [2] *Ye are our epistle written in our hearts, known and read of all men;* [3] forasmuch as ye are *manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.* [4] *And such trust have we*

a ch. v. 12. & x. 8, 12. & xii. 11.
b Acts xviii. 27.
c 1 Cor. ix. 2.
d 1 Cor. iii. 5.
e Exod. xxiv. 12. & xxxiv. 1.
f Ps. xl. 8. Jer. xxxi. 33. Ezek. xi. 19. & xxxvi. 26. Heb. viii. 10. Rom. ii. 15.
† *So all our most ancient MSS.*

speak before God (with a *consciousness* of His presence) **in Christ** (not '*in the name of Christ*,' nor '*concerning Christ*,' nor '*according to Christ*:' but as usual, in Christ; as united to Him, and members of His body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE APOSTLE PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.] *He disclaims a spirit of self-recommendation.* 1.] **Are we beginning again?** alluding to a charge probably made against him of having done this in his former epistle; perhaps in its opening section, and in some passages of chs. v. ix., and in ch. xiv. 18; xv. 10 al.—See 2 Cor. x. 18. **or need we** (literally, "*or, perhaps we need*;" which gives an ironical turn to the question), **as some** (so 1 Cor. iv. 18; xv. 12; Gal. i. 7, he speaks of the teachers who opposed him, as "*some*." Probably these persons had come recommended to them, by *whom* does not appear, whether by churches or Apostles, but most likely by the former, and on their departure requested similar recommendations from the Corinthian church to others), **epistles of recommendation to you, or from you?** 2.] **Ye are our epistle** (of commendation) **written on our hearts** (not borne in our hands to be shewn, but engraven, in the consciousness of our work among you, on our hearts. There hardly can be any allusion, as Olshausen thinks, to the twelve jewels engraven with the names of the tribes and borne on the breastplate of the High Priest, Exod. xxviii. 21. The plural seems to be used, as so often in this Epistle,—see e. g. ch. vii. 3, 5,—of Paul himself only), **known and read by all men** (because all men are aware, what issue my work among you has had, and receive me the more favourably on account of it. But '*all men*' includes the Corinthians themselves; his success among them was his letter of recommendation *to* them as well as to others *from* them): 3.] literally, **manifested to be** (that ye are) **an epistle of Christ** (i. e. *written by Christ*,—not, as Chrys., al., *concerning Christ*:—He is the Recommender of us, the Head of the church and sender of us His ministers) **which was ministered by us** (i. e. *carried about, served in the way of ministration* by us as its bearers,—not, as some explain it, *written by us as amanuenses*: see below), **having been inscribed, not with ink, but with the Spirit of the living God** (so the tables of the law were "*written with the finger of God*," Exod. xxxi. 18); **not on stone tables** (as the old law, ib.), **but on** (your) **hearts,** (which are) **tables of flesh.** The apparent change in the figure in this verse requires explanation. The Corinthians are his Epistle of recommendation, both to themselves and others; *an Epistle, written* by Christ, *ministered* by St. Paul; the *Epistle itself* being now the subject, viz. the Corinthians, *themselves the writing of Christ*, inscribed, not on tables of stone, but on hearts, tables of flesh. The Epistle itself, written and worn on St. Paul's heart, and there known and read by all men, consisted of the *Corinthian converts*, on whose

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through Christ to God-ward: [5] *not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency* is *of God;* [6] *who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.* [7] *But if the ministration of death, written* and *engraven in stones, was glorious, so*

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have we through Christ toward God. [5] [g] Not that we are sufficient to think any thing of ourselves as from ourselves; but [h] our sufficiency is from God; [6] who also made us sufficient as [i] ministers of the [k] new covenant; not [l] of the letter, but of the spirit: for [m] the letter killeth, but [n] the spirit giveth life. [7] But if [o] the ministration of death, [written] in letters, [p] engraven on stones, was in

g John xv. 5. ch. ii. 16.
h 1 Cor. xv. 10. Phil. ii. 13.
i 1 Cor. iii 5. & xv. 10. ch. v. 18. Eph. iii. 7. Col. i. 25, 29. 1 Tim. i. 11, 12. 2 Tim. i. 11.
k Jer. xxxi. 31. Matt. xxvi. 28. Heb viii. 6, 8.
l Rom. ii. 27, 29. & vii. 6.
m Rom. iii. 20. & iv. 15. & vii. 9, 10, 11. Gal. iii. 10.
n John vi. 63. Rom. viii. 2.
o Rom. vii. 10.
p Exod. xxxiv. 1, 28. Deut. x. 1, &c.

hearts Christ had written it by His Spirit. *I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts.* On the tables of stone and of flesh, see Exodus, as above, Prov. iii. 3; vii. 3; Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19; xxxvi. 26.

4—11.] *His honour of his apostolic office was no personal vanity, for all the ability of the Apostles came from God, who had made them able ministers of the new covenant* (4—6), *a ministration infinitely more glorious than that of the old dispensation* (7—11). 4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is *this confidence* of which he here speaks. **Such confidence, however, we possess through Christ toward God:** i. e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him.' 5.] **Not that** (i. e. 'I mean not, that'. . . .) **we are able to think any thing** (to carry on *any* of the processes of reasoning or judgment, or faith belonging to our apostolic calling: there is no ellipsis, 'any thing *great*,' or 'good,' or the like) **of ourselves, as if from ourselves** (*of ourselves* and *from ourselves*, are parallel the latter more definitely pointing to ourselves as the origin),—**but our ability** (to carry on any such process) **is from** (as its source) **God;** 6.] **who also hath enabled us as ministers of the new covenant** (i. e. the *gospel*, Eph. iii. 7; Col. i. 23, as distinguished from the *law:* see 1 Cor. xi. 25; Gal. iv. 24:—the *stone tables* and *fleshy tables* are still borne in mind, and lead on to a fuller comparison of the two covenants),—**not [ministers] of** (the) **letter** (in which, viz. in formal and literal precept, the Mosaic law consisted), **but of** (the) **spirit** (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: "Paul, even when he was *writing*, was carrying on the ministration not of the letter, but of the *spirit:* Moses, even when he wrote not, was a minister of the *letter*"): **for the letter** (mere formal and literal precept of the law) **killeth** (as in Rom. vii.,—brings the knowledge of sin, its guilt and its punishment. The reference is not to *natural death,* which is the result of sin even where there is *no law:* nor to the law *executing punishment*), **but the spirit** (of the gospel, i.e. God's Holy Spirit, acting in and through Christ, Who "*became a life-giving Spirit,*" 1 Cor. xv. 45. See also below, ver. 17) **giveth life** (not merely life eternal, but the *whole new life* of the man of God, see Rom. vi. 4, 11; viii. 2, 10).

7—11.] *And this ministration is infinitely more glorious than was that of Moses under the old Covenant.* He argues from the less to the greater: *from the transitory glory of the killing letter,* to the *abiding glory of the life-giving Spirit.* 7.] **But** (passing to another consideration,—the comparison of the two ministrations) **if the ministration of death, in letters** (of that death which the law, the code of literal and formal precept, brought in), **engraven on stones** (it seems strange that the *ministration* should be described as engraven on stones; but the *ministration*

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q Exod. xxxiv. 29, 30, 35. glory, [q] so that the children of Israel
could not look stedfastly on the face
of Moses for the glory of his coun-
tenance, a glory which was to be
r Gal. iii. 5. done away: [8] how shall not [r] the
ministration of the spirit still more
be in glory? [9] For if the ministra-
tion of condemnation was glory,
s Rom. i. 17. & iii. 21. much more doth the [s] ministration
of righteousness abound in glory.
[10] For indeed that which hath been
made glorious hath not been made
glorious in this respect, by reason of
the superior glory. [11] For if that which
is being done away was with glory,
much more that which abideth is in
glory. [12] Seeing then that we have
t ch. vii. 4. Eph. vi. 19. such an hope, [t] we use great open-

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that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory *was to be done away:* [8] *how shall not the ministration of the spirit be rather glorious?* [9] *For if the ministration of condemnation* be *glory, much more doth the ministration of righteousness exceed in glory.* [10] *For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.* [11] *For if that which is done away* was *glorious, much more that which remaineth* is *glorious.* [12] *Seeing then that we have such hope, we use great plainness of speech:*

is the *whole putting forth of* the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 3, *ministered* by Moses), **was [constituted] in glory** (as its state or accompanying condition:—the abstract as yet, to be compared with the glory of the other:—the concrete, the brightness on the face of Moses, is not yet before us), **so that the sons of Israel could not fix their eyes on** (they were afraid to come nigh him, Exod. xxxiv. 30—so that could not is not said of physical inability, but of inability from fear) **the face of Moses on account of the glory of his face, which was transitory** (supernaturally conferred for a season, and passing away when the occasion was over): **how shall not rather the ministration of the Spirit** (by these words is meant *the ministration of life in the Spirit,* as formally opposed to the other:—but it is not so expressed, because the Spirit is the *principle of life,* whereas the Law only *led to* death) **be** (future, because the glory will not be *accomplished* till the manifestation of the kingdom) **in glory?** 9.] **For** (an additional reason in arguing from the less to the greater) **if the ministration of condemnation was (or, is) glory, much more doth the ministration of righteousness abound in glory.**—The ministration of *condemnation,* because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the ministration of *righteousness,* because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith. 10.] **For** (substantiation of the foregoing "*much more*") **indeed** (or, even) **that which hath been glorified** (viz. the *ministration of condemnation,* which was *glorious* by the brightness on the face of Moses) **hath not been glorified** (has lost all its glory) **in this respect** (i. e. when compared with the gospel), **on account of** (i. e. when we take into consideration) **the surpassing glory** (viz. of the other ministration). 11.] **For** (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) **if that which is being done away** (not here, as above, the brilliancy of the visage of Moses, for that *was* the *glory,* but *the ministry itself,* the whole purpose which that ministry served, which was parenthetical and to come to an end) **was with glory, much more is that which abideth** (the everlasting gospel) **in glory.**

12, 13.] *From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a vail.*

12.] viz. that expressed by **such an hope,** ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging

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[13] *and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:* [14] *but their minds were blinded: for until this day remaineth*

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ness of speech: [13] and not as [u] Moses put a vail over his face, that the children of Israel might not look stedfastly upon [x] the end of that which was being done away. [14] But [y] their understandings were hardened: for until this very day, at the

[u] Exod. xxxiv. 33, 35.

[x] Rom. x. 4. Gal. iii. 23.

[y] Isa. vi. 10. Matt. xiii. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 7, 8, 25. ch. iv. 4.

to his ministration. **great openness of speech**] "Tell me, towards whom? God, or the disciples? Clearly, towards you, under instruction as disciples. That is, we every where speak freely, concealing nothing, reserving nothing, suspecting nothing, but speaking out plainly: and we have no fear of dazzling your eyes, as Moses did those of the Jews." Chrysostom.

13.] **and** (do) **not** (place a vail on our face) **as Moses placed a vail on his face, in order that** (see below) **the sons of Israel might not look stedfastly on the termination of that which was being done away** (viz. his *ministration*, see ver. 11, but spoken of as *glorified*: 'the glory of his ministration').—A mistake has been made with regard to the history in Exod. xxxiv. 35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses *spoke* to the Israelites, *having the vail on his face*; and this is implied in our version—'till Moses had done speaking with them, he put a vail on his face.' But the Hebrew and Septuagint gave a different account: "and *when he ceased speaking* to them, he put a vail over his face." He spoke to them *without* the vail, with his face shining and glorified:—*when he had done speaking*, he placed the vail on his face: and that, not because they were afraid to look on him, but as here, *that they might not look on the end*, or the fading, *of that transitory glory*; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not in openness of speech, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the *vailed* and the *unvailed* ministry, as regards the mere fact of concealment in the one case, and openness in the other: (2) between the ministry which was *suspended* by the vailing, that its end might not be seen, and that which proceeds from glory to glory, *having no termination*. On the common interpretation, Commentators have found an almost insuperable difficulty in the purpose here stated, "*that the children of Israel might not*," &c. The usual escape from it has been to render it (see A. V.), '*so that the Israelites could not*,' as in ver. 7. But this is an ungrammatical rendering of the Greek. I may remark also, that the narrative in Exodus, the Septuagint version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses' face had *place not on that one occasion only, but throughout his whole ministry* between the Lord and the people. *When he ceased speaking to them*, he *put on the vail*: but *whensoever he went in before the Lord* to speak to Him, the *vail was removed* till he came out, and *had spoken to the Israelites all that the Lord had commanded him*, during which speaking they saw that his face shone,—and after which speaking he *again put on the vail*. So that the vail was the symbol of concealment and transitoriness: the part revealed they might see: beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity.—In the words, "*the end of that which was being done away*," we must not think, as some Commentators have done, of *Christ* (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] *The contrast is now made between the* CHILDREN OF ISRAEL, *on whose heart this vail still is in the reading of the O. T., and* US ALL (Christians), *who with uncovered face behold the glory of the Lord.* This section is parenthetical. Before and after it, the *ministry* is the subject: in it, *they to whom the ministry is directed*. But it serves to shew the *whole spirit* and *condition* of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry. **14. But** (also) **their understandings were hardened**] These words evidently refer, as well as what follows, not

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reading of the old covenant, the same
vail remaineth, it not being dis-
covered that it is done away in
Christ. [15] But even unto this day,
when Moses is read, a vail lieth
z Exod. xxxiv. 34. Rom. xi. 23, 26. upon their heart. [16] But [z] when-
a Isa. xxv. 7. soever it turneth to the Lord, [a] the

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*the same vail untaken away
in the reading of the old
testament; which* vail *is
done away in Christ.* [15] *But
even unto this day, when
Moses is read, the vail is
upon their heart.* [16] *Never-
theless when it shall turn
to the Lord, the vail shall*

to the *end*, which they *did not see*, but to that which they *did see:* to that which answers to the present reading of the Old Covenant, viz. the *word of God imparted by the ministration of Moses.* And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; '*not only was there a vail on Moses' face, to prevent more being known, but also their understandings were darkened: there was, besides, a vail on their hearts.*'—To refer this hardening of their understandings to the present hard-heartedness of the Jews under the freedom of speech of the Gospel, as some do, is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews *under the preaching of the gospel*, but only as the objects of the O. T. ministration,—*then*, under the oral teaching of Moses,—*now*, in the reading of the O. T. —In order to understand what follows, the change of similitude must be carefully borne in mind. **the same vail**] 'the vail once on Moses' face,' is now regarded as laid on *their hearts.* It denoted the ceasing, the covering up, of his oral teaching; for it was put on *when he had done* speaking to the people. *Now*, his oral teaching has altogether ceased, and the *ministry* is carried on by *a book.* But as when we *listen*, the speaker is the *agent*, and the hearers are *passive*,—so on the other hand, when we *read*, *we* are the *agents*, and the book is *passive.* The book is the same to all: the difference between those who understand and those who do not understand is now a *subjective* difference—the vail is no longer on the face of the speaker, but on the *heart of the reader.* So that of necessity the form of the similitude is changed. **For** (answering to an understood clause, 'and remain hardened') **to the present day the same vail** (which was once on the face of Moses) **remains at the reading of the Old Covenant** (i. e. **Testament:** as we now popularly use the words, *the book comprising the ancient Covenant*), **the discovery not being made** (by the removal of the vail: literally, **it not being unvailed**), **that it** (the Old Test.) **is done away** (or, **being done away**: but the other is better here) **in Christ** (that the Old Covenant has passed away, being superseded by Christ). This I believe to be the only admissible sense of the words, *consistently with the symbolism of the passage.* The renderings, '*remains not taken away—for it* (i. e. the vail) *is done away in Christ,*' and (as A. V.) '*remaineth . . . . untaken away . . . . which vail is done away in Christ,*'—are inadmissible: (1) because they make the verb **is done away**, which throughout the passage belongs to the *glory of the ministry*, to apply to the *vail:* and (2) because they give no satisfactory sense. It is not *because* the vail can only be done away in Christ, that it now remains untaken away on their hearts, but *because their hearts are hardened.* The word in the original, **unvailed**, has been probably chosen, as is often the practice of the Apostle, on account of its relation to *vail*,—**it not being unvailed to them that . . . .** **15.] But** (reassertion of the fact that it is not unvailed, with a view to the next clause) **to this day, whenever Moses is read, a vail lieth upon their heart** (understanding).

16.] Here, the object of comparison is, *the having on a vail, and taking it off on going into the presence of the Lord.* This *Moses did:* and the choice of the *same words* as those of the Septuagint, shews the closeness of the comparison: "*But whensoever Moses went in before the Lord to speak to Him, the vail was taken away.*" This shall likewise be done in the case of the Israelites: **when it** (i. e. *their heart,*—not *Israel*, as some think,—nor *Moses*, as others) **turneth to the Lord** (here again the word is carefully chosen, being the very expression of the Septuagint, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—"*they were afraid to*

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be taken away. [17] *Now the Lord is that Spirit: and where the Spirit of the Lord* is, *there* is *liberty.* [18] *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,* even *as by the Spirit of the Lord.*

IV. [1] *Therefore seeing*

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vail is taken away. [17] Now [b] the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. [18] But we all, with unvailed face beholding [c] in a mirror [d] the glory of the Lord, are [e] being transfigured into the same image from glory to glory, even as by the Lord the Spirit.

IV. [1] For this cause, seeing we

b ver. 6. 1 Cor. xv. 45.
c 1 Cor. xiii. 12.
d ch. iv. 4, 6. 1 Tim. i. 11.
e Rom. viii. 29. 1 Cor. xv. 40. Col. iii. 10.

come nigh him; and Moses called them, and they **turned to** *him . . . ,*"—and **the Lord** appears to be used for the same reason), **the vail is taken away** (not, as A. V., '*shall* be,' because "*their heart*" is the subject, and thus the *taking away* becomes an individual matter, happening whenever and wherever conversion takes place). Let me re-state this,—as it is all-important towards the understanding of verses 17, 18. 'When their heart *goes in to speak with God,*—ceases to contemplate the dead letter, and begins to commune with the Spirit of the old covenant (the Spirit of God), then the vail is removed, as it was from the face of Moses.'

17.] **Now the Lord is the Spirit:** i. e. the **Lord** of ver. 16, is the *Spirit,* whose word the O. T. is: the *spirit,*—as opposed to the *letter,*—which *giveth life,* ver. 6: meaning, '*the Lord,*' as here spoken of, '*Christ,*' '*is the Spirit,*' is identical with the Holy Spirit: not personally nor essentially, but, as is shewn by the words "*the Spirit of the Lord*" following, *in this department of His divine working:*—*Christ,* here, *is the Spirit of Christ.* **and where the Spirit of the Lord** (see above) **is, is liberty.** They are fettered in spirit as long as they are slaves to the letter, as long as they have the vail on their hearts; but when they turn to the Lord the Spirit, which is not *a Spirit of bondage, but of adoption,* Rom. viii. 15, —and by virtue of whom "*thou art no longer a slave, but a son,*" Gal. iv. 7, — then they are at liberty.

18.] **But** (the sight of the Jews is thus intercepted; in contrast to whom) **WE all** ('*all Christians:*' not 'we Apostles and teachers:' the contrast is to the children of Israel above), **with unvailed face** (the vail having been removed at our conversion: the stress is on these words) **beholding in a mirror the glory of the Lord** (i.e. Christ: from ver. 16, 17. The gospel is this mirror, the '*Gospel of the glory of God,*' ch. iv. 4, and we, looking on it with unvailed face, are the contrast to the Jews, with vailed hearts reading their law), **are being transfigured into the same image** (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19; and 1 John iii. 3. But the change here spoken of is a *spiritual* one, not the bodily change at the Resurrection: it is going on here in the process of sanctification) **from glory to glory** (this is explained, either [1] '*from one degree of glory to another:*' so most Commentators and De Wette, or [2] '*from* [by] *the glory which we see, into glory,*' as Chrysostom: "from the glory of the Spirit, into our own glory which shall be wrought in us." I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following), **as by the Lord the Spirit.** The transformation is effected *by the Spirit,* the Author and Upholder of spiritual life, who "takes of the things of Christ, and *shews them* to us," John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ's image is *such a transformation as may be expected by the agency of the Lord, the Spirit,*—Christ Himself *being the image,* see ch. iv. 4. The other renderings are out of the question, viz.: (1) "*the Lord of the Spirit,*" i. e. Christ, whose Spirit He is; which seems to me to convey very little meaning, besides being an expression wholly unprecedented: (2) that of A. V. and of the Vulgate, and others, '*the Spirit of the Lord,*' and (3) that of Chrysostom and others, '*the Spirit who is the Lord.*'

IV. 1—6.] *Taking up again the subject of his freedom of speech* (ch. iii. 12), *he declares his renunciation of all deceit, and manifestation of the truth to every man*

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have [a] this ministry even as we [b] received mercy, we † shrink not back; [2] but have renounced the hidden things of shame, not walking in craftiness, nor [c] handling the word of God deceitfully; but [d] by the manifestation of the truth [e] recommending ourselves to every man's conscience in the sight of God. [3] And even if our gospel is vailed, [f] it is vailed to them that are perishing: [4] in whom [g] the god of this world hath [h] blinded the understandings of the unbelieving, that the [i] illumination of the gospel of

a ch. iii. 6.
b 1 Cor. vii. 25. 1 Tim. i. 13.
† *So most of the oldest MSS.: the others having as in A.V. It is a difference of one letter only in the Greek.*
c ch. ii. 17. 1 Thess. ii. 3, 5.
d ch. vi. 4, 7. & vii. 14.
e ch. v. 11.
f 1 Cor. i. 18. ch. ii. 15. 2 Thess. ii. 10.
g John xii. 31. & xiv. 30. & xvi. 11. Eph. vi. 12.
h Isa. vi. 10. John xii. 40. ch. iii. 14.
i ch. iii. 8, 9, 11, 18. ver. 6.

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we have this ministry, as we have received mercy, we faint not; [2] but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. [3] But if our gospel be hid, it is hid to them that are lost: [4] in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel

(ver. 2), *even though to some the Gospel be hidden* (vv. 3, 4). *And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ* (vv. 5, 6). 1.] **For this cause** refers to the previous description of the freeness and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18). **seeing we have this ministry** further expands and explains the opening words. **even as we received mercy** (from God at the time of our being appointed; compare the same expression, 1 Tim. i. 16) belongs to what went before, not to what follows, and is a qualification, in humility, of **seeing we have**—'possessing it, not as our own, but in as far as we were shewn mercy.' **we shrink not back**; i. e. **we do not behave ourselves in a cowardly manner**, do not shrink from plainness of speech and action. The conduct repudiated is the opposite of manly plain-speaking. **But** (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) **we have renounced the hidden things of shame** (the having any views, ends, or practices which such as have them hide through shame: not, as De Wette, *the hidden things of infamy* or *dishonesty*. **Shame** is subjective, meaning fear arising from expectation of exposure. It is plain from the context that it refers, not to crimes and unholy practices, but to *crooked arts*, of which men *are ashamed*, and which perhaps were made use of by the false teachers), **not walking** (having our daily conversation) **in craftiness, nor handling deceitfully** (see ch. ii. 17, note) **the word of God; but by the manifestation of the truth** (as *our only means*, see 1 Thess. ii. 3, 4;—the words come first, as emphatic) **recommending ourselves** (a recurrence to the charge and apology of ch. iii. 1 ff.) **to** (with reference to,—to the verdict of) **every conscience of men** (so literally: every possible variety of the human conscience; implying there is no conscience but will inwardly acknowledge this, however loath some among you may be outwardly to confess it) **in the sight of God** (as ch. ii. 17: not *merely* to satisfy men's consciences, but with regard to God's all-seeing eye, which discerns the heart). 3.] **And even if** ('which I concede;'—see note 1 Cor. iv. 7) **our gospel** (the gospel preached by us) **is vailed, it is among** (in the estimation of) **the perishing that it is vailed.** The allegory of ch. iii. is continued,—the hiding of the gospel by the vail placed before the understanding. 4.] **in whose case** (it is true that) **the god of this world** (the Devil, the ruling principle in the men of this world) **[hath] blinded** (the original is **blinded**, and is said of a purely historical event: but in an English version we are obliged to convey the idea by the perfect, **hath blinded**) **the understandings of the unbelieving** (i. e. who, the perishing, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on), **that the illumination of**

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of Christ, who is the image of God, should shine unto them. [5] *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.* [6] *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* [7] *But we have this treasure in earthen vessels, that the excellency of the power may be of God,*

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the glory of Christ, [k] who is the image of God, should not shine † forth. [5] For [l] we preach not ourselves, but Christ Jesus as Lord; and [m] ourselves as your servants for Jesus' sake. [6] Because it is God, who † [n] said Out of darkness light shall shine, that [o] shined in our hearts, to give the [p] light of the knowledge of the glory of God in the face of Christ. [7] But we have this treasure in [q] earthen vessels,

k John i. 18. & xii. 45. & xiv. 9. Phil. ii. 6. Col. i. 15. Heb. i. 3.
† *See note.*
l 1 Cor. i. 13, 23. & x. 33.
m 1 Cor. ix. 19. ch. i. 24.
† *So most of our oldest MSS.*
n Gen. i. 3.
o 2 Pet. i. 19.
p ver. 4. 1 Pet. ii. 9.
q ch. v. 1.

(i. e. *shining from*) **the gospel of the glory of Christ, who is the image of God** (recurrence to the allegory of ch. iii. 18; Christ is the image of God, "*the shining forth of His glory*," Heb. i. 3, into which same image, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan), **might not shine forth** ("*unto them*" is omitted in all our most ancient MSS.; the object of the god of this world was not merely to prevent *them* from being illuminated, but to stop the shining forth altogether).

5, 6.] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.* **5.**] **For we preach not** (the subject of our preaching is not) **ourselves** (Meyer understands 'as lords;' but as De Wette observes, this would anticipate the development of thought which follows, the contrast between Christ Jesus as *lord*, and ourselves as your *servants*, not being yet raised), **but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake** (on account of Him and His work). **6.**] **Because** (explains and substantiates the last clause, —that we are your servants for Jesus' sake) (*it is*) **God, Who said Out of darkness light shall shine** (allusion to Gen. i. 3: the change to the words in the A. V. appears to have been made because the words cited are not the exact ones spoken by the Creator), **that shined in our hearts** (the physical creation bearing an analogy to the spiritual), **in order to** (so literally) **the shining forth** (to others) **of the knowledge** (in us) **of the glory of God in the face of Christ** ('the glory of God manifested in Christ'). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses: the only true effulgence of the divine glory is from the face of Christ.

7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work* (7—12). *Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation* (13—18). We are not justified in assuming that a definite reproach of personal meanness had induced the Apostle to speak thus. For he does not deal with any such reproach here, but with matters common to all human ministers of the word.—All this is a following out in detail of the assertion, "*we shrink not back*," ver. 1, already enlarged on in *one of its departments*, that of *not shrinking from openness of speech*,—and now to be put forth in *another*, viz. *bearing up against outward and inward difficulties.*—If *any* polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office.

7.] **this treasure**, viz. '*the light of the knowledge of the glory of God*,' ver. 6. "Being that he had spoken many and great things concerning this ineffable glory: that no one might say, 'But how is it that being partakers of so great glory we remain in the mortal body?' he goes on to

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[r] that the exceeding greatness of the power may be God's, and not of us; [8] being [s] troubled on every side, yet not distressed; perplexed, yet not in despair; [9] persecuted, yet not forsaken; [t] struck down, yet not destroyed; [10] [u] always bearing about in the body the dying of † Jesus, that [x] the life also of Jesus may be made manifest in our body. [11] For we which live [y] are alway being

r 1 Cor. ii. 5. ch. xii. 9.
s ch. vii. 5.
t Ps. xxxvii. 24.
u 1 Cor. xvi. 31. ch. i. 5, 9. Gal. vi. 17. Phil. iii. 10.
† the Lord *is omitted in all our most ancient authorities.*
x Rom. viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.
y Ps. xliv. 22. Rom. viii. 36. 1 Cor. xv. 31, 49.

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and not of us. [8] We are *troubled on every side, yet not distressed;* we are *perplexed, but not in despair;* [9] *persecuted, but not forsaken; cast down, but not destroyed;* [10] *always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.* [11] *For we which live are alway delivered*

say that this very thing is the chief marvel, and the grandest proof of God's power, that an earthen vessel can carry so much brightness, and be the deposit of such a treasure." Chrysostom. Some think the treasure to be the whole ministry: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The **vessel** is the *body*, not the whole personality; the "*outer man*" of ver. 16; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here. Herodotus tells a story of Darius Hystaspes, that he stored up his tribute by melting the gold into earthen pots, and when he wanted it, breaking the vessels. **the exceeding greatness of the power**, viz. of the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under trials and difficulties. **may be God's**] may belong to (i. e. be seen to belong to) **God.** **8—10.**] He illustrates the expression, **earthen vessels**, in detail, by his own experience and that of the other ministers of Christ. **8.**] (literally) **in every way** (or, **on every side**) **pressed, but not** (inextricably) **crushed; in perplexity, but not in despair** (a *literal* statement of what the last clause stated *figuratively:* as Stanley, "bewildered, but not benighted"); **persecuted, but not deserted** (the word is used of desertion both by God and by man. Some (among whom is Stanley) would render this clause '*pursued, but not left behind;*' but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions); **struck down** (as with a dart during pursuit. It is ordinarily interpreted of a *fall in wrestling;* but *figures* from the games would be out of place (see above) in the present passage, and the attempt to find them has bewildered most of the modern Commentators), **but not destroyed;** **10.**] **always bearing about in our body** (i. e ever in our apostolic work, having our body exposed to and an example of: or perhaps even, as Stanley, "bearing with us, wherever we go, the burden of the dead body." But see below) **the killing** (so literally: the word occurs in the New Test. only once besides,—in Rom. iv. 19, where it signifies figuratively, utter lack of strength and vital power. But here the literal sense, '*the being put to death,*' must evidently be kept, and the expression understood as in 1 Cor. xv. 31, where the Apostle states that he *dies daily*) **of Jesus, that the life also of Jesus may be manifested in our body:** i. e. 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:'—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to the same expression, "*in our body,*" occurring. But, as De Wette justly observes, the bodily deliverance is manifestly a subordinate consideration, and the **life** of far higher significance, testified indeed by the body's preservation, but extending far beyond it. **11.**] Explanation and confirmation of ver. 10.—**For we which live** (which

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unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. [12] *So then death worketh in us, but life in you.* [13] *We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;* [14] *knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present*

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delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. [12] So then [z] death worketh in us, but life in you. [13] But having [a] the same spirit of faith, according to that which is written, [b] I believed, and therefore did I speak; we also believe, and therefore also speak; [14] knowing that [c] he which raised up the Lord Jesus shall raise up us also † with Jesus, and shall present

z ch. xiii. 9.
a Rom. i. 12. 2 Pet i. 1.
b Psa. cxvi. 10.
c Rom. viii. 11 1 Cor. vi. 14.
† *So all our oldest MSS.*

live, asserting that to which *death* is alien and strange, an antithesis to being "*delivered unto death*," as in the other clause "*life*" is to "*in our mortal flesh*") **are alway being delivered unto death** (in dangers and persecutions, so ch. xi. 23, "*in deaths oft*") **on account of Jesus** (so in Rev. i. 9, John was in Patmos "*on account of the word of God, and on account of the testimony of Jesus Christ*"), **that the life also of Jesus may be manifested in our mortal flesh** (the antithesis is more strongly put by *mortal* **flesh** than it would be by *mortal* **body** in Rom. viii. 11, the *flesh* being the very food of decay and corruption). By this antithesis, the wonderful greatness of the divine power is strikingly brought out: God exhibits DEATH in the *living*, that He may exhibit LIFE in the *dying*. 12.] By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in these words: **So then death worketh in us, but life in you**; i. e. '*the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly* OUR OWN,—*whereas* (and this is decisive for the *spiritual* sense of the word **life**) *the life, whereof we are to be witnesses, extends beyond ourselves, nay, finds its field of action and energizing* IN YOU.' Chrysostom, Calvin, and others, take the verse ironically, "*so we have all the danger, and you all the profit*:" but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits the meaning to *natural* life, whereas (as above) the context plainly evinces *spiritual life* to be meant, not merely natural.—In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; *here*, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being *the higher and spiritual life, including* the lower and natural. 'And, in our relative positions,—of this *life*, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be exhibited in an arena (1 Cor. iv. 9: Heb. x. 33), as WE are, who are (not indeed excluded from that *life*,—nay, it flows from us to you,—but are) more especially examples of conformity to the *death* of our common Lord:—in whom DEATH WORKETH.'

13—18.] ENCOURAGEMENTS: and first, FAITH, which enables us to go on preaching to you. **But** (contrast to the foregoing state of trial and working of death in us) **having the same spirit of faith** (not *distinctly* the *Holy Spirit*,—but still not merely a *human disposition*: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) **with that described in the Scriptures, I believed, therefore I spoke** (the connexion of the words in the Psalm is not clear); **we too believe, and therefore we also speak** (continue our preaching of the gospel, notwithstanding such vast hindrances within and without); 14.] **knowing** (fixes, and expands in detail the indefinite term "*we believe*," and thus gives the *ground* of their *speaking*,—not, as commonly understood, the *matter* of which we speak) **that He which raised up** (from the dead) **the Lord Jesus will raise up us also** (*from the dead hereafter*, see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Meyer and some others) **with Jesus** (not necessarily in a

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us with you. [15] For [d] all things are for your sakes, that [e] grace, being multiplied by means of the greater number, may make the thanksgiving abound unto the glory of God. [16] Wherefore we † shrink not back; but though our outward man is decaying, yet our [f] inward man is being renewed day by day. [17] For [g] our present light affliction worketh for us more and more exceedingly

d 1 Cor. iii. 21. ch. i. 6. Col. i. 24. 2 Tim. ii. 10.
e ch. i. 11. & viii. 19. & ix. 11, 12.
† See on ver. 1.
f Rom. vii. 22. Eph. iii. 16. Col. iii. 10. 1 Pet. iii. 4.
g Matt. v. 12. Rom. viii. 18. 1 Pet. i. 6. & v. 10.

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us *with you.* [15] *For all things* are *for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.* [16] *For which cause we faint not; but though our outward man perish, yet the inward* man *is renewed day by day.* [17] *For our light affliction, which is but for a moment, worketh for us a far more exceeding* and *eternal weight*

figurative sense; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a *literal* 'raising with Christ,' to be accomplished at the great day: see Eph. ii. 6; Col. iii. 1, 3; 1 Thess. v. 10), and **present us with you** (i. e. as in Jude 24, *at the day of His coming*). The idea that the Apostle could not thus speak of the resurrection, because he expected (1 Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be *alive* at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where *his admission of at least the possibility of his death* is distinctly set forth. The fact is that the anticipation of being raised here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state. — This confidence, of being presented at that day "*together with you*," is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess. ii. 19, 20; iii. 13. 15.] Explanation of **together with you** as a ground of his trust: with reference also to what was said of *life working in you*, ver. 12; viz. that all, both the sufferings and victory of the ministers, are *for the church:* see the parallel expression, ch. i. 6, 7. **For all things** (*of which we have been speaking:* or perhaps hyperbolically, ALL THINGS, the whole working and arrangements of God, as in 1 Cor. iii. 22) **are on your behalf, that Grace, having abounded by means of the greater number** (who have received it), **may multiply the thanksgiving** (which shall accrue) **to the glory of God.** Besides this rendering (1), *three others* are possible: (2) '*that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied to the glory of God:*' (3) '*that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God:*' (4) '*that Grace, having multiplied by means of the greater number the thanksgiving, may abound to the glory of God.*' See these discussed, and my reason for preferring (1), in my Greek Test. As to the *sense* (see the very similar sentiment, ch. i. 11), *thanksgiving* is the highest and noblest offering of the Church to God's glory (compare Ps. l. 23): *that this may be rendered,* in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry.

16—18.] *Second ground of encouragement*—HOPE. 16.] **Wherefore** (on account of the hope implied in the faith spoken of ver. 14, which he is about to expand) **we shrink not back** (as in ver. 1: but *now*, owing to *despair*); **but** (on the contrary) **though even our outward man is being wasted away** (i. e. our *body*, see Rom. vii. 22, *is*, by this continued "*killing*" and "*working of death,*" *being worn out:* —he is not as yet speaking of dissolution by death, but only of gradual approximation to it), **yet our inner** (man) **is being renewed day by day:** i. e. 'our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace:' see next verse. So Chrysostom,—"How renewed? by faith, by hope, by zeal, by determination to brave down danger. The more the sufferings of the body, the more does the soul learn to value her hopes, and becomes brighter, as gold more and more purified in the fire." **17, 18.**]

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of glory; [18] *while we look not at the things which are seen, but at the things which are not seen: for the things which are seen* are *temporal; but the things which are not seen* are *eternal.*

V. [1] *For we know that if our earthly house of* this *tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* [2] *For in this we*

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an eternal weight of glory; [18] [h] while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are for a time; but the things which are not seen are eternal.

[h] Rom. viii. 24. ch. v. 7. Heb. xi. 1.

V. [1] For we know that if [a] the earthly tabernacle wherein we dwell be dissolved, we have a building from God, a dwelling not made with hands, eternal, in the heavens. [2] For in

[a] Job iv. 19. ch. iv. 7. 2 Pet. i. 13, 14.

Method of this renewal. **For the present light (burden) of our affliction worketh out for us** ('effects,' 'is the means of bringing about') **in a surpassing and still more surpassing manner** (i. e. so as to exceed beyond all measure the tribulation) **an eternal weight of glory** (*eternal weight* opposed to *present lightness*). 18.] *Subjective condition under which this working out takes place.* **while we look not at** ('propose not as our aim,' 'spend not our care about') **the things which are seen** ("*earthly things*," Phil. iii. 19. Chrysostom strikingly says, "All things that are seen, whether they be torment, or ease: so as to be neither relaxed by the one, nor borne down by the other"), **but at the things which are not seen** (not, things *invisible:* for as Bengel well remarks, "many things which are not seen, shall become visible when the pilgrimage of faith is over"): **for the things which are seen are temporary** (not, as A. V., '*temporal*,' 'belonging to time,' but '*fleeting*,' 'only for a time,'—i. e. till the day of Christ); **but the things which are not seen are eternal.** Chrysostom again: "Whether they be reigning in glory, or suffering in torment: that he may deter them by the one, and encourage them by the other."

CHAP. V. 1—10.] *Further specification of the hope before spoken of, as consisting in anticipation of an eternity of glory after this life, in the resurrection-body: which leads him evermore to strive to be found well-pleasing to the Lord at His coming: seeing that all shall then receive the things done in the body.* 1.] **For** (gives the reason of ch. iv. 17,—principally of the emphatic words of that verse, "*more and more exceedingly*,"—showing how it is that so wonderful a process takes place) **we know** (as in ch. iv. 14,—are convinced, as a sure matter of hope) **that if** ('*supposing*:' indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the *dissolution* taking place: see 1 Cor. xv. 51, 53) **our earthly tabernacle-dwelling** (the similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician hair-cloth, which might almost equally suggest the idea of a habitation and of a vesture," Stanley. Chrysostom observes: "Having said a *tabernacle-dwelling*, and having thus implied easy taking down and transitoriness, he opposes to this the house which is *eternal*") **were dissolved** ("a gentle word," Bengel: i. e. '*taken down*,' 'done away with'), **we have** (as Meyer rightly remarks, the *present tense* is used of the time at which the dissolution shall have taken place. But even then the dead have it not in *actual possession*, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it *in the heavens*. The A. V., according to the present punctuation, yields no sense: '*not made with hands, eternal in the heavens*') **a building** (no longer a tabernacle) **from God** ('in an especial manner prepared by God,' '*pure from God's hands*:' not as *contrasted* with our earthly body, which, see 1 Cor. xii. 18, 24, is also *from* God), **a dwelling**

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b Rom. viii. 23. this [b] we groan, longing to clothe
ourselves with our house which is
c 1 Cor. xv. 51—53. from heaven: [3] [c] seeing that we
shall verily be found clothed, not
naked. [4] For also we that are in
this tabernacle do groan, being
burdened: because we desire not to
d 1 Cor. xv. 53, 54. be unclothed, but [d] clothed upon,
that what is mortal may be swallowed up of life. [5] But [e] he that
e Isa. xxix. 23. Eph. ii. 10.

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groan, earnestly desiring to be clothed upon with our house which is from heaven: [3] *if so be that being clothed we shall not be found naked.* [4] *For we that are in* this *tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* [5] *Now*

not made with hands (here again, not as contrasted with *the fleshly body*, for *that too* is "*not made with hands*," but with *other dwellings*, which are "*made with hands*." Remember again the Apostle's occupation of a tent-maker), **eternal, in the heavens** (see above).—A difficulty has been raised by some Commentators respecting the *intermediate disembodied state*,—how the Apostle here regards it, or whether he regards it at all. But none need be raised. The *dwelling* which in this verse is said, *at the time of dissolution*, to be **in** *the heavens*, is, *when we put it on*, in the next verse, our *own dwelling-place, which is* **from** *heaven*. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul.—Some Commentators understand *these words themselves* ("*a dwelling not made with hands, eternal, in the heavens*") of the *intermediate state of absence from the body:* others, of an *immediate glorified body in heaven*, to be united with the body of the resurrection. Calvin hesitates: "It is uncertain whether he intends the state of blessed immortality which awaits the faithful after death, or the incorruptible and glorious body which shall be after the resurrection. In either of these senses there is nothing objectionable: but I prefer taking it, that the beginning of this building shall be the blessed state of the soul after death, and its consummation the glory of the final resurrection." But if this be so, (1) the parallel will not hold, between the *dwelling* in one case, and the *dwelling* in the other,—and (2) the language of ver. 2 is against it, see below.

2.] **For also** (our knowledge, that we possess such a building of God, even in the case of our body being dissolved, is testified by the *earnest desire* which we have, to put on that new body *without such dissolution taking place*. See the similar argument in Rom. viii. 18, 19) **in this** (tabernacle) **we groan** (see Rom. viii. 23), **longing** (i. e. because we desire, the reason of our groaning) **to put on over this** (viz. *by being alive at the day of Christ*, and *not* dissolved as in ver. 1:—see on ver. 4 below.—The similitude is slightly changed: the *house* is now to be *put on*, as an outer garment, *over the fleshly body*) **our dwelling-place** (the word is slightly different from that rendered *dwelling* in ver. 1: that one being more general, this more appropriated to an inhabitant) **from heaven** (treated now as if *brought with* the Lord at His coming, and put upon us who are alive, and remain then.—"Therefore," says Bengel, "this dwelling-place *is not heaven itself*"):

3.] **seeing that we shall verily be found** (shall prove to be) **clothed** ('*having put on clothing*,' viz. *a body*), **not naked** (*without a body:* see this rendering justified in my Greek Test., where I have also discussed the other translations. The verse *asserts strongly*, with a view to substantiate and explain ver. 2, the *truth of the resurrection* or *glorified body;* and I see in it a reference to the deniers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being this: "*For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits.*"

4.] *Confirmation and explanation of ver.* 2. **For also** (a reason, why we long to clothe ourselves with our house which is from heaven, as in ver. 2) **we who are in this tabernacle** (literally, **the tabernacle, i. e.**, before spoken of) **do groan, being burdened** (not by *troubles and sufferings*, nor by the *body itself*, which would be directly opposite to the sense: but for the reason which follows): **because we are not willing** (literally, as follows) **to**

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he that hath wrought us for the selfsame thing is *God, who also hath given unto us the earnest of the Spirit.* [6] *Therefore* we are *always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:* [7] (*for we walk by faith, not by sight:*) [8] *we are confident,* I say, *and willing rather to be absent from the body, and to be present with the Lord.*	wrought us unto this very thing is God, who † [f] gave unto us the earnest of the Spirit. [6] Being then always confident, and knowing that, whilst we are in our home in the body, we are away from our home in the Lord, [7] (for [g] we walk by faith, not by appearance,) [8] we are still confident, and [h] well content rather to go from our home in the body, and to come to our home with the Lord.

† also *is omitted by all our oldest authorities.*

f Rom. viii. 23. ch. i. 22. Eph. i. 14. & iv. 30.

g Rom. viii. 24, 25. 1 Cor. xiii. 12. ch. iv. 18. Heb. xi. 1.

h Phil. i. 23.

divest ourselves (of it), **but to put on** (that other) **over it, that our mortal part may** (not, die, but) **be swallowed up by life** (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us).—The feeling expressed in these verses was one most natural to those who, as the Apostles, regarded the coming of the Lord as *near*, and conceived the possibility of their living to behold it. It was no terror of death as to its *consequences*—but a natural reluctance to undergo the *mere act of death as such,* when it was within possibility that this mortal body might be superseded by the immortal one, *without it.*

5.] This great end, the *having the mortal part swallowed up by life*, is justified as the object of the Apostle's fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given us the pledge of the Spirit;—**But** (and this my wish has reason: for) **He which wrought us** (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) **unto this very purpose** (viz. that last mentioned—*having the mortal part swallowed up by life*—not the investing ourselves with the body from heaven, a mere accident of that glorious absorption: see below) **is God, who gave unto us** (a sign that our preparation is of Him) **the earnest** (see ch. i. 22, and note) **of** (gen. of apposition) **the Holy Spirit.**—The Apostle, in this verse, is no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is shewing that *the end itself,* which he individually, or in common with others then living, wishes accomplished in this particular form of *investiture, is, under whatever form brought about,* that for which all the preparation, by grace, of Christians, is carried on, and to which the earnest of the Spirit points forward.

6—8.] *He returns to the confidence expressed in ver.* 1; *that however this may be,* whether this wish is to be fulfilled or not, *he is prepared to accept the alternative of being denuded of the body, seeing that it will bring with it a translation to the presence of the Lord.*—**Being confident then** (because it is God's express purpose to bring us to glory, as in last verse) **always** (either *under all trials:* or, *always whether this hope of investiture over the mortal body, or the fear of the other alternative, be before us,*—which latter I prefer), **and knowing** (not as the *ground of our confidence,* but *correlative with it,* and the *ground of the contentment* expressed below), **that whilst in our home in the body, we are absent from our home in the Lord** (the similitude of the body as our *dwelling* being still kept up: see similar sentiments respecting our being wanderers and strangers from our heavenly home while dwelling in the body, Phil. iii. 20; Heb. xi. 13; xiii. 14), **for** (proof of our *absence from our home in the Lord*) **we walk** (the usual figurative sense, 'go on our Christian course,'—not literal, as of pilgrims) **by means of faith, not by means of appearance** (not "*sight,*" as rendered in A. V. and by many Commentators (the substantive cannot possibly have this meaning)—i. e. 'faith, not the actual appearance of heavenly things themselves, is the means whereby we hold on our way,' a sure sign that we are *absent from* those heavenly things), **still** (the last clause seeming to have somewhat *dashed* that confidence) **we are confident, and are well content rather to go from** (out of) **our home in the body, and come to our home with the**

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[9] Wherefore also it is our aim that, whether present or absent, we may be well-pleasing unto him. [10] For we must all be made manifest before the [i] judgment seat of Christ; that [k] each one may receive the things [done] in the body, according to the things that he did, whether it were good or bad. [11] Knowing then the fear of the Lord, we persuade men, but [l] unto God we are already

[i] Matt. xxv. 31, 32. Rom. xiv. 10.
[k] Rom. ii. 6. Gal. vi. 7. Eph. vi. 8. Col. iii. 24, 25. Rev. xxii. 12.
[l] Job xxxi. 23. Heb. x. 31. Jude 23.

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[9] *Wherefore we labour, that, whether present or absent, we may be accepted of him.* [10] *For we must all appear before the judgment seat of Christ; that every one may receive the things* done *in* his *body, according to that he hath done, whether* it be *good or bad.* [11] *Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto*

Lord: i. e. 'if (as in ver. 1) a dissolution of the body be imminent, even that, though not according to our wish, does not destroy our confidence: for so sensible are we that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence.'

9, 10.] **Wherefore** (this being so,—our confidence, in event whether of death, or of life till the coming of the Lord, being such) **it is also** (besides our confidence) **our aim** (literally, **our ambition**), **that whether present** (dwelling in the body) **or absent** (from the body at the time of His appearing), **we may be well-pleasing unto Him** (i. e. '*whether He find us in the body or out of the body, we may meet with His approval in that day*.' That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. See them discussed in my Greek Test.).

10.] **For** (explanation and fixing of the words "*we may be well-pleasing unto Him*," as to *when* and *how testified*) **we all** (and myself among the number) **must be made manifest** (not merely '*appear*,' which is a most unfortunate rendering of the A. V., giving to the reader merely the idea of "appearing before," as when summoned to a magistrate) **before the judgment seat** (the *bema*, or "lofty seat, raised on an elevated platform, usually at the end of the basilica, or hall of justice, so that the figure of the judge must have been seen towering above the crowd which thronged the long nave of the building." Stanley) **of Christ; that each one may receive** (the technical word for *receiving wages*) **the things (done) in the body** (literally, **through the body**, as a medium or organ of action), **according to the things which he did** (in the body), **whether** (it were) **good or bad** (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): *when*, or *in company with whom*, is not here so much as hinted.

11—13.] *Having this* ambition,—*being a genuine fearer of God* (see below)—*he endeavours to make his plain dealing* EVIDENT TO MEN, *as it* IS EVIDENT TO GOD. *He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.* 11.] **Knowing then**, i. e. **being then conscious of** ('*no strangers to*') **the fear of the Lord** (not as A. V., '*the terror of the Lord;*'—but meaning, this wholesome fear of Christ as our Judge. The expression is particularly appropriate for one who had been suspected of double-dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him), **we persuade men** (the stress on men, '*it is* MEN *that we attempt to persuade.*'—*Of what?* Some say, *of the truth of Christ's religion; win them to Christ*, which however suits the rendering 'the *terror* of the Lord,' better than the right one: Chrysostom and others say, '*of our own integrity*,' and from the context it must have reference to *ourselves;* and I therefore agree with this latter interpretation. I may remind

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God; and I trust also are made manifest in your consciences. [12] *For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to* answer *them which glory in appearance, and not in heart.* [13] *For whether we be beside ourselves,* it is *to God: or whether we be sober,* it is *for your cause.* [14] *For the love of Christ constraineth us; because we thus judge, that if one died for all,*

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made manifest; and I hope that [m] we are made manifest in your consciences also. [12] † [n] We are not recommending ourselves again unto you, but are giving you occasion of [o] glorying on our behalf, that ye may have it against them which glory in face, and not in heart. [13] For [p] whether we have been beside ourselves, it was for God: or whether we be of sound mind, it is for you. [14] For Christ's love constraineth us

[m] ch. iv. 2.

† *For is omitted in all our oldest MSS.*

[n] ch. iii. 1.

[o] ch. i. 14.

[p] ch. xi. 1, 16, 17. & xii. 6, 11.

the English reader that there are few texts so much perverted as this one, owing to the rendering of the A. V. It is frequently understood, and preached upon, as if it meant, "*knowing how terrible God is, we persuade others to fear Him:*" a meaning as far as possible from the Apostle's mind), **but unto God we are already made manifest** (we have no need to persuade HIM of our integrity, for He knows all things); **and I hope** (am confident) **that we have been made manifest in your consciences also.** **12.] We are not recommending ourselves again unto you** (see ch. iii. 1), **but are giving you occasion of glorying on our behalf** (of us, as your teachers, and to the upholding of our ministry), **that ye may have it** (viz. occasion of boasting) **against those who glory in face** (fair outward appearance) **and not in heart** (i. e. in those things which they *exhibit*, and *are outwardly*, see ch. xi. 18, not in matters which are *in their hearts:* implying that their hearts are indifferent about the matters of which they boast). **13.] For** (ye have good reason to boast of me as your teacher; seeing that) **whether we have been mad** (there is no need to soften the meaning to '*inordinately praise ourselves,*' as Chrysostom; or '*act foolishly,*' as others. "*Paul, thou art mad,*" *had been* once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), **it was for God** (in God's work and to His glory): **or whether we be of sound mind, it is for you** (on your behalf. 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, *for God;* if you maintain and are convinced of our sobriety, it is a soundness *in your service*').

14—19.] *And his constraining motive is the love of Christ: who died for all, that all should live to Him; and accordingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ, by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.*

14.] **For** (reason of his devotion under all reports and circumstances, *to God* and *to you*, as in last verse) **Christ's love** (not *love to Christ,* as "*the love of Christ*" in English may mean,—but *Christ's love to men,* subjective, as most Commentators; as shewn in *His death,* which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the genitive of the person after "*love*" is with St. Paul *always* subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24; xiii. 13; Eph. ii. 4; Phil. i. 9 al., whereas with St. John it is not always so, 1 John v. 3.—St. Paul expresses love *of,* i. e. *towards,* by the preposition '*to,*' Col. i. 4. 1 Thess. iii. 12) **constraineth us** (a better word could not be found: the idea is that of *forcible limitation,* either in a good or a bad sense,—of *confining to one object,* or *within certain bounds,* be that one object a painful or glorious one,—those bounds the narrow limits of distress, or the course of apostolic energy, as here. '*Constraineth us,*' generally:—limits us to one great end, and prohibits our taking into consideration any others. "There is a figure in this verb *constraineth:* it is signified, that it cannot be but that he who truly weighs and considers that marvellous love which

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having judged this, that [q] one died for all, therefore all died: [15] and he died for all, [r] that they which live should live no longer unto themselves, but unto him which died and rose again for them. [16] So that we [s] henceforth know no man after the flesh: if even we have known Christ after the flesh, yet [t] now know we

q Rom. vi. 3, 8.
r Rom. vi. 11, 12. & xiv. 7, 8. 1 Cor. vi. 19. Gal. ii. 20. 1 Thess. v. 10. 1 Pet. iv. 2.
s Matt. xii. 50. John xv. 14. Gal. v. 6. Phil. iii. 7, 8. Col. iii. 11.
t John vi. 63.

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then were all dead: [15] *and* that *he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.* [16] *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we* him *no more.*

Christ testified towards us by His death, being as it were bound to Him and attached by the tightest bond, should devote himself to His service." Calvin), having **judged this** (i. e., because we formed **this judgment**, viz. at our conversion:—learned to regard this as a settled truth), **that One died for all** (not only, for the *benefit* of all,—but *instead of* all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of *all men* is the absolute objective fact: that *all* enter not into the benefit of that Death, is owing to the non-fulfilment of the subjective condition which follows), **therefore all died** (i. e. therefore, in the death of Christ, *all, the* all for whom He died, *died too:* i. e. see below, became planted in the likeness of His death,—died to sin and to self, that they might live to Him. This was true, *objectively,* but *not subjectively* till such death to sin and self is realized in each: see Rom. vi. 8 ff. The rendering of the A. V., "*then were all dead,*" is inadmissible both from the construction of the original, and the context: '*One on behalf of all* died, therefore *all* died: if One died the death of [belonging to, due from] *all,* then *all* died [in and with Him]'): **15.] and he died for all, that they which live** (in *this life,* see ch. iv. 11:—not, 'those who live *spiritually,*' which would altogether strike out the sense, for it is, *that they may* live spiritually, &c.) **should no longer** (now that His death has taken place) **live unto themselves** (with *self* as their great source and end of action, to please and to obey), **but unto Him that died, and rose again for them** (for, i. e. strictly '*in the place of:*' as the Death of Christ is *our death,* so His Resurrection is *our resurrection*).

16.] So that (*accordingly,*—consistently with our judgment expressed ver. 15) **we** (in opposition to our adversaries, the false teachers: not *general* of *all Christians,*—but as yet spoken of the Apostle himself [and his colleagues?]) **henceforth** (since this great event, the Death of Christ) **know no man according to** (as he is in) **the flesh** (Meyer well remarks: "Since all are [ethically] dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are *according to the flesh,*—must not be regulated *according to the flesh.* And the connexion of ver. 16 with ver. 15 shews that we must not take these words as furnishing the *subjective* rule of *our knowledge,*—so that the explanation would be, 'according to mere human knowledge,' 'apart from the enlightening of the Holy Spirit,' see ch. i. 17; 1 Cor. i. 26,—but as the *objective* rule, cf. ch. xi. 18; John viii. 15; Phil. iii. 4,—so that '*to know any one according to the flesh*' means '*to know any one according to his mere human individuality,*'—'to know him as men have judged him by what he is in the flesh,' not by what he is *according to the spirit,* as a Christian, as *a new creature,* ver. 17. He who knows no man *according to the flesh* has, e. g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., see Gal. iii. 28"): **if even we have known Christ according to the flesh, now however we know Him** (thus) **no longer.**—The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on earth, but that view of Him which St. Paul took *before his conversion,* when he knew Him only according to His outward apparent standing in this world, *only as Jesus of Nazareth.*—Observe, the stress is *not* on the word Christ, 'If we have known *even Christ* after the flesh,' &c., as usually understood; but on have known, as belonging to the *past,* contrasted with our pre-

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[17] *Therefore if any man* be *in Christ,* he is *a new creature: old things are passed away; behold, all things are become new.* [18] *And all things* are *of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;* [19] *to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.* [20] *Now then we*

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him no more. [17] So that [u] if any man is in Christ, [he is] [x] a new creature: [y] the old things are passed away; behold, † they are become new. [18] And all things are of God, [z] who reconciled us to himself through Christ, and gave unto us the ministration of the reconciliation; [19] to wit, that [a] God was reconciling the world unto himself in Christ, not reckoning unto them their trespasses; and put into our hands the word of the reconciliation. [20] On

u Rom. viii. 9. & xvi. 7. Gal. vi. 15.
x Gal. v. 6. & vi. 15.
y Isa. xliii. 18, 19. & lxv. 17. Eph ii. 15. Rev. xxi. 5.
† *So all our oldest MSS.*
z Rom. v. 10. Eph. ii. 16. Col. i. 20. 1 John ii. 2. & iv. 10.
a Rom. iii. 24, 25.

sent knowledge. Observe likewise, that "*according to the flesh,*" as above also, is not to be taken as the subjective qualification of our knowledge, but as belonging to the word **Christ**,—'*Christ according to the flesh.*'—St. Paul now, since his conversion, knew Him no longer as thus shewn, but as declared to be the Son of God with power, according to the Spirit of holiness. At that time God was pleased to reveal **His Son** in him, Gal. i. 16. See by all means Stanley's remarks, on the absence of all local and personal recollections of our Lord's life, in the apostolic age. 17.] **So that** (additional inference from what has gone before) **if any man is in Christ** ('*in Christ,*' i. e. in union with Him: Christ being the element in which by faith we live and move), **he is a new creature** (or '*creation,*'—the act implying here the result of the act. See Col. iii. 10, 11; Eph. ii. 10; iv. 23.—'He has received,' 'passed into,' 'a new life,' John iii. 3): **the old things** (of his former life—all the old selfish and impure motives, views, and prejudices) **are passed away** (there does not appear to be any allusion, as Chrysostom thinks, to the passing away of Judaism, but only to the *new birth,* the antiquation of the former unconverted state, with all that belonged to it); **behold** (a reminiscence of Isa. xliii. 18, 19), **they** (the old things) **are become new.** 18.] **And all things** (in this new creation: he passes to a more general view of the effects of the death of Chirst—viz. our *reconciliation to God*) **are of God** (as their source), **who reconciled us** (*all men,* from next verse, where "*the world*" is parallel) **to Himself through Christ** (as an atonement, an expiatory sacrifice, ver. 21, for sin which made us "*God's enemies,*" see Rom. v. 10), **and gave** (committed) **unto us** (Apostles, not mankind in general; for had it been so,—in the next verse which is parallel, 'into *their* hands,' not 'into *our* hands,' must have stood after "*them*" and "*their*" just preceding) **the ministration of the reconciliation** (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so "*the ministration of righteousness*" ch. iii. 9.—Observe, that the reconciliation spoken of in this and the next verse, is that of *God to us,* absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—*of men to God,*—follows as a matter of exhortation, ver. 20); 19.] **to wit** (or how), **that God was reconciling the world to Himself in Christ** (**was** cannot, as in the A. V., belong to **in Christ**, 'God *was in Christ,* reconciling' &c. This participle is *past:* He has accomplished the reconciliation.—**The world,** i. e., **the whole world,** —*man, and man's world, entire, with all that therein is,* see Col. i. 20, but considered, see "*them*" and "*their*" below, as *summed up in man*), **not reckoning unto them their trespasses** (the participle is a *present* one: He does not, after this reconciliation, impute to any man his trespasses); **and having put into our hands** (literally, placed in us; '*laid upon us,*' as our office and charge, and, besides, '*empowered us for,*' '*put in our souls by His Spirit.*'—'*Us,*' viz. Apostles and teachers) **the word of the reconciliation** (as '*the word of the Cross,*' 1 Cor. i. 18).

20, 21.] *He describes his office as that*

b Job xxxiii. 23. Mal. ii. 7. ch. iii. 6. Eph. vi. 20.
c ch. vi. 1.
† For *is omitted in all our oldest MSS.*
d Isa. liii. 6, 9, 12. Gal. iii. 13. 1 Pet. ii. 22, 24. 1 John iii. 5.
e Rom. i. 17. & v. 19. & x. 3.
a 1 Cor. iii. 9.
b ch. v. 20.
c Heb. xii. 15.

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Christ's behalf then we are [b] ambassadors, as [c] though God were intreating by us: we pray on Christ's behalf, Be reconciled to God. [21] † Him who knew not sin [d] he made [to be] sin for us; that we might become [e] the righteousness of God in him.

VI. [1] And as [a] workers together with him, we also [b] intreat [c] that ye receive not the grace of God in vain.

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are ambassadors for Christ, as though God did beseech you *by us: we pray* you *in Christ's stead, be ye reconciled to God.* [21] *For he hath made him* to be *sin for us, who knew no sin; that we might be made the righteousness of God in him.*

VI. [1] *We then,* as *workers together* with him, *beseech* you *also that ye receive not the grace of God*

of an ambassador for Christ, consisting in beseeching them, ON THEIR PART, *to be reconciled to God: and that, in consideration of the great Atonement which God has provided by Christ.*—**On Christ's behalf then** (i. e. in pursuance of the imposition on us of the "*word of the reconciliation*") **we are ambassadors, as though God were intreating by us: we pray** ('*you,*' but not uttered as an integral part of the present text, not a request *now made and urged,* as Rom. xii. 1; he is *describing the embassage;* we are ambassadors, and in our embassage it is our work to beseech—'*Be ye,*' &c.) **on Christ's behalf, Be reconciled to God**:—'*be reconciled,*' strictly *passive:* 'God was the RECONCILER—let this reconciliation *have effect on you*—enter into it by faith.' Our A. V., by inserting the word '*ye,*' has given a false impression, making it appear as if there were an emphasis on it, corresponding to *God* being reconciled to *us,*—whereas it is the simple *being reconciled* in that reconciliation in which *God was in Christ, the Reconciler.*

21.] *states the great fact on which the exhortation to be reconciled is grounded:*—viz. the *unspeakable gift* of God, to bring about the reconciliation.—It is introduced without a '*for*' (which has been supplied), as still forming part of the *word of the reconciliation.*—**Him who knew not sin** (with what reference is this said? Some think, to *the Christian's necessary idea* of Christ; others, to *God's judgment* of Him. I much prefer to either, regarding it as said with reference to *Christ Himself,* Who said, John viii. 46, "*Which of you convicteth Me of sin?*" He was thus one '*who knew not,*' i. e. by contact, personal experience, '*sin.*' See, for the *sense,* 1 Pet. ii. 22; Heb. vii. 26). **He made (to be) sin** (not, '*a sin-offering,*' as Augustine and others, for the word seems *never to have the meaning:* and if it had, the former sense of the same word in this same sentence would preclude it here: nor "*a sinner,*" as Meyer, and others: but, as De Wette, and others, SIN, abstract, as opposed to RIGHTEOUSNESS which follows: compare "*a curse,*" Gal. iii. 13. He, on the Cross, was *the Representative of Sin,*—of the sin of the world) **for us** (or, *instead of us:* I prefer here the former, because the purpose of the verse is to set forth how great things God has done *for us:*—the other, though true, does not seem so applicable.—The words for us are emphatic); **that we might become** (*at once, and by this one act.* The form of the word in the original necessitates this,—joining the whole justification of all God's people, as one act accomplished, with the Sacrifice of Christ) **the Righteousness of God** (see above: representatives of the Righteousness of God, endued with it and viewed as *in it,* and *examples of it*) **in Him** (in union with Him, and by virtue of our standing in Him).

CHAP. VI. 1—10.] *He further describes his apostolic embassage, as one of earnest exhortation not to receive the grace of God in vain* (vv. 1, 2), *and of approving himself, by many characteristics and under various circumstances, as the minister of God* (vv. 3—10).

1.] **with Him** is not expressed in the original, but these are evidently the right words to supply: with God, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the words, "*the grace of God,*" of our verse itself.—**Moreover, while working with God, we also intreat that ye** (when preaching to *you,*—or others, when preaching to others: he still is *describing his practice* in his ministry, not using a direct exhortation to the Corinthians) **receive not the grace of God** (i. e. the reconciliation

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in vain. [2] *(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now* is *the accepted time; behold, now* is *the day of salvation.)* [3] *Giving no offence in any thing, that the ministry be not blamed:* [4] *but in all* things *approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,* [5] *in stripes, in imprisonments, in tumults, in labours, in watchings,*

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[2] (For he saith, [d] I heard thee in an accepted time, and in a day of salvation did I succour thee: behold, now is the well-accepted time; behold, now is the day of salvation.) [3] [e] Giving no cause of offence in any thing, that the ministry be not blamed: [4] but as [f] God's ministers recommending ourselves in every thing, in much patience, in tribulations, in necessities, in distresses, [5] in [g] stripes, in imprisonments, in tumults, in labours, in watchings, in

[d] Isa. xlix. 8.
[e] Rom. xiv. 13. 1 Cor. ix. 12. & x. 32.
[f] 1 Cor. iv. 1.
[g] ch. xi. 23, &c.

above spoken of) **to no purpose** (i. e. unaccompanied by sanctification of life). 2.] *Ground of the exhortation:* viz. the importance of the present time as the day of acceptance, shewn by a Scripture citation.—**For He** (God, with whom we are fellow-workers, and whose grace we recommend) **saith, "In an accepted time** (Heb. '*in the season of grace*') **I heard thee, and in the day of salvation I helped thee:" behold** (inserted for solemnity—to mark the importance of what follows), **NOW is the favourably-accepted time** (the word is a strong term,—the *very* time of *most favourable* acceptance, said from the fulness of his feeling of the greatness of God's grace); **behold, NOW is the day of salvation.** "For he who striveth in such a time, when so much of God's gift is shed abroad, in which grace is so great, shall easily gain the prize." Chrysostom. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father. 3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.* 3.] This word, **giving,** and all the following participles, vv. 9, 10, qualify the verb **we intreat,** in ver. 1, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grotius: "He shews how much in earnest is the advice of one who, in order that he may gain his end, shrinks from no manner of sufferings." But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. **offence;** literally, stumbling; see Rom. xiv. 13. **that the ministry be not blamed]** or reproached. **The ministry,** the office itself, would be reproached, if cause of offence were found in the character of its bearers. **4. as God's ministers, recommending ourselves]** **recommending ourselves, as ministers of God should do:** not, *recommending ourselves as ministers of God:* the ambiguity of the A. V. might have been avoided by a different arrangement of words: '*in all things, as the ministers of God, approving ourselves.*' The following nouns, following in each case the preposition **in,** are all in specification of **in every thing:** but not all of the same sort: some signify *instruments by which,* some, *situations in which,* some *both these.* Bengel remarks: "A notable gradation. There follow thrice three particulars of suffering (i. e. from **tribulation** to **fastings**), by which patience is exercised: *troubles, inflictions, labours.*" 5.] On **stripes,** see Acts xvi. 23, and ch. xi. 23, 24. **imprisonments]** At Philippi only *as yet,* as far as we know from the narrative of the Acts;—but there must have been many other occasions, see ch. xi. 23. He *may* have been imprisoned at Antioch in Pisidia, Acts xiii. 50, and at Lystra, xiv. 19, and at Corinth, xviii. 12, 14: and we cannot tell what may have befallen him during his journeys, Acts xv. 41; xvi. 6; xviii. 23. **in tumults]** See Acts xiii. 50; xiv. 5, 19; xvi. 22; xvii. 5; xviii. 12, and above all, xix. 23—41. **labours]** The word usually,

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fastings; [6] in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, [7] [h] in the word of truth, in [i] the power of God, through the [k] weapons of righteousness on the right hand and on the left, [8] through glory and dishonour, through evil report and good report: as deceivers, and true; [9] as unknown,

h ch. iv. 2. & vii. 14.
i 1 Cor. ii. 4.
k ch. x. 4. Eph. vi. 11, 13. 2 Tim. iv. 7.

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in fastings; [6] *by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,* [7] *by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,* [8] *by honour and dishonour, by evil report and good report: as deceivers, and* yet *true;* [9] *as unknown, and*

and here, signifies *'labour in the Lord,'* for His sake. So also the verb *'to labour,'* Rom. xvi. 6, 12 (twice). Chrysostom and others interpret it of his manual work, 1 Cor. iv. 12; but see ch. xi. 23, where this can hardly be; it is most probable that the *weariness of his excessive apostolic labour* was in his mind. **watchings**] Chrysostom says, "During the nights in which he taught, or perhaps even wrought with his hands also." But I would rather believe the *watchings* to have been *watchings through anxiety* for the churches. **in fastings**] This is generally taken to refer to involuntary hunger and thirst. But the word does not appear to be ever so used; and in ch. xi. 27, Paul himself distinguishes "*in fastings*" from "*in hunger and thirst.*" The strict meaning of fastings must therefore be retained. **6.**] The nine preceding substantives (see on ver. 4) have expanded the word **patience.** We now resume the main catalogue, with **in pureness,** which is variously explained: of *bodily chastity*:—of *unselfishness*:—I prefer to understand it to mean *general purity of character*,—unblameableness of life, and singleness of purpose. **in knowledge**] of the Gospel, in a high and singular degree; see 1 Cor. ii. 6 ff. **in kindness**] a kind and considerate demeanour. **in the Holy Ghost**] as the Power by Whom all these motives are wrought. **7. in the word of truth**] is taken by some as *subjective*,—'in speaking, or teaching truth'—'*in discourse, the contents whereof were truth*:' the other (objective) sense is better, in the **word of the truth,** viz. the Gospel in which we labour. **in the power of God**] viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our apostolic working,—not merely in miracles. **through** (in is changed for through, first apparently *on account of* the weapons: the word *armour,* in our present acceptance of it, means only the defensive casing of the body, whereas this includes all the weapons, of offence and defence. They are the weapons of, i. e. marking them more distinctly *as instruments,*—and then continued) **the weapons of righteousness** (*belonging to,*—or *furnished by,*—*the righteousness which is of faith.* That panoply, *part of which* only in the more particular specification of Eph. vi. 13—17, viz. the breastplate, is allotted to *righteousness,*—is here *all* assigned to it.—Some of the ancient Commentators understand by the word, '*instruments,*' as in Rom. vi. 13, and interpret these instruments to be, *situations and opportunities of life,* whether prosperous, *on the right-hand,* or adverse, *on the left:* but the other interpretation is in better accordance with the Apostle's habit of comparison,—see ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8). **which are on the right and left:** i. e. encompassing and guarding the whole person. Most recent Commentators explain it, both *right-handed,*—i. e. of *attack,* the sword and spear,—and *left-handed,*—i. e. of *defence,* the shield: but the original seems to require the other interpretation. On the interpretation *prosperity* and *adversity,* see above. **8.**] Perhaps the *instrumental* signification of **through** need not be strictly retained. The preposition, once adopted, is kept for the sake of parallelism, though with various shades of meaning. Here it points out the *medium through which.* Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow. **as deceivers**] From speaking of *repute,* he passes to the *character* of the repute.—In all these capacities and

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yet *well known; as dying, and, behold, we live; as chastened, and not killed;* [10] *as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and* yet *possessing all things.* [11] *O* ye *Corinthians, our mouth is open unto you, our heart*

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and [l] well known; as [m] dying, and, behold, we live; as [n] chastened, and not killed; [10] as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and possessing all things. [11] Our mouth is open unto you, O Corinthians,

[l] ch. iv. 2. & v. 11. & xi. 6.
[m] 1 Cor. iv. 9. ch. i. 9. & iv. 10, 11.
[n] Ps. cxviii. 18.

under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. In these following clauses a new point is perhaps brought out, viz. the difference of our *real state* from our *reputed one*. That this is the case with "*as dying, and, behold, we live*," and all following, is of course clear. But is it so with the two clauses preceding that one? Do they mean, '*as deceivers, and yet true, as unknown, and yet well known*,' or,—'*as deceivers, and as true men, as unknown, and as well known?*' I own I am not clear on this point: but rather prefer the latter alternative (see in my Greek Test.). In the English text, I have kept literally to the Greek, supplying nothing, but leaving the ambiguity where it was. 9.] **and, behold, we live**, is much stronger, more triumphant, than "*and living*" would have been. **as chastened**] Surely we must now drop altogether the putative meaning of the *as*. The sense has been (see above) some time verging that way, and in the clauses which follow, the *as* expresses just what it does in "*being, as we are*" . . . viz. "*as God's ministers*."—Ps. cxviii. 18, "*The Lord hath chastened me sore: but He hath not given me over unto death*," seems to have been in the Apostle's mind. 10.] Here even more clearly than before, the first member of the clause cannot express the opinion of his adversaries, but must point to the matter of fact. **poor** again can hardly have been a *reproach*, but sets forth the *fact*—**as poor men, but enriching** (not by distribution of alms, as Chrysostom and others think, but by imparting spiritual riches; see 1 Cor. i. 5) **many;—as having nothing** (in the sense in which they who "*have*" are to be as though they "*had not*," 1 Cor. vii. 29,—in the improper sense of '*to possess*,' in which we here use the word—*thus*, we have nothing, are destitute), **but possessing** (finally and as our own, our inheritance never to be taken away; in that sense of the word '*to possess*' which this world's buyers are *not* to use, 1 Cor. vii. 30) **all things**. See a similar 'possession of all things,' 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry, and at the same time a transition to the exhortations which are to follow.

11.] **Our** (my) **mouth is open** (the word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) **towards you, Corinthians** ("the addition of their name is significant of much love, and of warmth, and of rhetorical skill: for it is our habit to cast about in our conversation constantly the bare names of those we love." Chrysostom. See Phil. iv. 15; Gal. iii. 1, which last is written under a very different feeling), **our** (my) **heart has become enlarged.** These last words are very variously explained. Chrysostom and others understand them of the *expansive effect of love* on the heart: Luther and others, of *the enlargement of joy*, which does not however agree with "*be ye enlarged also*," below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, is evidently far-fetched, the intermediate matter being of such a different character. I believe the precise sense will only be found by taking into account the "*be ye enlarged also*," below, and the occurrence of the expression in Ps. cxix. 32, "*I will run the way of Thy commandments, when Thou shalt enlarge my heart*." Some light is also thrown upon it by the words "*receive* (*make room for*) *us*," ch. vii. 2. The *heart* is considered as a *space*, wherein its thoughts and feelings are contained. We have seen the same figure in our ex-

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our [o]heart is enlarged. [12] Ye are not straitened in us, but [p]ye are straitened in your own hearts. [13] Now as a recompence in the same kind, ([q]I speak as unto my children,) be ye enlarged also yourselves. [14] [r]Be not yoked unequally with unbelievers: for [s]what fellowship is there between righteousness and iniquity? or what communion hath light with darkness? [15] And what concord hath Christ with [t]Belial? or what part hath a believer with an unbeliever? [16] And what agreement hath the temple of God

o ch. vii. 3.
p ch. xii. 15.
q 1 Cor. iv. 14.
r Deut. vii. 2, 3. 1 Cor. v. 9. & vii. 39.
s 1 Sam. v. 2, 3. 1 Kings xviii. 21. 1 Cor. x. 21. Eph. v. 7, 11.
t Deut. xiii. 11. Judges xix. 22. & xx. 13. 1 Sam. i. 16. & ii. 12. & x. 27, &c.

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is enlarged. [12] *Ye are not straitened in us, but ye are straitened in your own bowels.* [13] *Now for a recompence in the same, (I speak as unto* my *children,) be ye also enlarged.* [14] *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?* [15] *And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?* [16] *And what agreement hath the temple of God with idols? for ye*

pressions, 'large-hearted,' 'narrow-minded.' In order to *take in a new object* of love, or of desire, or of ambition, the heart must be *enlarged.* The Apostle has had his heart *enlarged* towards the Corinthians: *he could and did take them in,* with their infirmities, their interests, their Christian graces, their defects and sins: but *they did not and could not take him in:* he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of *their* place in *his* heart, which is *wide enough for,* and *does contain them;* and refers back to this verse in ch. vii. 3, thus: "*I have said before, that ye are in our hearts*" . . . He tells them, ver. 12.] that they are not straitened in *him,* i. e. that any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose not from *his* being *really* unable to appreciate *them,* and love them, and advise them,—but from *their own* confined view of *him,* of his love, his knowledge of and feeling for them.

13.] as a recompence in the same kind, i. e. in the same manner, as a return for my largeness of heart to you. **as unto my children** (explains the use of the word **recompence**—it being naturally expected of children, that they should *requite* the love and care of their parents, by corresponding love and regard).

14—VII. 1.] *Separate yourselves from unbelief and impurity.* On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are *general,* and hardly to be pressed as applying only to *partaking of meats offered to idols,* or to *marriage with unbelievers,*—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens. **Be not** (literally, **become not,** perhaps, as expressing, 'do not enter into those relations in which you must become') **incongruous yokefellows** (the word in the original, and the idea, come from Lev. xix. 19) **with unbelievers.** **what fellowship**] i. e. '*what share in the same thing,*' **what community.** **righteousness** is the state of the Christian, being justified by faith: he is therefore excluded from **iniquity** (literally, *lawlessness*), the *proper fruit of faith* being *obedience.* **light,** of which we are the children, 1 Thess. v. 5, and not of darkness.

15. Belial] The meaning of the Hebrew word is '*contemptibleness,*' '*wickedness:*' it is found 1 Sam. ii. 12, and other places: see reff. It appears to have been subsequently personified, and used as here for a name of the Evil One. **16. for ye are . . .**] explanation of "*the temple of God,*" as applying to them, and justification of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27.

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are the temple of the living God; as God hath said, I will dwell in them; *and I will be their God, and they shall be my people.* [17] *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean* thing; *and I will receive you,* [18] *and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. VII.* [1] *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

[2] *Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.* [3] *I speak not* this *to condemn*

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with idols? for [u] ye are the temple of the living God; even as God said, [x] I will dwell in them, and will walk among them; and I will be their God, and they shall be to me a people. [17] Wherefore [y] come ye out from among them, and be separated, saith the Lord, and touch not any thing unclean; and I will receive you, [18] and [z] I will be unto you a Father, and ye shall be unto me sons and daughters, saith the Lord Almighty. VII. [1] Having [a] therefore these promises, dearly beloved, let us cleanse ourselves from every pollution of flesh and spirit, perfecting holiness in the fear of God.

[2] Receive us; we wronged no man, we ruined no man, [b] we defrauded no man. [3] I speak it not

u 1 Cor. iii. 16. & vi. 19. Eph. ii. 21, 22. Heb. iii. 6.

x Exod. xxix. 45. Lev. xxvi. 12. Jer. xxxi. 33. & xxxii. 38. Ezek. xi. 20. & xxxvi. 28. & xxxvii. 26, &c. Zech. viii. 8. & xiii. 9.

y Isa. lii. 11. ch. vii. 1. Rev. xviii. 4.

z Jer. xxxi. 1, 9. Rev. xxi. 7.

a ch. vi. 17, 18. 1 John iii. 3.

b Acts xx. 33. ch. xii. 17.

17.] The necessity of separation from the heathen enforced by another citation, Isa. lii. 11, freely given from memory; **and I will receive you** being moreover substituted from Ezek. xx. 34, for "*the Lord will go before you, and the God of Israel will be your rereward.*" **The unclean thing** must be understood of the *pollutions of heathenism generally,* not of any one especial polluted thing, as meat offered to idols. **18.]** The citation continues, setting forth the blessings promised to those who do thus come out from heathendom. Various passages of the O. T. are combined. In 2 Sam. vii. 14, we have "*I will be his father, and he shall be my son.*" The expression "*my sons and my daughters*" is found Isa. xliii. 6; and "*thus saith the Lord of Hosts*" begins the section from which the former clauses are taken, 2 Sam. vii. 8.

VII. 1.] *Inference from the foregoing citations:—seeing that we have such glorious promises, we are to purify ourselves* (not merely, 'keep ourselves pure:' *purification* belongs to *sanctification,* and is a *gradual* work, even after conversion). **of flesh,** as the actual instrument and suggester of pollution: **of spirit,** as the recipient through the flesh, and when the recipient, the retainer and propagator of uncleanness. The exhortation is *general:* against impure acts and impure thoughts. **perfecting holiness** gives the *positive* side of the foregoing *negative* exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element), to which we are called.

2—16.] Concerning the effect on them, and results in their conduct, which his former Epistle had produced. **2—4.]** He introduces the subject by a friendly assurance of *his* love and bespeaking of *theirs,* as before in ch. vi. 11, 13. **2.] Receive,** make room for, see above on ch. vi. 13. **wronged no man]** *Reasons why they should make room for him in their hearts:* **we** (when he dwelt among them,—the verbs refer to a set time, not to his course hitherto) **wronged no man** (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—**we ruined no man** (this probably also of outward conduct towards others),—**we cheated no man.**—To understand these verbs as applying to the contents

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c ch. vi. 11, 12. for condemnation: for I [c] have said
before, that ye are in our hearts to
die with you and to live with you.
d ch. iii. 12. [4] [d] Great is my confidence toward
e 1 Cor. i. 4. ch. i. 14. you, [e] great is my boasting on your
f ch. i. 4. Phil. ii. 17. Col. i. 24. behalf: [f] I am filled with comfort,
I overflow with joy in all our tri-
g ch. ii. 13. bulation. [5] For indeed, [g] when we
came into Macedonia, our flesh had
h ch. iv. 8. no rest, but [h] we were troubled on
i Deut. xxxii. 25. every side; [i] without, [were] fight-
ings, within, [were] fears. [6] Never-
k ch. i. 4. theless [k] he that comforteth those that
are cast down, even God, comforted
l See ch. ii. 13. us in [l] the coming of Titus; [7] and not

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you: *for I have said before, that ye are in our hearts to die and live with* you. [4] *Great* is *my boldness of speech toward you, great* is *my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.* [5] *For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without* were *fightings, within* were *fears.* [6] *Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;* [7] *and*

of the former Epistle, is very forced. If "*wronged*" had really referred to the severe punishment of the incestuous person, "*ruined*" to the delivering him over to Satan, and "*defrauded*" to the power which Paul gained over them by this act of authority, surely we should have found more express indication of such reference in the text. But no allusion has *as yet* been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them. "In how many ways of which history says nothing, may such ruining of others be laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!" Meyer. **3.] I do not say it** (ver. 2) **for condemnation** (with a condemnatory view, in a spirit of blame: there is no "*you*," or "*of you*," expressed, nor should it be supplied. He means, 'I do not say ver. 2 in any but a loving spirit'): **for** (and this shews it) **I have said before** (viz. ch. vi. 11 f. see note there), **that ye are in our hearts** (this was implied in ch. vi. 11) **to die together and live together**, i. e. '*so that I could die with you or live with you.*' **4.] confidence,** which leads to and justifies *boldness*, not here '*of speech*,' as A. V. after Chrysostom and others. **his glorying** *to others*, in speaking of them. **comfort,** literally, **the comfort** (which I have received), viz. that furnished by the intelligence from you: though this is anticipating what follows vv. 7, 9, I cannot but believe it to have been already before the Apostle's mind. **I overflow**] literally, **I am made exceedingly to abound**: see Matt. xiii. 12. **with [the] joy**; see above. **in all our tribulation** refers to *both* preceding clauses. What *tribulation* he means is explained in the next verse.

5—7.] *The intelligence received from them through Titus, and its comforting effect on the Apostle's mind.* **5.] For** gives a reason for the mention of *tribulation* above: **indeed** connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. **For indeed** (literally, **also**), **after our coming to Macedonia, our flesh had no rest** (there is a slight, but very slight distinction, from "*I had no rest in my spirit*," ch. ii. 12. Titus *was now present*, so that that source of inquietude was removed; but the outward ones, of fightings generating inward fears (but see below), yet remained. No further distinction must be drawn—for the words "*within were fears*," evidently shew that "*flesh*" must be taken in a wide sense); **without, fightings** (the omission of "*were*" renders the description more graphic), **within, fears.** It is best, as St. Paul speaks of *our flesh*, to understand **without** of the *state of things without him* personally, contentions with adversaries, either within or without the church, and **within** of *that within him* personally, fears, for ourselves, for others, or for *you*, how you might have received our letter. **6.] It was the** *not finding*

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not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. [8] *For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though* it were *but for a season.* [9] *Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.* [10] *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow*

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in his coming only, but also in the comfort wherewith he was comforted in you, telling us your longing desire, your lamentation, your zeal for me; so that I rejoiced the more. [8] Because though I made you sorry with my letter, I do not repent it, [m] though I did repent it: for I perceive that that letter did make you sorry, though it was but for a season. [9] Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly manner, to the end that ye might in nothing receive damage from us. [10] For [n] godly sorrow worketh repentance unto salvation never to be regretted: but [o] the

[m] ch. ii. 4.

[n] 2 Sam. xii. 13. Matt. xxvi. 75.

[o] Prov. xvii. 22.

Titus which had given him such uneasiness in Troas, ch. ii. 12. **in the coming of Titus,** as the conditional element or vehicle of the consolation. So also twice in next verse.

7.] **not only . . . ., but also in the comfort with which he was comforted concerning you:** i. e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. *He* rejoiced in announcing the news: *we* in hearing them. **your longing desire**—either longing *to see me*, or *longing to fulfil my wishes*. The former is the more simple. **your lamentation]** viz. in consequence of my rebuke in my former Epistle. **the more,** viz. than before, at the mere coming of Titus.

8—11.] *He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.* 8.] **Because** (reason of the joy just expressed) **though I even grieved you with** (by means of) **my epistle, I do not** (now) **repent** (having written it), **though I even did repent it** (before the coming of Titus). Erasmus and others take the words to mean '*even supposing I repented it before, which was not the case:*' Calvin and others think that the word repent is loosely used for *regret*. The reason of these departures from grammatical construction and the meaning of words, is, for fear the Apostle should seem to have *repented of* that which he did under the inspiration of the Holy Spirit. But there is no difficulty, even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write; and this his repentance was *repented of again.* 9.] **Now,** emphatic as distinguishing his present joy from his repentance: *now* that I know not only of your grief, but of its being grief which worked repentance. **after a godly manner]** literally, '*with reference to God,*' i. e. with a mind regarding God's estimate of your conduct. **in order that ye might in nothing be damaged by us:** not '*so that ye did not . . .,*' as many Commentators: —the *divine purpose* of their grief is indicated; 'God so brought it about, in order that your grief occasioned by me might have, not an injurious, but a beneficial effect.' 10.] *How* 'grief according to God' *produces such an effect.* **For**

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sorrow of the world worketh out death. [11] For behold this selfsame thing, that ye were made sorry after a godly manner, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing desire, yea, what zeal, yea, what exacting of punishment! In every thing ye approved yourselves to be pure in the matter. [12] Wherefore, though I wrote unto you, [I wrote] not for his cause that did the wrong, nor for his cause that suffered wrong, but [p] that † your earnest care for us might be made manifest

[p] ch. ii. 4.

† *So all our most ancient authorities.*

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of the world worketh death. [11] *For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea,* what *clearing of yourselves, yea,* what *indignation, yea,* what *fear, yea,* what *vehement desire, yea,* what *zeal, yea,* what *revenge! In all* things *ye have approved yourselves to be clear in this matter.* [12] *Wherefore, though* I *wrote unto you,* I did it *not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto*

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grief according to God (so literally) **works** (brings about, promotes, see reff.) **repentance unto salvation never to be regretted.** The epithet '*never to be regretted*' belongs not to "*repentance,*" but to "*salvation:*" '*salvation which none will ever regret*' having attained, however difficult it may have been to reach, however dearly it may have been bought. **the sorrow of the world, i. e.** '*the grief felt by the children of this world:*' grief for worldly substance, for character, for bereavement, without regard to God's hand in it. **worketh death]** i. e. death eternal, as contrasted with "*salvation:*" not '*deadly sickness,*' or '*suicide,*' as some explain it. The grief which contemplates nothing but the blow given, and not the God who chastens, can produce nothing but more and more alienation from Him, and result in eternal banishment from His presence. The verbs used in the two clauses differ: the former is rather **works,** '*contributes to,*' and the latter **works out,** '*results in.*'

11.] *The blessed effects of godly grief on themselves, as shewn by fact.* **this selfsame thing,** *of which I have been speaking.* **what carefulness,** i. e. earnestness, as contrasted with your former *carelessness* in the matter. **yea]** nay, not *carefulness,* merely,—that is saying too little;—**but ....** **what clearing of yourselves]** viz. to Paul by means of Titus, asserting their innocence in the matter; see below. **what indignation]** against the offender. **what fear]** "lest I should come with a rod," Bengel: fear *of Paul:* not here *of God.* The context is brought well out by *Chrysostom.* He says, on **what longing desire,** "meaning, towards myself. Having mentioned fear,—in order that he might not seem to be lording it over them, he immediately sets them right by saying, **what longing desire:** which last points to love, not to power." **what zeal]** *on God's behalf,* to punish the offender;—**exacting of punishment** being the *infliction of justice itself.* Bengel remarks, that the six nouns preceded by *yea,* fall into three pairs: the first relating to *their own feelings of shame,*—the second to *Paul,* and the third to the *offender.* **In every thing** must be understood only of participation of *guilt:* by their negligence, and even refusal to humble themselves (1 Cor. v. 2), they had in some things made common cause with the offender. Of this, now that they had shewn so different a spirit, the Apostle *does not speak.* **the matter,**—perhaps, not only, 'of which I have been speaking,'—but with allusion to the *kind of sin* which was in question.

12.] *He shews them that to bring out this zeal in them was the real motive of his writing to them, and no private considerations.* **Wherefore,** i. e. 'in accordance with the result just mentioned.' **he that suffered wrong** would be the *father* of the incestuous person who "*had his father's wife,*" 1 Cor. v. 1.—It would be

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you. [13] *Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.* [14] *For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which* I made *before Titus, is found a truth.* [15] *And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.* [16] *I rejoice therefore that I have confidence in you in all* things.

VIII. [1] *Moreover, bre-*

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unto you in the sight of God. [13] For this cause we have been comforted: but in † our comfort we joyed the more exceedingly for the joy of Titus, because his spirit [q] hath found refreshment from you all. [14] For if I have boasted at all to him of you, I was not put to shame; but as we spake all things to you in truth, even so our boasting before Titus was found to be truth. [15] And his [r] affection is more abundantly toward you, whilst he remembereth [s] the obedience of you all, how with fear and trembling ye received him. [16] I rejoice that in every thing I am of good courage concerning you.

VIII. [1] Moreover, brethren, we

† *So all our oldest MSS.*

[q] Rom. xv 32.

[r] ch. vi. 12.

[s] ch. ii. 9. Phil. ii. 12.

easy for any of the Apostle's adversaries to maintain that the reproof had been administered from private and interested motives. *But he wrote, in order to bring out their zeal on his behalf* (i. e. to obey his command), *and make it manifest to themselves in God's sight.* It was not to exhibit to them *his* zeal for them that he wrote, but to make manifest to them, to bring out among them, *their zeal to regard and obey him.*

13. **For this cause** (literally, on this account: on account of the fulfilment of this purpose) **we are comforted; but in addition to** (or, on the occurrence of) **our comfort we rejoiced very much more at the joy of Titus, because his spirit has been refreshed by you all.** A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading ('*your comfort*,' see A. V.), the sense would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. **if I have boasted at all**] see one particular in which he boasted of them, ch. ix. 2. **I was not put to shame,** viz., by being shewn, on Titus' coming to you, to have boasted in vain:—'but truthfulness was shewn to be my constant rule of speech, to whomsoever I spoke.'—**But as we spake** (*generally*, not merely in our teaching) **all things to you in truth** (truthfully), **so also our boasting** (concerning you) **before Titus was** (was proved to be: *was*, as shewn by proof) **truth.** De Wette suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey.

15.] enlarges the words '*was found to be truth*.'—**And his heart is more abundantly** (turned) **toward you, remembering as he does the obedience of you all, how** (i. e. which was shewn in the fact that) **with fear and trembling ye received him.** 'Fear and trembling,' i. e. 'lest ye should not pay enough regard to my injunctions and honour enough his mission from me.'

16.] **I rejoice** (more expressive than with a connecting particle) **that in every thing I am** (re)-**assured by you**: 'am of good courage, in contrast to my former dejection, owing to your good conduct.'

Chap. VIII. 1—IX. 15.] Second part of the Epistle: concerning the collection for the saints. 1—6.] *He informs them of the readiness of the Macedonian churches to contribute for the poor saints* (*at Jerusalem*), *which led him also to beg of Titus to complete the collection at Corinth.* See some interesting

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make known unto you the grace of God which hath been bestowed on the churches of Macedonia; [2] how that in much trial of affliction the abundance of their joy and their [a] deep poverty abounded unto the riches of their [b] liberality. [3] For according to their power, I bear witness, yea, and beyond their power of their own accord, [4] praying of us with much † intreaty the grace and the [c] participation in the ministering unto the saints: [5] and not as we expected, but their own selves gave they first to the Lord and to us by the will of God. [6] Insomuch that we [d] exhorted Titus, that as he had before begun, so he would also complete among you this [e] grace also. [7] But, as ye [f] abound

a Mark xii. 44.
b ch. ix. 11.
† *The sentence stands thus in all our ancient authorities.*
c Acts xi. 29. & xxiv. 17. Rom. xv. 25, 26. 1 Cor. xvi. 1, 3, 4. ch. ix. 1.
d ver. 17. ch. xii. 18.
e ver. 4, 19.
f 1 Cor. i. 5. & xii. 13.

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thren, we do you to wit of the grace of God bestowed on the churches of Macedonia; [2] *how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.* [3] *For to* their *power I bear record, yea, and beyond* their *power* they were *willing of themselves;* [4] *praying us with much intreaty that we would receive the gift, and* take upon us *the fellowship of the ministering to the saints.* [5] *And* this they did, *not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.* [6] *Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.* [7] *Therefore,*

geographical and historical notices in Stanley's introduction to this section, edn. 2, pp. 479 f. **1. the grace of God**] For every good gift and frame of mind comes by divine grace, not by human excellency: and this occasion was most opportune for resting the liberality of the Macedonian churches on God's grace, that he might not be extolling *them* at the expense of the Corinthians, but holding out an example of the effusion of that grace, which was common to the Corinthians also, if they sought and used it.—The original expression is, **given among,—shed abroad in,** the churches of Macedonia. 2.] **how that in much proof of tribulation** (though they were put to the proof by much tribulation) **(was) the abundance of their joy** (i. e. their joy abounded), **and their deep poverty abounded unto** (produced abundant fruit, 'so as to bring about' . . . .) **the riches** (the riches which have actually become manifest by the result of the collection) **of their liberality.** 3—5.] *Proof of this.* **For according to their power, I testify, and beyond their power, voluntarily, with much exhortation beseeching of us the grace and fellowship of the ministry to the saints** (i. e. to allow them a share in that grace and fellowship): **and not as we expected** (i. e. far beyond our expectation), **but themselves they gave first** (i. e. *above all:* as the inducing motive: not first in point of *time*, but in point of *importance*, see Rom. ii. 9, 10) **to the Lord and to us by the will of God** (the Giver of grace, who made them willing to do this: not the same as "*according to the will of God,*" which only *expresses* [whatever it may imply] *consonance with* the divine will: whereas "**by** *the will of God*" makes the divine will the *agent*). **6.] So that we besought Titus, that as he had before** (before the Macedonians began to contribute: 'during his visit from which he had now returned') **begun it, so he would also complete among you this grace also** (this act of grace or mercy, also,—as well as other things which he had to do among them. It does not belong to this,—'*this* grace also, as well as other *graces*,'—but to this grace altogether).

7—15.] *Exhortations and inducements to perform this act of charity.* 7.] **But** marks the transition to an exhortation: breaking off from arguments, of which

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as ye abound in every thing, in *faith, and utterance, and knowledge, and* in *all diligence, and* in *your love to us,* see *that ye abound in this grace also.* [8] *I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.* [9] *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* [10] *And herein I give* my *advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.*

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in every thing, in faith, and word, and knowledge, and all diligence, and in your love to us, see that ye [g] abound in this grace also. [8] [h] I speak not by way of command, but by means of the forwardness of others proving the sincerity of your love also. [9] For ye know the grace of our Lord Jesus Christ, [i] that, though he was rich, yet for your sakes he became poor, that ye by his poverty might become rich. [10] And herein [k] I give my opinion: for this is [l] expedient for you, seeing that ye began before them, a year ago, not only to do, but also to be

[g] ch. ix. 8.
[h] 1 Cor. vii. 6.
[i] Matt. viii. 20. Luke ix. 58. Phil. ii. 6, 7.
[k] 1 Cor. vii. 25.
[l] Prov. xix. 17. Matt. x. 42. 1 Tim. vi. 18, 19. Heb. xiii. 16.

enough have been alleged. **in faith,** see ch. i. 24. **word, and knowledge**] for both these, see 1 Cor. i. 5: for the latter, 1 Cor. viii. 1. **in all diligence,** because diligence may be manifold, even in a good sense. **this** is emphatic here, although it is not in ver. 6: '*this* grace also;'—other graces having been enumerated. Grotius remarks, "Paul was not ignorant of the rhetorical art of stirring the mind by praise." **8.**] Lest his last words should be misunderstood, he explains the spirit in which they were said: not as a command, but by way of inducement, by mention of the earnestness of others, and to try the genuineness of their love. **by means of**] not as A. V., "*by occasion of*," which is an ungrammatical rendering of the original: he treats the zeal of others as *the instrument by which*, in the way of emulation, the effect was to be produced. **9.**] Explanation of 'proving the sincerity of your love,' by upholding His example in the matter, Whom we ought to resemble. **the (act of) grace:**—**the beneficence. that**] consisting **in this, that** (literally). **he being rich became poor**:—not merely by His renunciation of human riches during His life on earth, but *by His exinanition of His glory* (Phil. ii. 6, 7), when, as Athanasius says, "He took up into Himself our impoverished nature." The stress is on **for your sakes**, to raise the motive of gratitude the more effectually in them. **that by His poverty** (as the efficient cause) **ye might become rich**: viz. with the same wealth in which he was rich,—the kingdom and glory of Heaven, including all the blessings which He came to bestow on us. Chrysostom adds, "If thou dost not believe that poverty creates wealth, consider thy Master, and thou wilt doubt no longer."

10.] Ver. 9 was parenthetic: he now resumes the proposition of ver. 8, that he did not speak by way of command . . . . **And I give my opinion in this matter**, the stress being on **opinion**, as distinguished from *command*. "*I give my judgment*," as rendered in the version of the Five Clergymen, is objectionable here, as conveying the very idea which the Apostle wishes to negative, that of an authoritative decision. **for this** (viz. '*my giving my opinion, and not commanding*') **is expedient for you, seeing that ye** ('My giving my opinion, rather than commanding, is expedient for you, who have already shewn yourselves so willing.' A *command* from me would be a *lowering* of you, and depreciation of your zeal) **began before them** (the Macedonian churches, see below), **not only the act, but also the mind to act, from a year ago**: i. e., 'not only were you before them in the deed itself, but also in the will to do it.'—The sense has been missed by many of the Commentators, from not observing the *comparison* implied, and applying it only to the *Corinthians themselves* beginning. In that case, as the *will*

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[m]forward. [11] But now complete the doing also; that as there was the readiness of will, so also there may be the completion according to your means. [12] For [n]if there is first the willing mind, it is favourably accepted according to that which it † may have, not according to that which it hath not. [13] For [it is] not that other men may be relieved, and ye burdened: [14] but that, by the rule of equality, at this present time your abundance may be a supply for their want, in order that their abundance also may be a supply for your want: that there may

m ch. ix. 2.

n Mark xii. 43, 44. Luke xxi. 3.

† 'a man' *is omitted by all our most ancient authorities.*

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[11] *Now therefore perform the doing* of it; *that as* there was *a readiness to will, so* there may be *a performance also out of that which ye have.* [12] *For if there be first a willing mind,* it is *accepted according to that a man hath,* and *not according to that he hath not.* [13] *For* I mean *not that other men be eased, and ye burdened:* [14] *but by an equality,* that *now at this time your abundance* may be a supply *for their want, that their abundance also may be a* supply *for your want: that there may be equality:*

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comes before the *deed,* to say, you began *not only to do, but also to will,* would be unmeaning. But there are *three steps* in the collection for the saints,—the wishing it, the setting about it, and the completion of it. And the Corinthians had *begun not only the second,* but *even the first* of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive *advice* from the Apostle, than *command.*

11.] **But** (contrast of your former zeal with your present need to be reminded of it) **now complete the act itself also** (*now* shew not only the completion of a ready will in the act begun, but complete *the act also*); **that as** (there was) (with you) **readiness of will, so** (there may) **also** (be) **completion according to your means** (not, '*out of that which ye have,*' as A. V., but '*after the measure of your* property').

12.] Explanation of the last-mentioned qualification,—that on it, zeal being presupposed, and not on absolute quantity, acceptability depends. **For if there is first the willing mind,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not.** The construction of the sentence is simple enough: the willing mind being the subject throughout, as if personified: readiness in God's service is accepted if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not.

13—15.] *Further explanation that the present collection is not intended to press the Corinthians* according to what they possessed not. **For** (it is) **not** (the collection is not made) **that there may be to others** (the saints at Jerusalem) **relief, and to you distress** (of poverty):

14.] **but that, by the rule of equality, at this present time** (of their need: the stress is on these words, as suggesting that this relation may hereafter be altered) **your abundance may subserve their deficiency; that also** (supposing circumstances changed) **their abundance may subserve your want.** The reference is still, as is evident from the next verse, to the supply of *temporal wants,* in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood to mean, '*that their* (the Jewish Christians') *abundance in spiritual things may be imparted to you to supply your deficiency.*' Thus Chrysostom and others,—the *ancients* regarding this imparting as the *Gospel-benefit received from them by the Gentiles* (which however was *past,* not future, and is urged as a *motive for gratitude,* see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "This passage of the Apostle shews, against the heretics of our

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[15] *as it is written, He that* had gathered *much had nothing over; and he that* had gathered *little had no lack.* [16] *But thanks* be *to God, which put the same earnest care into the heart of Titus for you.* [17] *For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.* [18] *And we have sent with him the brother, whose praise* is *in the gospel throughout all the churches;* [19] *and not* that *only, but who was also*

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be equality: [15] as it is written, [o] He that gathered much had nothing over; and he that gathered little had no lack. [16] But thanks be to God, which putteth the same earnest care for you into the heart of Titus: [17] in that he accepted indeed our [p] exhortation; but being himself full of zeal, of his own accord he set forth unto you. [18] And together with him we sent [q] the brother, whose praise in the gospel is throughout all the churches; [19] and

[o] Exod. xvi. 18.
[p] ver. 6.
[q] ch. xii. 18.

time, that Christians of inferior sanctity may be helped, even in another world, by the merits of the saints. And we may note the virtue of alms, which make a man partaker of the merits of him on whom they are conferred." **that there may be equality: as it is written** (i.e. according to the expression used in the Scripture history, of the gathering of the manna), **He that** (gathered) **much did not exceed** (the measure prescribed by God); **and he that** (gathered) **little did not fall short** (of it). The fact of *equality* being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely *how* this equality was wrought among the Israelites. The quotation is presumed by the Apostle to be familiar to his readers.

16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.* 16.] The sense is taken up from ver. 6. **the same,** viz. as I have in my heart. 17.] *Proof of this:* that Titus *received indeed* Paul's exhortation to go to them (said, to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality was *too ready to go, to need any exhortation:*—and therefore *set forth* (the past tense, indicating things which *will have passed* before the letter is received) *of his own accord to them.* 18—21.] *Commendation of a brother sent with Titus.* 18.] **the brother** cannot surely be, as some Commentators have understood, '*the brother of Titus:*' the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23 "*our brethren,*" and were unquestionably *Christian brethren* in the usual sense. *Who this was,* we know not. Chrysostom and others suppose *Barnabas* to be meant: but there is no historical ground for this, and we can hardly suppose him put under Titus. Others suppose *Silas:* to whom this last objection would also apply: besides that he was well known to the Corinthians, and therefore would not need this recommendation. Origen, Jerome, and others, *Luke:*—and of these, all before Grotius (who pointed out the mistake; which however I see lately reproduced in Mr. Birks's Horæ Apostolicæ, p. 242 f.) suppose the words, "*whose praise in the Gospel,*" to refer to his *gospel,* which he wrote;—but this is altogether without proof, as is the assumption by others that it was *Mark.* It may have been *Trophimus,* who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette and Wieseler. If the expression **whose praise in** (the matter of) **the Gospel is throughout all the Churches,** is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23, seems to correspond most nearly: "*Gaius, mine host and* [*the host*] *of the whole church:*" but he was *resident at Corinth,* see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the fellow-travellers of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4).—It must then rest in uncertainty. 19.] Parenthetical (see on ver. 20) adding to his general commendation a particular qualification for

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not only so, but who was also [r] chosen by the churches to be our fellow-traveller with this [s] gift, which is administered by us; to the [t] glory of the † Lord, and the furtherance of † our zeal: [20] being careful of this, that no man should blame us in the matter of this abundance which is administered by us: [21] † for [u] we provide things honourable not only in the sight of the Lord, but also in the sight of men. [22] And we sent with them our brother, whom we have many times in many things proved to be diligent, but now much more diligent through the great confidence which he hath toward you. [23] Whether concerning Titus,—he is my partner and fellow-worker toward you: or our brethren,—they are [x] apostles of the churches, and the glory of Christ.

r 1 Cor. xvi. 3, 4.
s ver. 4, 6, 7. ch. ix. 8.
t ch. iv. 15.
† *Thus in all our oldest MSS.*
u Rom. xii. 17. Phil. iv. 8. 1 Pet. ii. 12.
x Phil. ii. 25.

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chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of *your ready mind:* [20] *avoiding this, that no man should blame us in this abundance which is administered by us:* [21] *providing for honest things, not only in the sight of the Lord, but also in the sight of men.* [22] *And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which* I have *in you.* [23] *Whether* any do enquire *of Titus,* he is *my partner and fellow-helper concerning you: or our brethren* be enquired of, they are *the messengers of the churches,* and *the glory*

this office. **and not only so** (i. e. praised in all the churches), **but who was also appointed** (by vote: elected, ordained) **by the churches** (of Macedonia? see ver. 1) **as our fellow-traveller** (to Jerusalem, from what follows) **in** (the matter of: the best English version is **with**) **this charity which is being ministered by us,—in order to subserve the glory of the Lord, and our readiness** (this clause refers not to "*being ministered by us,*" as usually interpreted, but to the *fact related*, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle): **20.**] **taking heed of this** (the participle belongs to ver. 19, being parenthetical), **that no one blame us** (ver. 18) **in the matter of this abundance** (of contributions) **which is being ministered by us.** **21.**] 'And such caution is in accordance with our general practice.' See reff. The words are quoted from the Septuagint version of Prov. iii. 4. **22.**] Still less can we determine who this *second* brother is. Every possible person has been guessed. Several would answer to the description, '*whom we have many times in many matters proved to be earnest.*' By our uncertainty in these two cases, we may see *how much* is required, to fill up the apostolic history at all satisfactorily. **through the great confidence which he hath toward you**: belongs to his present access of diligence, not to the fact of the Apostle having sent him. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. **23.**] *General recommendation of the three.* **Whether concerning Titus** (we may supply *I speak* or *I write*, or as in A. V., '*any do enquire:*' or we need not supply any thing), **he is my partner and** (especially) **my fellow-worker toward you: whether our brethren** (be in question:—viz. the two mentioned—but in the original the word is generalized—'*whether any brethren of ours*'), **they are Apostles** (in the more general sense of Acts xiv. 14; 1 Thess. ii. 6; Phil. ii. 25) **of the churches**

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of Christ. [24] *Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.*

IX. [1] *For as touching the ministering to the saints, it is superfluous for me to write to you:* [2] *for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.* [3] *Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:*

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[24] Continue then to shew unto them, in the face of the churches, the proof of your love, and of our [y] boasting on your behalf.

IX. [1] For as touching the [a] ministration for the saints, it is superfluous for me to write to you: [2] for I know your [b] forwardness of mind, [c] for which I boast of you to them of Macedonia, that [d] Achaia hath been prepared a year ago; and your zeal stirred up very many of them. [3] [e] Yet I sent the brethren, that our boast of you may not be made void in this respect; that, as I said, ye

y ch. vii. 14. & ix. 2.
a Acts xi. 29. Rom. xv. 26. 1 Cor. xvi. 1. ch. viii. 4. Gal. ii. 10.
b ch. viii. 19.
c ch. viii. 24.
d ch. viii. 10.
e ch. viii. 6, 17, 18, 22.

(i. e. 'are of the churches, what we are of the Lord'—persons sent out with authority), **the glory of Christ** (i. e. men whose work tends to Christ's glory). **24.**] **Shew then** (continue to shew) **to them the proof of your love** ('*to us*,' or perhaps, '*to your poor brethren*:'—but the former is more likely), **and of our boasting concerning you, in the sight of the churches.**

IX. 1—5.] *He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming.* 1.] The connexion with the last verse is thus, 'I beseech you to receive the brethren whom I send, courteously: for concerning the *duty of ministration to the saints*, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking **the ministration for the saints** for *merely this collection which is now making*: whereas the Apostle chooses such general terms as a mild reproof to the Corinthians, who, well aware as they were of the duty of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on **write**, inasmuch as those who carried this letter would be present witnesses of their conduct.

2.] **for** (ground of this non-necessity of his writing) **I am aware of your readiness, of which I am in the habit of boasting concerning you to Macedonians** (Bengel remarks on the present tense, that St. Paul was therefore still in Macedonia), **that Achaia** (he does not say *ye*—he is relating his own words to the Macedonians) **hath been ready** (viz. to *send off the money*: and that consequently nothing remained but for authorized persons to come and collect it. The Apostle, judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by ver. 4) **from last year: and the zeal which proceeds from you** ('which has its source in you, and whose influence goes forth from you') **stirred up very many of them** (but not *only* the example of your zeal: see ch. viii. 1). **3.**] **Yet** (contrast, not to his boasting above: implying fear lest he should have been making a vain boast concerning them) **I sent** (epistolary past, as in ch. viii. 18, 22) **the brethren, in order that our [matter of] boasting concerning you may not in this particular be proved empty** ('that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius well calls it "a sharp exhortation of the Apostle combined with tacit praise"): **that, as I said** (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1?—Most naturally, *in ver.* 2. If he had meant, *to the Macedonians*, it would probably have been "*I am saying*," as *I boast* above: if *in* 1 *Cor.* xvi., it would have been more clearly expressed.—If so,

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may be ready: [4] lest haply, if any Macedonians come with me, and find you unprepared, we (not to say, ye) should be put to shame in this same confidence †. [5] I thought it necessary, therefore, to exhort the brethren, that they should go before unto you, and make up beforehand your promised [f] blessing, that it may be ready, as matter of blessing, and not as matter of covetousness. [6] But [remember] this, [g] He which soweth sparingly shall reap also sparingly; and he which soweth with blessings shall reap also with blessings. [7] Each man according as he purposeth in his heart; [h] not grudg-

† of boasting *is omitted by our principal most ancient MSS.*

f Gen. xxxiii. 11. 1 Sam. xxv. 27. 2 Kings v. 15.

g Prov. xi. 24. & xix. 17. & xxii. 9. Gal. vi. 7, 9.

h Deut. xv. 7.

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[4] lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. [5] Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter *of bounty, and not as of covetousness. [6] But this* I say, *He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. [7] Every man according as he purposeth in his heart,*

I said refers merely to their *being ready,* as he had boasted they were), **ye may be prepared** (see above on ver. 2): 4.] **lest perchance if Macedonians should come with me** (to you: to bring me on my way, or to bear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian), **and should find you unprepared** (with your collection, see ver. 2), **we** (who have boasted), **not to say, ye** (who were boasted of), **should be put to shame in [the matter of] this confidence** (respecting you). 5.] **I therefore** (because of ver. 4) **thought it necessary to exhort the brethren** (Titus and the two others), **that they should go before** (my coming) **unto you, and previously prepare your long announced beneficence** (i. e. long announced by me to the Macedonians, ver. 2. **beneficence,** literally, **blessing**; not used only of a blessing in *words,* but of one expressed by a *present,* as Gen. xxxiii. 11; Judg. i. 15. This sense of *blessing,* combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), **that this same may be ready in such sort as beneficence, and not as covetousness** (i.e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing covetous spirit which gives no more than it need).

6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we sow, so shall we reap.* **this]** Some supply '*I say,*' as 1 Cor. vii. 29. But I would rather take it as an imperfect construction, in which **this** is used merely to point at the sentiment which is about to follow:—**But this**—(**is** true), or **But** (notice) **this . . . . with blessings]** This refers to the *spirit* of the giver, who must be '*a cheerful giver,*' not giving murmuringly, but *with blessings,* with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expression is that the *blessings* are *poured on him,* whereas in the first they *proceeded from him:* in both cases they are the element in which he works. So, we *bestow* the seed, but *receive* the harvest. The spirit with which we *sow,* is of ourselves: that with which we *reap,* depends on the *harvest.* So that the change of meaning is not arbitrary, but dependent on the nature of things. 7.] A continuation of the same thought:—"*sparingly,*" and "*with blessings,*" referred to the *spirit* of the giver; so does this verse—**grudgingly** corresponding to "*sparingly,*" **cheerful** to "*with blessings.*" **as he purposeth in his heart**; supply, 'so let him give:' i. e. let the full consent of the free will go with

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so let him give; *not grudgingly, or of necessity: for God loveth a cheerful giver.* [8] *And God* is *able to make all grace abound toward you; that ye, always having all sufficiency in all* things, *may abound to every good work:* [9] *(as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.* [10] *Now he that ministereth seed to the sower both minister bread for* your *food, and multiply your seed sown, and increase the fruits of your righteousness;)* [11] *being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.* [12] *For the*

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ingly, or of necessity; for [i] God loveth a cheerful giver. [8] And [k] God is able to make every grace abound unto you; that ye, always having all sufficiency in every thing, may abound to every good work: [9] as it is written, [l] He dispersed abroad; he gave to the poor: his righteousness remaineth for ever. [10] But he that [m] supplieth seed to the sower and bread for eating, shall supply and multiply your seed sown, and increase the fruits of your [n] righteousness; [11] being enriched in every thing unto all liberality, [o] which worketh through us thanksgiving to God. [12] Because the mi-

i Exod. xxv. 2. & xxxv. 5. Prov. xi. 25. Rom. xii. 8. ch. viii 12.
k Prov. xi. 24, 25. & xxviii. 27. Phil. iv. 19.
l Psa. cxii. 9.
m Isa. lv. 10.
n Hos. x. 12. Matt. vi. 1.
o ch. i. 11. & iv. 15.

the gift; let it not be a reluctant offering, given **out of grief** (so literally), out of an annoyed and troubled mind at having the gift extorted, nor out of necessity,—because compelled. Such givers,—that is implied, God does *not* love.

8—11.] *He encourages them to a cheerful contribution by the assurance that God both can* (vv. 8, 9) *and will* (vv. 10, 11) *furnish them with the means of performing such deeds of beneficence.*

8. **every grace**] even in outward good things —to which here the reference is: not excluding, however, the wider meaning of '*all* grace.' **that having at all times in every thing all sufficiency** (of worldly substance), **ye may abound towards** ('have an overplus for;' which is not inconsistent with *sufficiency,* seeing that sufficiency does not *exclude* the having *more,* but only the having *less* than is sufficient: the idea of a man's having at all times and in all things a sufficiency, would presuppose that he had somewhat to spare) **every good work:** 9.] **as it is written** (i. e. fulfilling the character described in Scripture), **He scattered abroad** (metaphor from *seed*); **he gave to the poor: his righteousness remaineth for ever.**—In what sense is righteousness used? Clearly in the only one warranted by the context—that of '*goodness proved by beneficence,*'—'a righteous deed, which shall not be forgotten,—as a sign of righteousness in character and conduct.' To build any inference from the text inconsistent with the great truths respecting righteousness ever insisted on by St. Paul (as Chrysostom does, when he says, "For also benevolence maketh men righteous, consuming their sins like fire, when it is poured forth with liberality"), is a manifest perversion. 10.] *Assurance that God will do this.*—**But** (introduces the new assurance) **He that ministers seed to the sower and bread for eating** (in the physical world: from Isa. lv. 10. The A. V. here commits the mistake of joining "*bread for your food*" with the following verb "*supply*" or "*minister*"), **shall supply and multiply your seed** (i.e. the money for you to bestow, answering to the word "*seed to the sower*"), **and will increase the fruits of your righteousness** (from Hos. reff.—the everlasting reward for your bestowals in Christ's name, as Matt. x. 42; answering to 'bread for eating,' which is the *result* of the sower's labours). 11.] *Method in which you will be thus blessed by God.*—**In every thing being enriched unto all liberality** (i. e. in order that you may shew all liberality), **which** (of a sort which) **brings about by our means** (as the distributors of it) **thanksgiving** (from those who will receive it) **to God.**

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nistration of this service is not only [p] supplying the wants of the saints, but is abounding also through many thanksgivings unto God; [13] while by the experience of this ministration they [q] glorify God for the subjection of your confession unto the gospel of Christ, and for the [r] liberality of your contribution unto them, and unto all; [14] themselves also with prayer for you longing after you, by reason of the exceeding [s] grace of God in you. [15] Thanks be unto God for his unspeakable gift.

X. [1] Now I Paul myself [a] intreat you by the meekness and gentle-

p ch. viii. 14.
q Matt. v. 16.
r Heb. xiii. 16.
s ch. viii. 1.
a Rom. xii. 1.

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administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; [13] *whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for* your *liberal distribution unto them, and unto all* men; [14] *and by their prayer for you, which long after you for the exceeding grace of God in you.* [15] *Thanks* be *unto God for his unspeakable gift.*

X. [1] *Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence* am

12.] *Explanation of the last clause.* **Because the ministration** (not on *our* part who distribute, though it might at first sight seem so: the next verse decides the word to mean, '*your administering by contribution,*' as in ver. 1) **of this public service** (the proper sense of the word used is, serving the public by furnishing the means of outfit for some necessary purpose) **not only serves the end of supplying by its help the wants of the saints, but of abounding by means of many thanksgivings to God;** 13.] **they** (the recipients) **glorifying God by means of the proof** (i. e. the experience, tried reality—the substantial help yielded by) **of this** (your) **ministration, for the subjection of your confession as regards the Gospel of Christ** (i.e. 'that your confession, you who confess Christ, is really and truly subject in holy obedience, as regards the gospel of Christ.' But as regards must not be joined with *subjection,* as in A.V., '*subjection unto,*' —which is unexampled: it is towards, '*in reference to*'), **and liberality of your contribution, unto them, and unto all men** (the same remarks apply to *unto* as above). 14.] The construction is very difficult. See it discussed in my Greek Test. The *meaning* is obvious enough, viz. that **glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love to you, on account of the grace of God which abounds eminently towards** (*over:* in our English version **in**) **you.**

15.] Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these recipients of the bounty of the Corinthians, *he concludes with an ascription,* in the spirit also of a thankful recipient, *of unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable.* It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion.

CHAP. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COURSE TOWARDS THEM ON HIS ENSUING VISIT. X. 1—6.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] The form in which the chapter begins marks the transition to a new subject,—and the words **I Paul myself** point on to the personal characteristics mentioned below, setting his apostolic dignity in contrast with the depreciation which follows. **by the meekness and gentle-**

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base among you, but being absent am bold toward you: [2] *but I beseech* you, *that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.* [3] *For though we walk in the flesh, we do not war after the flesh:* [4] (*for the weapons of our warfare* are *not carnal, but mighty through God to the pulling down of strong holds;*) [5] *casting down imaginations, and every high thing that exalteth*

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ness of Christ, [b] who in presence am lowly among you, but being absent am bold toward you: [2] but I beseech you, [c] that I may not when I am present be bold with that confidence, wherewith I think to be bold against some, which think of us as if we were walking according to the flesh. [3] For though we walk in the flesh, we do not war according to the flesh: [4] (for [d] the weapons [e] of our warfare are not fleshly, but [f] mighty before God [g] to the casting down of strong holds;) [5] [h] casting down reasonings, and every high

b ver. 10. ch. xii. 5, 7, 9.
c 1 Cor. iv. 21. ch. xiii. 2, 10.
d Eph. vi. 13. 1 Thess. v. 8.
e 1 Tim. i. 18. 2 Tim. ii. 3.
f Acts vii. 22. 1 Cor. ii. 5. ch. vi. 7. & xiii. 3, 4.
g Jer. i. 10.
h 1 Cor. i. 19. & iii. 19.

ness of Christ] as in Rom. xii. 1, using *the meekness and gentleness of Christ* (Matt. xi. 29, 30) as *a motive whereby he conjures them.* And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you." **who in personal appearance indeed (am) mean among you** (he appropriates concessively, but at the same time with some irony,—the imputation by which his adversaries strove to lessen the weight of his letters), **but when absent am bold** (severe, *outspoken* in blame) **towards you:** **2.] but** (however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto bold among you) **I beseech [you]** (not, *God:* there is no word expressed in the original), **that I may not when present** ('as I intend to be:'—'*at my next visit*') **have to be bold** (see above) **with the confidence** (official peremptoriness, and reliance on my authority) **with which I think to be bold towards** (against) **some, (namely) those who think (of) us as walking according to the flesh** ("that is, ruling our life and actions according to carnal and human affections. For they thought that Paul, when he was among them, either to curry favours or from fear of offence, or from some human feeling of that kind, had been deterred from using his authority, of which he made boast in his letters." Estius). **3.]** The **for** here shews that this verse is not the refutation of the charge of walking according to the flesh, but a reason rendered for the request made above; and the words "*in the flesh*" and "*according to the flesh*" allude only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of the idea of *warring,* instead of that of *walking:*—they who accuse us of walking after the flesh, shall find that we do not *war* after the flesh: therefore compel us not to use our weapons. **Although we walk in the flesh,** i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—do not make its rule, our rule of warfare. **4.]** *Enlargement of the idea.*—If the warfare were according to the flesh, its *weapons* would be carnal: whereas now, as implied, they are spiritual, **—powerful in the sight of God** (i. e. '*in His estimation,*' '*after His rule of warfare*') **in order to pulling down of strong holds** (see Prov. xxi. 22. Stanley thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery. The second of these, not more than sixty years before the Apostle's birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners). **5.]** The participle **casting down** refers to **we,** the implied subject of ver. 4;—this verse carrying on the figure made use of in the term **strong holds.** By **reasonings** he means, as Chrysostom says,

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thing that is lifted up against the knowledge of God, and bringing every intent into captivity to the obedience of Christ; [6] and [i] being in readiness to exact punishment for all disobedience, when [k] your obedience shall be fulfilled.

[7] [l] Do ye look on things after the outward appearance? [m] If any man trusteth to himself that he is Christ's, let him of himself again consider this, that even as he is † Christ's, [n] so also are we. [8] For even if I should boast somewhat more abundantly of [o] our authority, which the Lord gave us for building you up and not for

i ch. xiii. 2, 10.
k ch. ii. 9. & vii. 15.
l John vii. 24. ch. v. 12. & xi. 18.
m 1 Cor. xiv. 37. 1 John iv. 6.
† Christ's *is omitted in all our most ancient authorities.*
n 1 Cor. iii. 23. & ix. 1. ch. xi. 23.
o ch. xiii. 10.

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itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; [6] *and having in a readiness to revenge all disobedience, when your obedience is fulfilled.*

[7] *Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he* is *Christ's, even so* are *we Christ's.* [8] *For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your de-*

"the pride of the Greeks, and the force of sophistries and logical arguments:"—but not only these:—every towering conceit *according to the flesh* is also included. **and every high thing** (i.e. lofty edifice, fortress or tower) **which is being raised** (or, raising itself) **against the knowledge of God** (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the things compared being *human knowledge*, as lifted up against the *knowledge of God*, i. e. the Gospel itself), and **leading captive every intent of the mind** (not '*thought*,' as A. V.: not *intellectual* subjection *here*, but that of the *will*, is intended) **into subjection to Christ.**

6.] (but perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till every opportunity has been given them to join the ranks of the obedient) **when your obedience** (stress on **your**) **shall have been fulfilled.** He does not mention any *persons*—not the *disobedient*, but **every** (case of) **disobedience**, and throws out *your obedience* into strong relief, as charitably embracing all, or nearly all, those to whom he was writing.

7—XII. 18.] A DIGRESSION, IN WHICH HE VINDICATES HIS APOSTOLIC DIGNITY, HIS FRUITFULNESS IN ENERGY AND IN SUFFERINGS, AND THE HONOUR PUT ON HIM BY THE LORD IN REVELATIONS MADE TO HIM. 7—11.] He takes them on their own ground. They had looked on his outward appearance, and designated it as mean. '*Well then,*' he says: '*do ye regard outward appearance?* Even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's as those who vaunt themselves to be especially His.'—This rendering suits the context best, and keeps the sense of *in presence* in ver. 1. Respecting other renderings, see my Greek Test. **If any one believeth himself to belong to Christ** (literally, '*trusteth to himself to belong.*'—From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), **let him reckon this again out of his own mind** (i. e. let him think afresh, and come to a conclusion obvious to any one's common sense, and not requiring any extraneous help to arrive at it), **that as he is Christ's, so also are we** (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine).

8.] This is shewn to be so. Even more boasting than he had ever yet made of his apostolic power, would not disgrace him, but would be borne out by the fact. **For if** (literally) **we were to boast somewhat more abundantly** (than we have ever done: or than in vv. 3—6) **concern-**

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struction, I should not be ashamed: [9] *that I may not seem as if I would terrify you by letters.* [10] *For* his *letters, say they,* are *weighty and powerful; but* his *bodily presence* is *weak, and* his *speech contemptible.* [11] *Let such an one think this, that, such as we are in word by letters when we are absent, such* will we be *also in deed when we are present.* [12] *For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*	casting you down, [p] I shall not be ashamed: [9] that I may not seem as if I would terrify you by my letters. [10] For his letters, saith one, are weighty and strong; but [q] his bodily presence is weak, and his [r] speech contemptible. [11] Let such an one consider this, that, such as we are in word by letters, when we are absent, such are we also in deed when we are present. [12] For [s] we make not bold to number ourselves or compare ourselves with some of them that commend themselves: but they measuring themselves among themselves, and comparing themselves with themselves, are not

[p] ch. vii. 14. & xii. 6.
[q] 1 Cor. ii. 3, 4. ver. 1. ch. xii. 5, 7, 9. Gal. iv. 13.
[r] 1 Cor. i. 17. & ii. 1, 4. ch. xi. 6, but see Acts xiv. 12.
[s] ch. iii. 1. & v. 12.

ing our power which the Lord has given for building you up and not for casting you down ("how then has he before said, '*casting down reasonings? &c.,*' because thus, to cast down the unsound and rotten parts, and to remove obstacles, is the best way of building up." Chrysostom), **I shall not be put to shame** ("I shall not be shewn to be acting falsely, nor assuming too much." Chrysostom). **9.]** follows on ver. 8, but requires some clause to be supplied, such as 'And I say this,' or the like: **I say this, because I wish not to seem, &c. by my letters]** He had written *two* before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a *third* had been written before this.

10. his bodily presence is weak] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence, and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his *speech* to be *contemptible*. At the same time, the contrast being between his *epistles* and his *word of mouth,* his authority as *unaccompanied* or *accompanied* by his presence, it must be assumed, that there was *something* (see on ch. xii. 7) which discommended his appearance and delivery. **11.] such are we,** not "*such will we be.*" Not only the conduct of the Apostle on his next visit, but his *general character,* is in question. **12—18.]** The difficulty of this passage is universally acknowledged. Perhaps the Apostle wrote obscurely, not wishing to point out the offenders more plainly. He substantiates what has just been said, by shewing how unlike he is to those vain persons who boast of other men's labours;—for he boasts of what God had really done among them by him, and hopes that this boast may be yet more increased. **12.]** disclaims resemblance to those false teachers who made *themselves* their only standard. **For we do not venture** (ironical;—"while he says what he does not, he upbraids that which they do." Bengel) **to number ourselves with, or compare ourselves with some of those who commend themselves** (the charge made against *him,* "*commending,*" see ch. iii. 1; v. 12, he makes as a true one against the false teachers): **but (they) themselves measuring themselves by themselves, and comparing themselves with themselves, are not wise.** On the various renderings, see my Greek Test. Calvin well illustrates the *sense,* by the reputation which any

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t ver. 15.
u 1 Cor. iii. 5, 10. & iv. 15. & ix. 1.
x Rom. xv. 20.
y Isa. lxv. 16. Jer. ix. 24. 1 Cor. i. 31.
z Prov. xxvii. 2.
a Rom. ii. 29. 1 Cor. iv. 5.

wise. [13] But [t] we will not boast without measure, but according to the measure of the line which God apportioned to us as a measure to reach even unto you. [14] For we are not stretching ourselves beyond [our measure], as if we reached not unto you: for [u] even as far as unto you did we come in the gospel of Christ: [15] not boasting without measure [x] in other men's labours; but having hope, as your faith increaseth, to be enlarged among you according to our rule unto great abundance, [16] so as to preach the gospel in the regions beyond you, not to boast in another man's line of things made ready to our hand. [17] But [y] he that boasteth, let him boast in the Lord. [18] For [z] not he that commendeth himself is approved, but [a] he whom the Lord commendeth.

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[13] *But we will not boast of things without* our *measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.* [14] *For we stretch not ourselves beyond* our measure, *as though we reached not unto you: for we are come as far as to you also in* preaching *the gospel of Christ:* [15] *not boasting of things without* our *measure,* that is, *of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,* [16] *to preach the gospel in the* regions *beyond you,* and *not to boast in another man's line of things made ready to our hand.* [17] *But he that glorieth, let him glory in the Lord.* [18] *For not he that commendeth himself is approved, but whom the Lord commendeth.*

moderately learned man gained among the ignorant monks of his day. 13.] **But we** (opposed to those spoken of in last verse) **will not** (ever: will never allow ourselves to) **boast without measure** (that is, as they do who compare themselves with themselves, and measure themselves by themselves,—for there is no standard for, no limit to, a man's good opinion of himself), **but according to the measure of the rule** (i. e. 'the measure *pointed out by* the rule') **which God apportioned to us as a measure to reach even unto you.** 14.] Further explanation of *reaching even unto you.* **For we are not stretching ourselves beyond [our bounds], as** (we should be doing) **if we did not reach to you: for even as far as unto you did we come in the gospel of Christ** (the element in which our advance was made: 'the *gospel,*' i. e. 'the *promulgation of the gospel*'). 15.] Carrying out the thought of ver. 14. **not boasting without measure in other men's labours** (the element of the boasting); **but having a hope, as your faith increaseth, to be enlarged among you according to our rule** (i. e. *our apportionment of apostolic work,* for we seek not to stretch ourselves (beyond it) **unto great abundance** ('so as to abound more than we now do,' viz. as ver. 16 explains), 16.] **so as** (with a view) **to preach the gospel in the regions beyond you, not** (with a view) **to boast ourselves within another man's line** (measuring *line:* according to the metaphor so common among us, 'in his line,'—i. e. 'within the line which Providence has marked out for him') **with regard to** (or, '*to the extent of:*' 'to extend our boasting to') **things ready made to our hand.** 17.] *He sets forth to them,* in contrast to this boasting themselves in another's line, which was the practice of his adversaries, *wherein the only legitimate boasting must consist:* viz. *in the Lord,* the Source of all grace and strength and success in the ministry;

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XI. [1] *Would to God ye could bear with me a little in* my *folly: and indeed bear with me.* [2] *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present* you as *a chaste virgin to Christ.* [3] *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* [4] *For if he that cometh preacheth another Jesus, whom we have not preached, or* if *ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might*

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XI. [1] I would that ye could bear with me a little in [a] folly: but indeed ye do bear with me. [2] For I am [b] jealous over you with a jealousy of God: for [c] I betrothed you to one husband, [d] to present you as a [e] pure virgin to Christ. [3] But I fear, lest by any means, as [f] the serpent beguiled Eve by his subtilty, so your minds should be [g] corrupted from the † simplicity and the purity that is toward Christ. [4] For if indeed he that cometh is preaching another Jesus, whom we preached not, or if ye are receiving another spirit, which ye received not, [h] or another gospel, which ye accepted not, ye with

a ver.
ch. v. 13.

b Gal. iv. 17, 18.

c Hos. ii. 19, 20.
1 Cor. iv. 15.

d Col. i. 28.

e Lev. xxi. 13.

f Gen. iii. 4.
John viii. 44.

g Eph. vi. 24.
Col. ii. 4, 8, 18. 1 Tim. i. 3. & iv. 1.
Heb. xiii. 9.
2 Pet. iii. 17.

† *So the majority of our most ancient MSS.*

h Gal. i. 7, 8.

see 1 Cor. xv. 10. 18.] The reason of this being, that *not the self-commender, but he whom the Lord commends* by selecting him as His instrument, as He had the Apostle, and giving him the *epistle of commendation,* to be known and read by all men, of souls converted and churches founded, is **approved,** i.e. really and in the end abiding the test of trial.

XI. His boasting of himself: and 1—4.] *apologetic introduction of it, by stating his motive,—*viz. *jealousy lest they should fall away from Christ.* 1.] **but** (why need I request this? for) **indeed you** (see note, ch. v. 3) **do bear with me.** The indicative is much better than the imperative rendering. He says it, to shew them that he does not express the wish as supposing them void of tolerance for his weakness, but as having *experienced some* at their hands, and now *requiring more.* 2.] 'That forbearance which you do really extend to me, and for more of which I now pray, is due from you, and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for fear of your falling away from Him.' **a jealousy of God**] see ch. i. 12, a godly jealousy: see note there. **I betrothed you** (viz. at your conversion) **to one husband, to present** i.e. in order that I may present in you, present you as) **a chaste virgin to Christ** (viz. *at His coming*): "The present is the time of betrothal: the future, that of the nuptials, when the cry shall be, 'Behold the bridegroom.'" Theophylact. 3.] *But he fears their being seduced from their fidelity to Christ.* **the serpent**] He takes for granted that the Corinthians recognized the agency of Satan in the (well-known) serpent: see vv. 13—15, where his transformation of himself for the sake of deceit is alluded to. 4, 5.] The thought here seems to be this:—'If these new teachers had brought with them a *new Gospel,* superseding that which I preached, they might have some claim to your regard. But, since there is *but one* gospel, that which I preached to you, and which they pretend to preach also, I submit that *in that one* no claim to regard is prior to mine.' Observe, that *the whole hypothesis is ironical:* it is fixed and clear that *there can be no such new gospel:* therefore the inference is the stronger. **For** (the whole sentence is steeped in irony:—'the serpent deceived Eve by *subtlety:* I fear for you, but not because the new teachers use such subtlety —if they did, if the temptation were really formidable, there would be some excuse.' All this lies in the **for**) **if indeed** (the expression introduces a *reality,* and is full

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reason † bear with him. [5] For I reckon that [i] I am not a whit behind those overmuch apostles. [6] But though [k] I be a common man in my speech, yet am I not [l] in my knowledge; but in every thing † did [m] we make things manifest unto you before all men. [7] Did I commit an offence [n] in abasing myself that ye might

† *So the Vatican MS.: the reading varies:* the text *in the others.*
i 1 Cor. xv. 10. ch. xii. 11. Gal. ii. 6.
k 1 Cor. i. 17. & ii. 1, 13. ch. x. 10.
l Eph. iii. 4.
† *So our two oldest MSS. The others differ widely.*
m ch. iv. 2. & v. 11. & xii. 12.
n Acts xviii. 3. 1 Cor. ix. 6, 12. ch. x. 1.

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well bear with him. [5] *For I suppose I was not a whit behind the very chiefest apostles.* [6] *But though* I be *rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.* [7] *Have I committed an offence in abasing myself that ye might be exalted, because I have*

here of deep irony) **he that cometh** (viz. the false teachers generically thus designated: but here too perhaps there is irony: "*he that cometh*" was a solemn expression) **is preaching** (the indicative pres. carries on the ironical assumption, so below) **another Jesus, whom we preached not, or ye are receiving a different Spirit** (the former word, *other*, was distinctive of individuality; this word, of kind), **which ye received not** (from us), **or another gospel, which ye accepted not** (**received, accepted**: "differing words, each fitted for its purpose. The will of man has no share in receiving the Spirit, as it has in accepting the Gospel." Bengel), **ye with reason bear with him** (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: 'there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him.' 'Seeing that there is *but one* gospel, and they and I profess to preach *one* Jesus and impart *one* Spirit, they have no such claim: mine is superior'). **For I reckon that in no respect do I fall short of** (literally, *have I fallen short of*) **these overmuch apostles.** This expression has very commonly been taken to mean *bona fide 'the greatest Apostles,'* i. e. Peter, James, and John, or perhaps *the Twelve:* but (1) this hardly seems to suit the expression **overmuch**, in which I cannot help seeing some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and *the other Apostles*, but only between himself and *the false teachers:* (3) had any such comparison been here intended, the point of comparison would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between a "*common man*," and one pretending to more skill,—but priority of arrival and teaching in Corinth: (4) the expression "*false Apostles*," ver. 13, seems to me to refer to, and give the plain sense of, this ironical designation of "*overmuch Apostles:*" (5) the same expression ch. xii. 11 appears even more plainly than here to require this explanation. It has been the practice of Protestant Commentators to adduce this verse against the primacy of Peter, and of the Romanists, to evade the inference by supposing the pre-eminence to be only in gifts and preaching, not in power and jurisdiction. All this will fall to the ground with the supposed reference to the other Apostles.

6.] explains that, *though in one particular he may fall short of them*, viz. in *rhetorical finish* and *word-wisdom*, yet *in real knowledge, not so.* **a common man]** a laic,—a man not professionally acquainted with that which he undertakes. The Apostle disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff. **in my knowledge]** the depth of his knowledge of the mystery of the gospel, see Eph. iii. 1—4. **but in every matter we made things manifest** (i. e. *the things of the gospel*, thereby shewing our *knowledge*) **unto you before all men** (i. e. with a view to your benefit).

7.] Another particular in which he was not behind, but excelled, the overmuch apostles, viz. *the gratuitous exercise of his ministry among them.* On the sense, see 1 Cor. ix. 1 ff. and notes. The supposition is one of sharp irony. **abasing myself]** See Acts xviii. 3. The exaltation which *they received* by *his demeaning himself* was that of *reception into the blessings of the gospel*, which was more effectually wrought thereby: not merely, their being thus more favoured temporarily, or in com-

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preached to you the gospel of God freely? [8] *I robbed other churches, taking wages* of them, *to do you service.* [9] *And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all* things *I have kept myself from being burdensome unto you, and* so *will I keep* myself. [10] *As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.* [11] *Wherefore? because I love you not? God knoweth.* [12] *But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as*

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be exalted, in that I preached unto you the gospel of God without charge? [8] I robbed other churches, taking wages [of them], that I might minister unto you. [9] And when I was present with you, and was in want, [o] I was a burden to no man: for the [p] brethren coming from Macedonia, supplied my wants; and in every thing I kept myself [q] from being burdensome unto you, and so will I keep myself. [10] [r] The truth of Christ is in me, that [s] this boasting shall not be shut † against me in the regions of Achaia. [11] Wherefore? [t] because I love you not? God knoweth. [12] But what I do, that I will do, [u] that I may cut off the occasion of those who desire an occasion; that wherein they boast, they may be found even as we.

o Acts xx. 33. ch. xii. 13. 1 Thess. ii. 9. 2 Thess. iii. 8, 9.
p Phil. iv. 10, 15, 16.
q ch. xii. 13, 14.
r Rom. ix. 1.
s 1 Cor. ix. 15.
† *So all our great MSS.*
t ch. vi. 11. & vii. 3. & xii. 15.
u 1 Cor. ix. 12.

parison with other churches. **in that I gratuitously, &c.**] It was his wish to preach to them gratuitously, which necessitated his *abasing himself,* i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. **8.**] The *'other churches'* were the Macedonian, see ver. 9. Among them the Philippians were probably conspicuous, retaining, as doubtless they did, their former affection to him; see Phil. iv. 15, 16. **I robbed** is hyperbolic, to bring out the contrast, and shame them. **in order to** (to support me in) **my ministration to you,** gen. obj. **9.**] In the former sentence, he implied that he *brought with him* from Macedonia supplies towards his maintenance at Corinth: here, he speaks of a new supply during his residence with the Corinthians, *when those resources failed.* **for** (reason why he burdened no one) **the brethren** (*who,* he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) **when they came from Macedonia** (not as A. V., *'which came'*) **supplied my wants; and in every thing I kept myself** (*'during my residence:'* not, *'have kept myself,'* as A. V.) **unburdensome to you, and will keep myself.** **10.**] **The truth of Christ is in me, that . . .;** i.e. *'I speak according to that truth of which Christ Himself was our example, when I say that . . .;'*—there is no oath, nor even asseveration, as A. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. **this boasting shall not be shut** (shall not have its mouth stopped) **as regards** (or, **against**) **me in the regions of Achaia** (where the boasting is imagined as *being* and *speaking*). **11.**] He *presupposes,* and *negatives,* a *reason* likely to be given for this resolution; viz. that he *loves them not,* and *therefore* will be under no obligation to them: for we willingly incur obligations to those whom we love. **knoweth,** viz. that I love you. **12.**] *The true reason:*—**But that which I do, I will also continue to do, in order that I may cut off the occasion** (which would

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13 For such men [x] are false apostles, [y] deceitful workmen, transforming themselves into apostles of Christ. 14 And no marvel; for even Satan transformeth himself into [z] an angel of light. 15 It is no great thing then, if his ministers also transform themselves as [a] ministers of righteousness; [b] whose end shall be according to their works. 16 [c] I say	*we.* 13 *For such* are *false apostles, deceitful workers, transforming themselves into the apostles of Christ.* 14 *And no marvel; for Satan himself is transformed into an angel of light.* 15 *Therefore* it is *no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.* 16 *I say again, Let no man*

x Acts xv. 24. Rom. xvi. 18. Gal. i. 7. & vi. 12. Phil. i. 15. 2 Pet. ii. 1. 1 John iv. 1. Rev. ii. 2.
y ch. ii. 17. Phil. iii. 2. Tit. i. 10, 11.
z Gal. i. 8.
a ch. iii. 9.
b Phil. iii. 19.
c ver. 1. ch. xii. 6, 11.

be furnished if I did not so) **of those who wish for an occasion** (viz. of depreciating me by misrepresenting my motives if I took money of you); **that, in the matter of which they boast, they may be found even as we.** Such appears generally acknowledged to be the *rendering*: but as to the *meaning*, there is great variety of opinion. (1) Many of the ancient Commentators assume that they *taught gratis*, and were proud of it,—and that St. Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the *present verse*, but seems (see above) at variance with the fact. (2) Theodoret and others suppose them to have *pretended* to the credit of self-denial, while really making gain, and that St. Paul means, that he will *reduce them from pretended to real* self-denial. But this too is inconsistent with the context. St. Paul's boast of disinterested teaching was peculiarly *his own*, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *à priori* that it was best to cut off any possible occasion of such depreciation of him from his probable adversaries. (3) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. See the other interpretations discussed in my Greek Test. I have endeavoured there to shew that the meaning is, '*that in the matter(s) of which they boast they may be found even as we*:' i.e. 'we may be on a fair and equal footing:' 'that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting, we may be fairly compared and judged by facts.' And then, before the **for** of ver. 13 will naturally be supplied, 'And this will end in their discomfiture: *for* realities they have none, no weapons but misrepresentation, being *false apostles*,' &c.

13.] **For** (see above: the **for** implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) **such men are false apostles, dishonest workmen** (in that they pretend to be teachers of the Gospel, and are in the mean time subserving their own ends), **changing themselves into** (in appearance) **apostles of Christ.** By a *fair* comparison between us, this mask will be stript off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseud-apostolism shewn.

14, 15. for even Satan . . .] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the *practice* of Satan in tempting and seducing men to be intended.

14. an angel of light] God is light, and inhabits light, and His angelic attendants are surrounded with brightness, see Acts xii. 7; Ps. civ. 4; whereas Satan is the Power of *darkness*, see Luke xxii. 53.

15.] He, as the father of falsehood and wrong (John viii. 44), is directly opposed to "*the righteousness of God*," Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

of whom (notwithstanding this disguise) **the end shall be correspondent to their works** (not to their pretensions).

16—21.] *Excuses for his intended self-*

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think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. [17] *That which I speak, I speak* it *not after the Lord, but as it were foolishly, in this confidence of boasting.* [18] *Seeing that many glory after the flesh, I will glory also.* [19] *For ye suffer fools gladly, seeing ye* yourselves *are wise.* [20] *For ye suffer, if a man bring you into bondage, if a man devour* you, *if a man take* of you, *if a man exalt himself, if a man smite you on the face.* [21] *I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I*

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again, Let no man think me a fool; but if ye will think so, yet even as a fool receive me, that I too may boast myself a little. [17] That which I speak, [d] I speak not after the Lord, but as in foolishness, [e] in this confidence of boasting. [18] [f] Seeing that many boast after the flesh, I will boast also. [19] For ye bear with fools gladly, [g] being [yourselves] wise. [20] For ye bear with them, [h] if a man bringeth you into bondage, if a man devoureth you, if a man seizeth you, if a man exalteth himself, if a man smiteth you on the face. [21] By way of disparagement I assume [i] that we were weak.

[d] 1 Cor. vii. 6, 12.
[e] ch. ix. 4.
[f] Phil. iii. 3, 4.
[g] 1 Cor. iv. 10.
[h] Gal. ii. 4. & iv. 9.
[i] ch. x. 10.

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boasting. **16.]** again referring to ver. 1, not *repeating* what he had there said, but again *taking up the subject,* and expanding that request. The request of ver. 1 in fact implies both requests of this verse:—the not regarding him as a fool for boasting, or *even if they did, as a fool* (i. e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) *receiving him.* **I too,** *as well as they.* **17.]** Proceeding on the terms, **as a fool,** he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his mission from the Lord. **after the** (mind of the) **Lord,** in pursuance, i. e. *in this case,* of inspiration from above: not as in 1 Cor. vii. 10, 25, 40. **as it were in foolishness,** i. e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.' **18.]** **Since many,** viz. the false teachers, but not only they:—'since it is a common habit,' for he is here speaking as "*one of the foolish ones*" (see Job ii. 10) **boast according to the flesh** (i. e. 'in a spirit of fleshly regard,'—'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), **I also will boast** (*according to the flesh*). **19.]** Bitterly ironical. They were wise—as 1 Cor. iv. 8, "*filled full*"—so full of wisdom as to be able to tolerate complacently, looking down from their 'serene height,' the follies of others. This, forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1—4. And the irony does not stop here: it is not only matter of presumption that they *would* tolerate fools with complacency, but the matter of fact testified it: they *were doing this: and more.* **20.]** **For** (proof that they could have no objection to so innocent a man as a *fool,* when they tolerated such noxious ones as are adduced) **ye endure** (them), **if** (as is the case) **one bringeth you into slavery** (the enslaving understood, is *to the man himself,* not to the *law:* see Gal. ii. 4), **if one devoureth you** (by exaction on your property), **if one catcheth you** (as with a snare: not as A. V., '*taketh of you*'), **if one uplifteth himself, if one smiteth you on the face** (in insult, see 1 Kings xxii. 24; Matt. v. 39; Luke xxii. 64; Acts xxiii. 2. This is put as the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, Tit. i. 7, that the 'bishop' is not to be a 'striker.' Even so late as the seventh century the council of Braga, A.D. 675, orders that no bishop at his will and pleasure shall *strike* his clergy, lest he lose the respect which they owe him." Stanley). **21.]** **By way of disparagement I assume that WE** (emphatic) **were weak** (when we were among you). An ironical reminiscence of his own

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[k] Howbeit whereinsoever any is bold, (I speak in foolishness,) I am bold also. [22] Are they Hebrews? [l] so am I. Are they Israelites? so am I. Are they Abraham's seed? so am I. [23] Are they ministers of Christ? (I speak as beside myself) I am more; [m] in labours more † abundantly, in prisons more abundantly, in [n] stripes above measure, [o] in deaths oft. [24] Of the Jews five times received I [p] forty stripes save one. [25] Thrice was I

k Phil. iii. 4.
l Acts xxii. 3. Rom. xi. 1. Phil. iii. 5.
m 1 Cor. xv. 10.
† *So our oldest MSS.*
n Acts ix. 16. & xx. 23. & xxi. 11. ch. vi. 4, 5.
o 1 Cor. xv. 30, 31, 32. ch. i. 9, 10. & iv. 11. & vi. 9.
p Deut. xxv. 3.

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speak foolishly,) I am bold also. [22] *Are they Hebrews? so* am *I. Are they Israelites? so* am *I. Are they the seed of Abraham? so* am *I.* [23] *Are they ministers of Christ? (I speak as a fool) I* am *more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.* [24] *Of the Jews five times received I forty* stripes *save one.* [25] *Thrice was I beaten with rods,*

abstinence when among them from all these acts of self-exaltation at their expense; as much as to say (ironically), 'I feel that I am much letting myself down by the confession that *I* was too weak ever to do any of these things among you.' See this rendering defended in my Greek Test. **in foolishness**] see ver. 17. 22.] "The three honourable appellations with which the adversaries magnified themselves,—resting on their Jewish extraction, are arranged so as to form a *climax:* so that **Hebrews** refers to the *nationality*,—**Israelites** to the *theocracy* (Rom. ix. 4 ff.), and **seed of Abraham** to the *claim to a part in the Messiah* (Rom. ix. 7: xi. 1, al.)." Meyer. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous **so am I.** But that is not enough, now that we are come to the *great* point of comparison; the consciousness of his real standing, and their nullity as ministers of Christ, requires the **I am more,** and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity. **I speak as beside myself**] **I say it as a madman.** This is far stronger than "*I speak in foolishness:*" it is said from a deep sense of his own unworthiness, and conscious how utterly untrue was "I *am more,*" in any boasting sense. He therefore repudiates it even more strongly than the "*I am bold also,*" before. The assertion, **I am more,** must not be misunderstood. He *concedes* to them their being *ministers of Christ*, and assumes (as it were *in madness*) for himself, *something more,* if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense, is obvious from the comparison being in the *amount* of labours and sufferings,—and not that he denies to them the office of *ministers of Christ*, and merely puts it hypothetically: "Well, then, if *they* are to be considered ministers of Christ, *I* must be *something more.*" If so, the comparison would not be in the *degree* of ministerial self-sacrifice, but in the *credentials of the ministry itself. Both* are now assumed to be ministers; but if so, Paul is a minister in a much higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. **in** (the matter of: or, **by,** by virtue of) **labours** (occurring) **more abundantly,—in prisons** (imprisonments) **more abundantly** (but *one* such is mentioned in the Acts [xvi. 23 ff.] previous to the writing of this Epistle.—Clement, in the celebrated passage of his 1st Epistle to the Corinthians on the labours of Paul, describes him as *having seven times borne chains.* This whole catalogue should shew the chronologists of the Apostle's life and epistles, how exceedingly unsafe it is to build *only* on the history in the Acts for a complete account of his journeys and voyages), **in stripes above measure** (particularized below), **in deaths oft** (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Berœa, ib. 13, and doubtless many others of which we know nothing. See below). 24, 25.] are parenthetical, explaining some of the foregoing expressions: the construction is resumed ver. 26. —**At the hands of the Jews five times received I forty save one** (in Deut. xxv.

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once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; [26] in *journeyings often,* in *perils of waters,* in *perils of robbers,* in *perils by* mine own *countrymen,* in *perils by the heathen,* in *perils in the city,* in *perils in the wilderness,* in *perils in the sea,* in *perils among false brethren;* [27] *in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.* [28] *Beside those things that are without, that which cometh upon*

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[q] beaten with rods, [r] once was I stoned, thrice I [s] suffered shipwreck, a night and a day have I spent in the deep; [26] by journeyings often, by perils of rivers, by perils of robbers, [t] by perils from my countrymen, [u] by perils from the Gentiles, by perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren; [27] by weariness and painfulness, [x] in watchings often, [y] in hunger and thirst, in fastings often, in cold and nakedness. [28] Omitting what is besides, † my care day by day, [z] my

[q] Acts xvi. 22.
[r] Acts xiv. 19.
[s] Acts xxvii. 41.
[t] Acts ix. 23. & xiii. 50. & xiv. 5. & xvii. 5. & xx. 3. & xxi. 31. & xxiii. 10, 11. & xxv. 3.
[u] Acts xiv. 5. & xix. 23.
[x] Acts xx. 31. ch. vi. 5.
[y] 1 Cor. iv. 11.
† *So our most ancient MSS.*
[z] See Acts xx. 18, &c. Rom. i. 14.

3, it is prescribed that not more than forty stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number they kept within it. Meyer remarks that St. Paul might well number it among the *deaths,* for it was no rare occurrence for the criminal to die under its infliction.—None of these scourgings are mentioned in the Acts), **thrice was I beaten with rods** (viz. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), **once was I stoned** (Acts xiv. 19), **thrice I suffered shipwreck** (*not one* of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts), **a night and day have I spent in the deep** (i. e. the sea: probably on some remnant of a wreck after one of his shipwrecks alone or with others). **26.**] The construction is resumed from ver. 23.—**By journeys frequently, by perils of rivers** (the genitives denote the *material* of the perils; rivers and robbers being the things and persons actually attacking. 'The perils of rivers' might arise from crossing or fording, or from floods. The crossing of the rocky and irregular torrents in Alpine districts is to this day attended with danger, which must have been much more frequent when bridges were comparatively rare. And this is the case with a road, among others, frequently traversed by Paul, that between Jerusalem and Antioch, crossed as it is by the torrents from the sides of Lebanon. Maundrell says that the traveller Spon lost his life in one of these torrents: see Conybeare and Howson's Life of St. Paul, edn. 2, vol. i. p. 502, note), **by perils of robbers** (see note on Acts xiii. 14), **by perils from my kindred** (or, **countrymen**: *the Jewish nation:* **from,** i. e. *arising from:* they not being always the direct agents,—but, as in many cases in the Acts, setting on others, or plotting secretly), **by perils from the Gentiles, by perils in the city** (in Damascus, Acts ix. 23 f.,—Jerusalem, ib. 29,—Ephesus, xix. 23 ff., and many other places), **by perils in the wilderness** (literally, in [the] **solitude**: it may mean the actual desert, or merely the solitude of journeys, as contrasted with 'the city'), **by perils in the sea** (not a repetition from ver. 25: there are many perils in the sea short of shipwrecks), **by perils among false brethren** (*who were these?* probably persons who wished to be thought *Christian brethren,* but *were not* in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause); **27.**] **by weariness and painfulness, in watchings** (see on ch. vi. 5) **frequently, in hunger and thirst, in fastings frequently** (voluntary fastings, "to purify his soul and tame the flesh," as Estius, see also ch. vi. 5, note. De Wette here too [see also Stanley] holds to 'involuntary fastings;' but he is clearly wrong, for "*fastings*" are distinguished in the catalogue from "*hunger and thirst*"), **in cold and nakedness** (insufficient clothing:—or, literally, when thrust into prison after his scourgings,—or after his ship-

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anxiety for all the churches. [29] [a] Who is weak, and I am not weak? who is offended, and I myself burn not? [30] If I must needs boast, [b] I will boast of the things which concern mine infirmities. [31] [c] The God and Father of the Lord Jesus Christ, [d] which is blessed for evermore, knoweth that I lie not. [32] [e] In Damascus the governor under Aretas the king kept watch over the city of the Damascenes to apprehend me: [33] and through a window was I let down in a basket by the wall, and escaped his hands.

XII. [1] I † must needs boast,

a 1 Cor. viii. 13. & ix. 22.
b ch. xii. 5, 9, 10.
c Rom. i. 9. & ix. 1. ch. i. 23. Gal. i. 20. 1 Thess. ii. 5.
d Rom. ix. 5.
e Acts ix. 24, 25.

† *So, or nearly so, our most ancient MSS.: but the reading is in great confusion.*

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me daily, the care of all the churches. [29] *Who is weak, and I am not weak? who is offended, and I burn not?* [30] *If I must needs glory, I will glory of the things which concern mine infirmities.* [31] *The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.* [32] *In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:* [33] *and through a window in a basket was I let down by the wall, and escaped his hands.*

XII. [1] *It is not expe-*

wrecks). 28.] He passes from particulars, omitting others which might have been specified, to the weight of apostolic care and sympathy which was on him.—**Not to mention those (afflictions) which are besides (these),** (not as A. V., '*the things that are without*,'—a meaning which the original word never has),—**my care** (the original word may mean either 'delay,' 'hindrance,' or 'care,' 'attention,' 'matter of earnest thought') **day by day, (viz.) my anxiety for all the churches.**

29.] "Care implies sympathy: so that the minister of Christ takes on him the feelings of all, puts on the person of all, that he may accommodate himself to all." Calvin. The weakness spoken of may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage:* that of the Apostle, see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable trouble in himself on the weak brother's account. **I myself]** In the former "*I*," there was no emphasis: on this one, there is: because in that case he was *suffering with* the weak: here he stands between the offender and the offended; indignant at the one, sympathizing with the other. **burn not]**—with zeal, or with indignation.

30.] partly refers back to what has passed since ver. 23. The *infirmity* not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as *one borne in a basket*, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The asseveration in ver. 31 *may* be applied to the whole, but I had rather view it as connected with the strange history about to be related:—'I will glory in my weaknesses—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.' If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. **32, 33.]** On the *fact* and *historical difficulty*, see note, Acts ix. 23. **governor]** the title is literally **Ethnarch**, who appears to have been a **Prefect**, stationed there by the Arabian king. The title appears to have been variously used. See in my Greek Test. The basket here spoken of probably was a "rope-basket," a net.

CHAP. XII. 1—10.] *He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which, however, he will not boast, except in as far as*

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dient for me doubtless to glory. I will come to visions and revelations of the Lord. [2] *I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.* [3] *And I*

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though it is not expedient: but I will come to visions and revelations of the Lord. [2] I know a man [a] in Christ, above fourteen years ago, (whether in the body, I know not; or whether out of the body, I know not: God knoweth;) such an one caught up even unto the third heaven. [3] And I know such a man,

a Rom. xvi. 7
ch. v. 17.
Gal. i. 22.

it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ's power. In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it—"*I will boast in mine infirmities.*" There is no break between this and the last chapter. He has just mentioned a passage of his history which might expose him to contempt and ridicule—this was *one* of the *weaknesses.* He now comes to *another:* but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with *himself*, and fixing attention only on the *weakness* which followed it. 1.] On the difficult question of the reading in this verse, see my Greek Test. **I must boast, though it is not to my advantage: but I will proceed to visions and revelations of the Lord**] as if he said, '*and the instances I will select are just of that kind in which, if boasting ever were good, it might be allowed.*' **vision** is the form or manner of receiving revelation. There can hardly be a *vision* without a *revelation* of some kind. **of the Lord,** i. e., vouchsafed me by the Lord, not of, i. e. revealing, the Lord, as the subject of the vision; for such is not that which follows.

2—4.] *An example of such a vision and revelation.* The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the *thorn in the flesh* of verses 7 ff. Such glory *belonged not* to *him*, but the weakness *did.* Nay, so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him; so that the "*I myself,*" compounded of the *mind* and the *flesh* (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body.—It may be remarked in passing, as has been done by Whitby, that the Apostle here by implication *acknowledges the possibility of consciousness and receptivity in a disembodied state.*—Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but *that he may by it introduce the mention of the* **thorn in the flesh,** *which bore so conspicuous a part in his* weaknesses, TO BOAST OF WHICH *is his present object.* 2.] **I know** (not, '*knew,*' as A. V.: which is a mistake in grammar, and introduces serious confusion, making it seem as if the fourteen years ago were the date of the *knowledge,* not, as it really is, of the *vision*) **a man in Christ** (i. e., 'a Christian,' 'a man whose standing is in Christ;' so in Rom. xvi. 7), **fourteen years ago** (the *date* refers entirely to the event about to be narrated, and probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 30 and xi. 25. See the chronological table in the introduction to the Acts), **whether in the body, I know not; or out of the body, I know not: God knoweth** (if *in the body,* the idea would be that he was taken up *bodily:* if *out of the body,* to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied); **such an one** (so 'such an one' *resumes* after a parenthesis, 1 Cor. v. 5) **caught up** (snatched or taken up) **as far as the third heaven.**—*What is the third heaven?* The Jews knew no such limit of number, but commonly recognized *seven* heavens: and if their arrangement is to be followed, the third heaven will be very low in the celestial scale, being only the *material clouds.* The

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(whether in the body, or apart from
the body, I know not: God know-
eth;) [4] that he was caught up into
b Luke xxiii. 43. [b] paradise, and heard unspeakable
words, which it is not lawful for a
man to utter. [5] Of such an one
c ch. xi. 30. will I boast: but [c] of myself I will
not boast, save in my weaknesses.
d ch. x. 8. & xi. 16. [6] For [d] if I should desire to boast, I
shall not be a fool; for I shall say
the truth: but I forbear, lest any
man should esteem of me above that
which he seeth me to be, or heareth
perchance from me. [7] And that I
might not through the exceeding
greatness of the revelations be ex-
alted overmuch, there was given to

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knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) [4] *how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.* [5] *Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.* [6] *For though I would desire to glory, I shall not be a fool; for I will say the truth: but* now *I forbear, lest any man should think of me above that which he seeth me* to be, *or* that *he heareth of me.* [7] *And lest I should be exalted above measure through the abundance of the revelations, there was*

safest explanation is, *not to follow any fixed division*, but judging by the evident intention of the expression, to understand a *high degree* of celestial exaltation.

3, 4.] *A solemn repetition of the foregoing, with the additional particular of his having had unspeakable revelations made to him.*—Some think that this was a *fresh assumption*, as far as the third heaven, and *thence* into Paradise: but this from the form of the sentence is unlikely. See in my Greek Test. The paradise here spoken of cannot be the Jewish Paradise, the blissful division or side of Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on Luke xxiii. 43. **which it is not lawful for a** MAN **to utter** (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle's own consolation and encouragement. *Of what kind* they were, or *by whom* uttered, we have no hint given, and it were worse than trifling to conjecture. "They must have been," says Bengel, "of great sublimity: for not all celestial words are ineffable, e. g., Exod. xxxiv. 6, Isa. vi. 3, which nevertheless were highly sublime."

5.] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities. He strikes here again the key-note of the whole—*boasting in his infirmities*. He will boast of such a person, so favoured, so exalted; but this merely by the way: it is not his subject: it was introduced, not indeed *without reference* to the main point, but principally to bring in the infirmity following.

6.] **For** (supply the sentence for which for renders a reason: '*Not but that I might boast concerning myself if I would*')—**if I shall wish to boast** (concerning myself), **I shall not be a fool** (I shall not act rashly or imprudently, for I shall not boast without solid ground for it); **for I shall say the truth: but I abstain, that no one may reckon of me beyond** (by a standard superior to that furnished by) **what he seeth me** (to be), **or heareth perchance from me.**—Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person.

7—10.] He now comes to that for which the foregoing was mainly alleged: the *infirmity in his flesh*, which above others hindered his personal efficiency in the apostolic ministry.

7.] **And that I might not by the abundant excess of revelations** (made to me) **be uplifted, there was given me** ('*by God:*' certainly not, as Meyer,

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given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. [8] *For this thing I besought the Lord thrice, that it might depart from me.* [9] *And he said unto me, My grace is sufficient*

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me a [e] thorn in my flesh, [f] an angel of Satan, that he may buffet me, that I may not be exalted overmuch. [8] [g] Concerning this I thrice besought the Lord, that he might depart from me. [9] And he said unto me, My grace is sufficient for thee: for [my]

e See Ezek. xxviii. 24. Gal. iv. 13, 14.
f Job ii. 7. Luke xiii. 16.
g See Deut. iii. 23—27. Matt. xxvi. 44.

and others, by *Satan*, of whom such an expression as *was given*, would surely hardly be used: compare "*the grace given to me*," so often said by the Apostle,—Rom. xii. 3, 6; xv. 15 al., and the absolute use of *given* for *bestowed, portioned out by God*, 1 Cor. xi. 15; xii. 7, 8; Gal. iii. 21; James i. 5) **a thorn** (the word may signify a *stake*, or *sharp pointed staff*: and Stanley rejects the meaning '*thorn*,' and supposes the figure to refer to the punishment of impalement) **in my flesh** (the expression used Gal. iv. 14 of this same affliction, "*my temptation which is in my flesh*," seems decisive for rendering thus, and not "*for* my flesh"), **the (or, an) angel of Satan** (it is doubtful whether the *form* of the word Satan in the original be nominative or genitive. But usage decides for the genitive. If taken as the nom., the expression would mean *a hostile angel*, which would be contrary to the universal usage of Satan, as a proper name: some render it, *the angel Satan*, which is inconsistent with New Test. usage, according to which Satan, though once an angel, is now the Prince of the powers of the air, Eph. ii. 2, and has his own angels, Matt. xxv. 41), **that he** (the angel of Satan) **may buffet me** (not, *might* buffet me: the action of the afflicting thorn continued and was to continue, even when St. Paul was writing to them. This is Chrysostom's observation), **that I may not be uplifted** (the repetition gives force and solemnity,—expressing his firm persuasion of the divine intention in thus afflicting him).—As regards the *thorn itself*, very many, and some very absurd conjectures have been hazarded. They may be resolved into three heads, the two former of which are, from the nature of the case, out of the question (see below): (1) that Paul alludes to *spiritual solicitations of the devil*, who suggested to him blasphemous thoughts, so Luther (how characteristically!),—or remorse for his former life: or according to the Romanist interpreters, who want to find here a precedent for their monkish stories of temptations,—*incitements to lust*. (2) that he alludes to *opposition from his adversaries*, or *some one adversary*: so many ancient Commentators, and some modern. (3) that he points to *some grievous bodily pain*, which has been curiously specified by different Commentators. The ancients mention *headache*: some have supposed *hypochondriac melancholy*, which however hardly answers the conditions of a *thorn*, in which *acute pain* seems to be implied: see Stanley's note, which is important in other respects also, and full of interest.—On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the *buffeting* or *putting to shame*, it seems quite necessary to infer that the Apostle alludes to some *painful and tedious bodily malady, which at the same time put him to shame* before those among whom he exercised his ministry. Of such a kind *may* have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles: see notes on Acts xiii. 9; xxiii. 1 f.:—and Gal. iv. 14 (15?); vi. 11 (?). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature in themselves.

8.] In respect of this (*angel of Satan*, not *thorn*, see below) **I thrice** (Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord's will prevented his asking again') **besought the Lord** (Christ, see ver. 9), **that he might depart from me** (the angel of Satan: in Luke iv. 13, the same Greek word is used of the devil *departing* from our Lord: as also in Acts xxii. 29, "they *departed* from him which should have examined him").

9.] And He said to me (literally, **hath said**: but this perfect can hardly in English be represented otherwise than by the historical past; in the Greek, it partakes of its own proper sense—'*He said, and that answer is enough*:' '*He hath*

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power is made perfect in weakness. Most gladly therefore [h] will I rather boast in my infirmities, that the [i] power of Christ may rest upon me. 10 Wherefore [k] I am well content in infirmities, in insults, in necessities, in persecutions, in distresses, for Christ's sake: for [l] when I am weak, then am I strong. 11 I am become [m] a † fool; ye compelled me: for I ought to have been commended by you: for in nothing came I behind those overmuch apostles, even [n] though I am nothing. 12 [o] Truly the signs of an apostle were wrought

h ch. xi. 30.
i 1 Pet. iv. 14.
k Rom. v. 3. ch. vii. 4.
l ch. xiii. 4.
m ch. xi. 1, 16, 17.
† *in glorying is omitted by all our oldest MSS.*
n 1 Cor. iii. 7. & xv. 8, 9. Eph. iii. 8.
o Rom. xv. 18, 19. 1 Cor. ix. 2. ch. iv. 2. & vi. 4. & xi. 6.

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for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.* 11 *I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.* 12 *Truly the signs of an apostle were*

said,'—but this last would not contain reference enough to the *fact* itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately, and fall short of, the wonderful language with which we have to deal.—*How* this was said, whether accompanied by an appearance of Christ to him or not, must remain in obscurity), **My grace** (not, 'My favour generally;'—'*My imparted grace*') **is sufficient for thee** (spoken from the divine Omniscience, '*suffices, and shall suffice:*' as if it had been said, '*the trial must endure, untaken away: but the grace shall also endure, and never fail thee*'): **for** (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) **(My) Power is made perfect** (has its full energy and complete manifestation) **in** (as the element in which it acts as observable by man) **weakness.**—See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. **Most gladly therefore will I rather** (than that my affliction should be removed from me, which before that response, I wished) **boast** (emphatic,—I will rather *boast* in mine infirmities) **in my infirmities, that** (by my *infirmities* being, not removed from me, but becoming my glory) the **power of Christ may have its residence in me** ('may carry on in me its work unto completion,' as above). 10.] **Wherefore** (because of this relation to human weakness and divine power) **I am well content** (it is the same word as that used Matt. iii. 17, "*in whom I am well pleased*") **in infirmities** (four kinds of which are then specified,—all coming also, as well as *infirmities proper*, under the category of infirmities, as *hindrances and bafflings of human strength*), **in insults, in necessities, in persecutions, in distresses, on behalf of Christ: for whenever I am weak** (applying to all five situations above), **then I am mighty.**

11—18.] *He excuses his boasting, and is thereby led to speak of the signs of an Apostle wrought among them, and to reassert his disinterestedness in preaching to them, on occasion of his past and intended visits.* 11.] **I am** BECOME (the emphasis on the verb,—I am verily *become* a fool, viz. by this boasting, which I have now concluded. It is still ironical, spoken from the situation of his adversaries) **a fool: ye compelled me** (ye emphatic): **for I** (I also emphatic, but more with reference to what has passed: '*ye compelled me*, it was no doing of *mine*, for *I*, &c.') **ought to have been recommended by you** (emphatic, by *you*, *not by himself*): **for I was nothing behind** (when I was with you) **those overmuch apostles** (see on ch. xi. 5: but here even more plainly than there, the expression cannot be applied to the other Apostles, seeing that the assertion would in that case be inconsistent with the fact—the Corinthians never having had an opportunity of comparing him with them), **even though I am nothing** (see similar expressions of humi-

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wrought among you in all patience, in signs, and wonders, and mighty deeds. [13] *For what is it wherein ye were inferior to other churches, except* it be *that I myself was not burdensome to you? forgive me this wrong.* [14] *Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.* [15] *And I will very gladly spend and be spent for you;*

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among you in all patience, in signs,
and wonders, and mighty deeds.
[13] [p] For what is there wherein ye were p 1 Cor. i. 7.
inferior to the other churches, except
that [q] I myself was not a burden to q 1 Cor. ix. 12. ch. xi. 9.
you? forgive me [r] this wrong. [14] [s] Be- r ch. xi. 7. s ch. xiii. 1.
hold, the third time I am ready to
come to you; and I will not be a
burden to you: [t] for I seek not your's, t Acts xx. 33. 1 Cor. x. 33.
but you: for [u] the children ought u 1 Cor. iv. 14, 15.
not to lay up for the parents, but
the parents for the children. [15] Yet
[x] I very gladly will spend and be x Phil. ii. 17. 1 Thess. ii. 8.
spent [y] for your souls; though while y John x. 11. ch. i. 6. Col. i. 24. 2 Tim. ii. 10.

lity, 1 Cor. xv. 9—11). **12.]** *Confirmation of the boast just made.* . . . . **The signs indeed of an apostle were wrought out among you** ("the Apostle's own personality as the worker is modestly veiled behind the passive." Meyer) **in all** (possible) **patience** (endurance of opposition, which did not cause me to leave off working), **in signs, and wonders, and mighty deeds.**

13—15.] *His disinterestedness, shewn in his past, and resolved in his future dealings with them.* **13.]** The question is asked in bitter irony. It is an illustration of *his much endurance*, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. '*Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?*' **ye were inferior to** does not imply that all churches suffered loss, and that the *loss* of the Corinthians was only not greater than that of other churches: but '*ye suffered loss in comparison with the other churches.*' **except** *that one point*, in which of all others they had *least* reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: "It is Love, deeply wounded, which speaks," says Meyer. The irony here reaches its height. **14.]** The words must, *from the context*, mean, the **third time I am ready to come**, i. e. 'I am ready to *come the third time*;'—not, '*I am the third time ready to come,*' i. e. 'this is the third time that I have been *ready to come* to you.' This latter meaning has been adopted by many Commentators, in order to evade the difficulty of supposing St. Paul to have been before this time at Corinth. But on this see Introd. to 1 Cor. § v. Here, the context has absolutely nothing to do with his *third preparation* to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and I am persuaded, only true inference from the words here is, 'I am coming to you a third time,—and I will not burden you this time, any more than I did at *my two previous visits.*'—Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our *confessedly most uncertain and imperfect history of the Apostle's life*, to the data furnished by the plain honest sense of his Epistles.

for the children ought not . . .] St. Paul was the *spiritual father* of the Corinthian Church, 1 Cor. iv. 14, 15: he does not therefore want to be *enriched by them*, his children, but rather to *lay up riches for them*, seeking to have *them* as his treasure, and thus to *enrich them*, as a loving father does his children. What it is that is to be laid up, is left indefinite: if pressed strictly, it cannot be *earthly* treasure in the *negative* part of the sentence, *heavenly*, in the *positive*:—see next verse. **15.]** The Apostle promises more than even natural fathers do. They *lay up* treasures: *I* will *spend* them:—and more than that, I will spend *myself*:

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z ch. vi. 12, 13. I love you [z] more abundantly, I am
a ch. xi. 9. less loved. [16] But be it so, [a] I myself
did not burden you: nevertheless,
being crafty, I caught you with
b ch. vii. 2. guile. [17] [b] Did I take advantage of
you by any of them whom I have
c ch. viii. 6, 16, 22. sent unto you? [18] [c] I intreated
Titus [to come unto you], and with
d ch. viii. 18. him I sent [d] our brother. Did Titus
take any advantage of you? walked
we not in the same spirit? [walked
e ch. v. 12. we] not in the same steps? [19] [e] Ye
† *So our most ancient MSS.* have been long † thinking that we
are excusing ourselves unto you.
f Rom. ix. 1. ch. xi. 31. [f] We speak before God in Christ:
g 1 Cor. x. 33. [g] but all we do, dearly beloved, is for
your edifying. [20] For I fear, that,
when I come, I may find you not

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though the more abundantly I love you, the less I be loved. [16] *But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.* [17] *Did I make a gain of you by any of them whom I sent unto you?* [18] *I desired Titus, and with* him *I sent a brother. Did Titus make a gain of you? walked we not in the same spirit?* walked we *not in the same steps?* [19] *Again, think ye that we excuse ourselves unto you? we speak before God in Christ:* but we do *all things, dearly beloved, for your edifying.* [20] *For I fear, lest, when I come, I shall not find you such as I would, and* that *I shall be found unto you*

even if I must give my flesh for the salvation of your souls, I will not spare it.

16—18.] *He refutes a possible*, perhaps an actual *calumny,—that though he had acted disinterestedly towards them himself, he had some side-way of profiting by them, through others.* **16.**] **But be it so** ('but let us suppose the former matter dismissed'), **let the fact be granted, that I myself** (emphatic) **did not burden you.** Then the sense breaks off, and the force of the concession goes no further, the following words making a new hypothesis. **Nevertheless, being** (by habit and standing) **crafty** (unprincipled, and versatile in devices), **I caught you with guile** (with some more subtle way. *Caught* you, in order to practise upon you for my own ends).

17, 18.] *Specification, in refutation, of the ways in which this might be supposed to have taken place.* **18.**] This journey of Titus cannot, of course, be the one spoken of ch. viii. 6, 17, 22; but some previous mission to them before this Epistle was written: probably that from which he returned with the report of their penitence to Paul in Macedonia, ch. vii. 6 ff. We certainly have not elsewhere any hint of "*the brother*" having accompanied him on this journey: but this is no reason why it should not have been so. **our brother**—perhaps one of the two mentioned ch. viii. 18, 22: some other, well known to the Corinthians, but absolutely unknown to us: but not '*a brother*,' as in A. V. It is plain from this and from what follows, that this brother was quite subordinate to Titus in the mission. **in the same spirit**] The Spirit in which they walked was *the Holy Spirit.* **in the same footsteps**, viz. each as the other: they did not in the minutest particular deviate from my path.

19—21.] *He refutes the notion which might arise in the minds of his readers, that he was vindicating himself* BEFORE THEM *as judges*, see 1 Cor. iv. 3; *and assures them that he does all for their good, fearing in what state he might find them on his arrival.* **19.**] **Ye have been some time imagining** (i. e. during this my self-defence) **that it is to you that I am defending myself.** Then the answer follows: the assumption being made, and elliptically answered, as in ver. 16. **before God** is emphatic, and opposed to "*unto you.*" **We speak in Christ**, as in ch. ii. 17, which see. **20.**] 'Edification, of which you stand in need, for, &c.' He here completely and finally throws off the apologist and puts on the Apostle, leaving on their minds a very different impression from that which would have been produced had he concluded with the apology. **lest, when I arrive, I should find you not such as I wish** (in the words, not such as I wish, there is an *indefinite* possi-

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such as ye would not: lest there be *debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:* [21] and *lest, when I come again, my God will humble me among you, and* that *I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.*

XIII. [1] *This* is *the third* time *I am coming to you. In the mouth of two or three witnesses shall every*

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such as I would, and that [h] I may be found by you such as ye would not; lest there be strifes, envying, wraths, self-seekings, slanderings, whisperings, swellings, tumults: [21] lest, when I come again, my God will [i] humble me among you, and I shall bewail many of those [k] which have sinned already, and repented not of the uncleanness and [l] fornication and lasciviousness which they committed.

XIII. [1] This [a] third time I am coming to you. [b] In the mouth of

[h] 1 Cor. iv. 21. ch. x. 2. & xii. 2, 10.

[i] ch. ii. 1, 4.

[k] ch. xiii. 2.

[l] 1 Cor. v. 1.

[a] ch. xii. 14.

[b] Numb. xxxv. 30. Deut. xvii. 6. & xix. 15. Matt. xviii. 16. John viii. 17. Heb. x. 28.

bility of aberration from being *such as I wish,* presently particularized "*lest there be,*" *&c.*), **and I should be found by you such as ye wish not** (not now "*not such as ye wish,*" because there is now no indefiniteness; *his* disposition towards them in such a case could be but of *one* kind, viz. *severity.* Chrysostom brings out another point; he does not say, 'such as *I* wish not,' but with more severity, 'such as *ye* wish not'). **self-seekings**: see note on Rom. ii. 8. **whisperings,** i.e. secret malignings,—**slanderings,** i.e. open detraction. **21. will humble me**] "There was nothing in which the Apostle more exulted than in the prosperous success of his preaching: nothing on the other hand by which he was made more sad and downcast than when he saw that he had laboured in vain." Beza. That this *humbling,* and *not* that of *being obliged to punish,* is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success. **my God** expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him. **I shall bewail**] Some explain it that he would have to punish them, and thus be afflicted over them: but *punishment* seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares, ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. "He shews the feeling of a true and genuine shepherd, when he says that he should have to grieve for the sins of others. Every shepherd ought thus to carry the church in his own soul, be affected by its diseases as by his own, grieve at its sorrows, mourn for its loss." Calvin. **many of those**] Why many? why not *all?* I believe he uses **many of those which have sinned** *as a mild expression* for *the many which have sinned,* and that we must not therefore press too closely the enquiry.

Chap. XIII. 1—10.] *He warns them of the severity which, on his arrival, if such be the case, he will surely exercise, and prove his apostolic authority. To this proof, however, he exhorts them not to put him.* **1.] This third time I am coming to you:** i.e. '*this is the third visit which I am now about to pay you.*' Had not chronological theories intervened, no one would ever have thought of any other rendering. The usual one, 'This is the third time that I have been intending to come to you,' introduces here, as also in ch. xii. 14, an element not only foreign to, but detrimental to, the purpose. The Apostle wishes to impress on them *the certainty* of this coming, and to prepare them for it by solemn self-examination; and in order to this, he (*on this interpretation*) uses an expression which would only remind them of the charge of *lightness* which had been brought against him, and *tend to diminish the solemnity of the warning.* On St. Paul's visits to Corinth, see Introd. to 1 Cor. § v. **In the mouth of, &c.**] i.e. 'I will not now, as before, be with you *in all long-suffering,* as regards the offenders: but will come to a

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two witnesses and three shall every word be established. [2] [c] I have said already, and now say beforehand, as when [I was] present the second time, so also now † in my absence to them [d] which have sinned heretofore, and to all the rest, that, if I come again, [e] I will not spare: [3] since ye seek a proof of Christ that [f] speaketh in me, who to you-ward is not weak, but is [g] powerful in you. [4] [h] For † indeed he was crucified from weakness, yet [i] he liveth from the power of God. For [k] we also are weak in him, yet we

c ch. x. 2.
† I write *is omitted in all our most ancient MSS.*
d ch. xii. 21.
e ch. i. 23.
f Matt. x. 20. 1 Cor. v. 4. ch. ii. 10.
g 1 Cor. ix. 2.
h Phil. ii. 7, 8. 1 Pet. iii. 18.
† though *is omitted by our most ancient MSS.*
i Rom. vi. 4.
k See ch. x. 3, 4.

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word be established. [2] I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: [3] since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. [4] For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God

regular process, and establish the truth in a legal manner.'—This explanation, however, has not been the usual one: Chrysostom, Calvin, and others, understanding the two or three witnesses, of St. Paul's *two or three visits,* as establishing either (1) the truth of the facts, or (2) the reality of his threats. But it is decisive against this interpretation, as Meyer remarks, that thus the sins committed *since the Apostle's last visit* would remain altogether unnoticed. **and three,** not for "*or three,*"—two (and in cases where only two can be had), and three (where so many can be obtained): '*two and three respectively.*' 2.] **I have forewarned you, and I now forewarn you, as (I did) when present the second time, so also (I do) now when absent.** It seems to me (see my Greek Test.) that this is the only natural way of taking the words. **them which have sinned heretofore**] the same persons as are thus designated above, ch. xii. 21. **all the rest of you**] who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with those who have, &c. **if I come again**] **at my next coming.** This was what he said when he was last there, and now repeats. 3.] This gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority. **a proof of Christ**] The genitive is either objective, a proof of **Christ speaking in me,** i.e. 'that Christ speaks in me,'—or subjective, 'a proof given by Christ speaking in me—'a token of my authority vouchsafed by Christ speaking in me.' This latter meaning is more suited to what follows, where *Christ* becomes the *subject.* Such proof would be, the immediate execution, by divine power, of some punishment denounced by Paul's word, as in Acts xiii. 11. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul. 4.] *Confirmation of the foregoing assertion.* **For indeed he was crucified** (as the source,—the conditional element,—by which His crucifixion became possible) **from weakness, yet He liveth by** (source,—source of His life) **the Power of God** (which raised Him from the dead, Rom. vi. 4; viii. 11; Eph. i. 20; Phil. ii. 9). **For we also are weak in Him** (i.e. *in Him,* in our communion with and imitation of Christ, we, as He did, lay aside our power and spare you: we partake of His voluntary abnegation of power which we might have used. The context requires this explanation, and refutes that of Chrysostom and others, that for His sake we suffer persecution and dishonour), **but shall live** (exercise our apostolic authority, in contrast to the *weakness* above) **with Him** (as He now exercises His power in His glorified resurrection life) **from** (source) **the power of God [toward you]** ("*toward you,*" if genuine, may belong either to "*the power of God,*" or to "*we shall live,*"—'*we shall live with respect to you,*' which agrees better with the parallelism, but not so well with the arrangement of the sentence. The sense seems to require the *latter*

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toward you. [5] *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* [6] *But I trust that ye shall know that we are not reprobates.* [7] *Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.* [8] *For we can do nothing against the truth, but for the truth.* [9] *For we are glad, when we are weak, and ye are strong: and this also we wish,* even *your perfection.* [10] *Therefore I write these things being absent, lest*

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shall live with him from the power of God toward you. [5] [l] Try your own selves, whether ye are in the faith; prove your own selves. Do ye not know your own selves, [m] that Jesus Christ is in you? except indeed ye be [n] reprobates. [6] But I trust that ye shall know that we are not reprobates. [7] Yet † we pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though [o] we be as reprobates. [8] For we can do nothing against the truth, but for the truth. [9] For we rejoice, [p] when we are weak, and ye are strong: we also pray for this, [q] even your perfection. [10] [r] For this cause write I these things being absent,

[l] 1 Cor. xi. 28.
[m] Rom. viii. 10. Gal. iv. 19.
[n] 1 Cor. ix. 27.
† *Thus all our most ancient MSS.*
[o] ch. vi. 9.
[p] 1 Cor. iv. 10. ch. xi. 30. & xii. 5, 9, 10.
[q] 1 Thess. iii. 10.
[r] 1 Cor. iv. 21. ch. ii. 3. & x. 2. & xii. 20, 21.

interpretation, for the "*power of God towards you*" would be rather the *result* than the *source* of the apostolic energy indicated by **we shall live**.—I have taken **we shall live**, as the context plainly requires, figuratively: but many Commentators take it literally, of *the resurrection*). 5.] "You want to prove *Christ* speaking in me:—if you necessitate this proof, it will be given. But I will tell you *whom rather to prove*, Prove YOURSELVES; *there* let your attention be concentrated, if you will apply tests." **whether ye are** (not '*be;*' at least not as we now take that word, as subjunctive). 'Whether you maintain your Christian place and standing in Christ, which will be shewn by the power of Christ's spirit present and energizing among you.' **reprobates**, literally, '*not abiding the proof*,' worthless,—i. e. in this case, 'mere pretended Christians.' 6.] **But** (however it may fall out with your proof of *yourselves*) **I hope** (or perhaps better, expect) **that ye shall know that we are not worthless** (unable to abide the proof to which you put us. The verse is said threateningly: if you wish for a proof to be given by my power to punish, it shall not be wanting). 7.] Yet he prays God rather that they may require no such demonstration of his apostolic power, even though he lose in reputation by it. **not that we should appear . . . .]** 'And the purpose of this my prayer is not to gain any repute by your Christian graces, but that you may be highly endowed with them, and (if it so happen) we may be as of no repute in the judgment of men, by your good conduct tending to the non-exercise and so to the depreciation of our Apostolic power.' 8.] **For we have no power against the truth** (of the Gospel, not *of the facts*, as Chrysostom and others.—'If you walk in the truth, we shall be at one with you, and so have no opportunity of shewing our power'), **but** (only) **on behalf of** (in furtherance of the cause and spread of) **the truth.** 9.] **For** (*confirmation of ver.* 8 *by the still stronger assertion,* WHEREIN *his joy consists, and for what he prays*) **our joy is, when we are weak** (have no opportunity for shewing our power in punishment), **but ye are mighty** (in Christian graces, and requiring no exercise of our authority): **this** (viz. that the state of the case may be as just mentioned) **we also pray for, viz. your perfection** (generally,—in all good things). 10.] **For this cause** ('*because I wish and pray for your perfection*'). **these things,** '*this Epistle.*' "For I wish," says Chrysostom, "that my sharpness should

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that I may not when present [s] use sharpness, [t] according to the power which the Lord hath given me for building up and not for casting down. [11] Finally, brethren, rejoice, be made perfect, take comfort, [u] be of one mind, be at peace; and the God of love and [x] peace shall be with you. [12] [y] Salute one another with an holy kiss. [13] All the saints salute you. [14] [z] The grace of the Lord Jesus Christ, and the love of God, and [a] the communion of the Holy Ghost, be with you all †.	*being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.* [11] *Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.* [12] *Greet one another with an holy kiss.* [13] *All the saints salute you.* [14] *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost,* be *with you all. Amen.*

s Tit. i. 13.
t ch. x. 8.
u Rom. xii. 16, 18. & xv. 5. 1 Cor. i. 10. Phil. ii. 2. & iii. 10. 1 Pet. iii. 8.
x Rom. xv. 33.
y Rom. xvi. 16. 1 Cor. xvi. 20. 1 Thess. v. 26. 1 Pet. v. 14.
z Rom. xvi. 24.
a Phil. ii. 1.
† Amen *is omitted by all our most ancient MSS.*

lie in my writings, and not in my acts." **according to the power, &c.]** gives the reason why he did not wish to act *sharply,—because the power would seem to be exercised in a direction contrary to that intended by Him who gave it.*

11—13.] CONCLUSION. **11.]** GENERAL EXHORTATIONS. "Paul had written severely: he now turns to a more kindly address, yet without forgetting his main subject." Bengel. **rejoice,** viz. *in the Lord,* as Phil. iii. 1; iv. 4. See also 1 Thess. v. 16. **take comfort;** a recurrence in the end of the Epistle to the spirit with which it began; see ch. i. 6, 7, and, for the need they had of comfort, ch. vii. 8—13. **and,** i. e. 'and then.'

12, 13.] CONCLUDING GREETINGS. **with an holy kiss]** See on Rom. xvi. 16. **All the saints]** viz. in the place whence the Epistle was written.

14.] CONCLUDING BENEDICTION; remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church in all ages as the final blessing in her Services. **The grace of our Lord Jesus Christ** is put first; "for by the grace of Christ men come to the love of the Father." Bengel. **communion]** fellowship, '*communication.*' **be with you all]** with all of you, without exception. "And this blessing he invokes, not on a few individuals, or any one section of the Corinthian Church, but expressly on every portion and every individual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the first, so in the second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happiness might be 'with them all.'" Stanley. Compare, for the same emphatic "*all,*" Rom. i. 5, 8; iv. 16; [xvi. 24,] &c.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

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I. [1] *PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)* [2] *and all the brethren*	I. [1] PAUL, an apostle, [a] not from men, neither by man, but by [b] Jesus Christ, and God the Father, who [c] raised him from the dead; [2] and

a ver. 11, 12.
b Acts ix. 6. & xxii. 10, 15, 21. & xxvi. 16. Tit. i. 3.
c Acts ii. 24.

CHAP. I. 1—5.] ADDRESS AND GREETING. In the very opening sentence of the Epistle, we see the fervour of the Apostle's mind and the weightiness of his subject betraying themselves. The vindication of his own apostolic calling,—and the description of the work and purpose of Christ towards us, shew him to be writing to those who had disparaged that apostleship, and were falling from their Saviour.

1.] It is better not to join the word **Apostle** (here of course used in its strict and highest sense) with **from men**, but to let it stand by itself, and take the two prepositions as indicating, **from** the remote originating cause, **by** the nearer instrumental one. In St. Paul's case, neither of these was merely human: the Lord Jesus was both the original Sender, and Himself the Announcer of the mission.

and God the Father] If by Jesus Christ, then also by God the Father, in and by whose appointment all the mediatorial acts of Christ in the Headship of His Church are done. The strongest possible contrast is here drawn between man, in the ordinary sense, on the one side, and **Jesus Christ, and God the Father**, on the other. Had not the Apostle regarded Jesus Christ as one with the Father in the Godhead, he never could have written thus. It is important to remember that the mission of Paul to the actual work of the ministry was by the command of the *Holy Spirit*, Acts xiii. 2,—proceeding from, and expressing the will of, the Father and the Son.

who raised Him from the dead] Why specified here? Not, I think, because (Meyer) Paul was called to be an Apostle *by the risen Saviour*,—nor merely to identify the Father as the Originator of the Son's work of Redemption (which is so in Rom. iv. 24,—but here would not immediately concern Paul's calling to be an Apostle),—nor to meet the objection that he had never seen Christ, and turn it into an advantage, in that he alone was commissioned by the already risen and ascended Jesus,—for in this case we should not find *"who raised Him"* stated as a predicate of the Father, but *"which was raised"* as one of the Son,—nor as asserting the Resurrection against the Jews and Judaizing Galatians, which is far-fetched,—nor again as expressing an attribute of the Father, without which He can hardly be thought of by the believer,—for this is too loose a relevancy for a sentence so pointed as the present: but because the Resurrection, including and implying the Ascension, was the Father's bestowal on Christ of gifts for men, by virtue of which (Eph. iv. 11) St. Paul's *Apostleship had been received.* See a similar sentiment in

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all the brethren, [d] which are with me, [e] unto the churches of Galatia: [3] [f] grace be unto you and peace from God the Father, and our Lord Jesus Christ, [4] [g] who gave himself for our sins, that he might deliver us out of [h] the present evil world, according to the will of God and our Father: [5] to whom be the glory for ever and ever. Amen. [6] I marvel that ye

[d] Phil. ii. 22. & iv. 21.
[e] 1 Cor. xvi. 1.
[f] Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Eph. i. 2. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 2 John 3.
[g] Matt. xx. 28. Rom. iv. 25. ch. ii. 20. Tit. ii. 14.
[h] See Isa. lxv. 17. John xv. 19. & xvii. 14. Heb. ii. 5. & vi. 5. 1 John v. 19.

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which are with me, unto the churches of Galatia: [3] *grace* be *to you and peace from God the Father, and* from *our Lord Jesus Christ,* [4] *who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:* [5] *to whom* be *glory for ever and ever. Amen.* [6] *I marvel that ye are so*

Rom. i. 4, 5. **2.]** Who these **brethren** were, may best be inferred by the Apostle's usage in the addresses of other Epistles, where we have "*Sosthenes our brother*" (1 Cor. i. 1), "*Timothy our brother*" (2 Cor. i. 1. Col. i. 1. Philem. 1). They were his colleagues in the work of the Gospel, his companions in travel, and the like (not all the members of the church where he was, who would hardly be specified as being **with him,**—besides that such an address would be unprecedented): and their unanimity is here stated, to shew that he was not alone in his doctrine, but joined by all the brethren who were present. At the same time the word all would seem to imply that just now he had *many* of these *brethren* with him. But we cannot draw any inference from this as to the date of our Epistle: for we do not know who were his companions on many occasions. At Ephesus, where probably it was written, we hear only of Gaius and Aristarchus (Acts xix. 29), but we cannot say that there were not others: in all likelihood, several more of those mentioned Acts xx. 4, were with him. **unto the churches]** The principal cities of Galatia were Pessinus and Ancyra: but this plural seems to imply more than two such churches. See 1 Cor. xvi. 1, and Acts xvi. 6; xviii. 23. That we have here barely *the churches,* without any honourable adjunct (as in 1 Cor., 2 Cor., 1 Thess., 2 Thess., &c.), must be explained, with Chrysostom: "Behold his pervading indignation: for he saith not 'To the Beloved,' nor 'to the sanctified,' but only 'to the churches.'" **3.]** See introductory note on Rom. i. 1—7. **4.]** He thus, by the way, reminds the Galatians, who wished to return to the bondage of the law, of the great object of the Atonement, which they had forgotten. Ch. iii. 13 is but a re-statement, in more precise terms, of this. **who gave himself]** viz. as an offering, unto death: an expression only found in the New Test., here and in the Pastoral Epistles. Several such expressions, confined to these writings, will occur: see the inference, in Introduction to the Pastoral Epistles, § i. 32, note. **the present evil world** (literally, *age*), state of things; and make us citizens and inheritors of a better age or world, that which is to come. **according to the will]** And this, (1) not according to our own plan in proportion to our legal obedience or any quality in us, but according to the Father's sovereign will, the prime standard of all the process of redemption: and (2) not so that we may trifle with such rescuing purpose of Christ by mixing it with other schemes and fancies, seeing that it is according to a procedure prescribed by Him, who doeth all things after the counsel of His own will. And this, not as the lord merely of His works, but as *our Father,* bound to us in the ties of closest love—for our good, as well as to fulfil His own eternal purpose. **5. to whom be the glory]** So on other occasions, when speaking of the wonderful things of God, St. Paul adds a doxology. "In civil life," says Luther, "when we speak of the names of kings or princes, we do it with a submissive gesture, reverence, and genuflexion; much more, when we speak of God, ought we to bend the knee of the heart." **In the glory,** or 'the glory which is His,'—the article is probably inserted for solemnity. **for ever and ever]** Literally, **unto the ages of the ages**; see note on Eph. iii. 21.

6—10.] Announcement of the occasion of the Epistle, in his amazement at their speedy falling away from the Gospel. Assertion of that Gospel's exclusive claim to their adhesion, as preached by him who served God in Christ, and not popu-

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soon removed from him that called you into the grace of Christ unto another gospel: [7] which is not another; but there be some that trouble you, and would pervert the gospel of Christ. [8] But though we, or an angel from hea-

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are so soon removing [i] from him that called you in the grace of Christ unto a different gospel: [7] [k] which is not another; only there be some [l] that trouble you, and desire to pervert the gospel of Christ. [8] But even though [m] we,

i ch. v. 8.
k 2 Cor. xi. 4.
l Acts xv. 1, 24. 2 Cor. ii. 17. & xi. 13. ch. v. 10, 12.
m 1 Cor. xvi. 22.

LARITY AMONG MEN. We have none of the usual expressions of thankfulness for their faith, &c.; but he hurries vehemently into his subject, and, as Chrysostom says, "his style after this becomes more vehement, as if he were inflamed beyond measure by the thought of the blessings which God hath conferred on us."

6.] I marvel in this sense is a term of mildness, inasmuch as it imports that better things were expected of them,—and of condescension, as letting down the writer to the level of his readers and even challenging explanation from them. Still, like many other such mild words, it carries to the guilty conscience even sharper rebuke than a harsher one would. **so soon]** either (1) '*so soon after your conversion,*' or (2) '*so quickly,*'—'*after so little persuasion,*' *when the false teachers once came among you,* or (3) '*so soon after my recent visit among you.*' Of these I prefer (1), as more suiting the dignity of the passage, and as the more general and comprehensive reason. But it does not exclude (2) and (3): 'so soon' might be, and might be intended to be, variously supplied. See Introduction, on the time and place of writing this Epistle. **removing,** *present*—not as A. V., '*removed*'—is not passive, in the common usage of the word, according to which the Galatians would understand it. Chrysostom says well, "He saith not, 'are removed,' but 'are removing:' i. e. I as yet believe it not: I cannot think that your perversion is yet completed: the very expression is that of one winning them back again." It is interesting to notice, in connexion with *the charge of fickleness,* the character given by Cæsar of the Gauls (by whom Galatia, or Gallo-Græcia, was peopled); "that they were eager and prompt to undertake war, but soon discouraged in calamity: fickle in their decisions, and easily induced to change." **him that called you]** this, as almost always with the Apostle, is to be understood (see note on Rom. i. 6) of God the Father (see ver. 15; and cf. Rom. viii. 30; ix. 24, 25: 1 Cor. i. 9; vii. 15, 17: 1 Thess. ii. 12: 2 Thess. ii. 14: 2 Tim. i. 9. Also 1 Pet. v. 10). **in** (as the *element,* and hence the *medium;* not "*into,*" as A. V.) **the grace of Christ.** 'Christ's grace' is the elementary medium of our 'calling of God,' as is set forth in full, Rom. v. 15:—see also Acts xv. 11. And 'Christ's grace' is the sum of all that He has suffered and done for us to bring us to God;—*whereby* we come to the Father,—*in* which, as its element, the Father's calling of us has place. **unto a different** (*in kind:* not '*original,*' '*another,*' *of the same kind,* which title he denies it, see below. The adjectives in the two clauses are different) **gospel** (so called by its preachers; or said by way of at once instituting a comparison unfavourable to the new teachers, by the very etymology of "*gospel*"—*good tidings*).

7.] The preceding expression, '*a different Gospel,*' was a paradoxical one, there being in reality *but one Gospel.* St. Paul appeared by it to admit the existence of *many Gospels,* and he therefore now explains himself more accurately, how he wishes to be understood. **which** "different Gospel," whereto you are falling away, **is not another,** not a second, besides the one Gospel; **except that there are** (i. e., in more familiar English, **only there are**) **some that trouble you, &c.** That is: 'This different Gospel is *only in so far another,* that there are certain, who &c.' Notice, that the stress is on **not another**; so that St. Paul, though he had before said "*a different Gospel,*" yet *guards the unity* of the Gospel, and explains what he meant by this expression to be *nothing but a corruption and perversion of the one Gospel of Christ.* The nature of this 'different Gospel,' as gathered from the data in our Epistle, was (1), though recognizing Jesus as the Christ, it insisted on circumcision and the observance of the Mosaic ordinances as to times, &c.: (2) it professed to rest on the authority of some of the other Apostles. **the gospel of Christ]** perhaps here not

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or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be accursed. [9] As we have said before, even so now I say again, If any man preacheth unto you any gospel [n] other than that which ye received, let him be accursed. [10] For [o] am I now persuading men, or God? or [p] do I seek to please men? If I were still pleasing men, I should not be Christ's servant. [11] [q] † But I certify

n Deut. iv. 2. & xii. 32. Prov. xxx. 6. Rev. xxii. 18.

o 1 Thess. ii. 4. Matt. xxviii. 14.

p 1 Thess. ii. 4. James iv. 4.

q 1 Cor. xv. 1.

† *Many of our ancient MSS. read* For.

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ven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. [9] *As we said before, so say I now again, If any* man *preach any other gospel unto you than that ye have received, let him be accursed.* [10] *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.* [11] *But I certify you, bre-*

'*Christ's Gospel,*' but the Gospel of (i. e. relating to, preaching) Christ. The context only can determine in such expressions whether the genitive is subjective or objective. **8.] But** (no matter who they are *that trouble you,* &c.) **even though we** (i. e. usually, '*I, Paul:*' but perhaps *used* here on account of what was said in ver. 2, "*all the brethren which are with me*"), **or an angel from heaven** (introduced here as the highest possible authority, next to a divine Person: even were this possible, were the highest rank of created beings to furnish the preacher, &c. See 1 Cor. xiii. 1. Perhaps also, as Chrysostom says, there is a reference to the new teachers having sheltered themselves under the names of the great Apostles), **preach** (literally, *evangelize:* it is impossible to preserve in English the form of this word, and in it the reference back to vv. 6, 7) **to you any gospel other than** (not merely '*against,*' nor merely '*besides,*' but indicating '*beyond,*' in the sense of overstepping the limit into a new region, i. e. it points out *specific difference.* The preposition is important here, as it has been pressed by Protestants in the sense of '*besides,*' against Roman Catholic tradition, and in consequence maintained by the latter in the sense of '*against.*' It in fact includes both) **what we preached** (evangelized) **to you, let him be accursed** (*of God:* no reference to ecclesiastical excommunication; for an *angel* is here included. See note, Rom. ix. 3, and compare ch. v. 10).

9.] As we have said before (referring, not to ver. 8; for the word more naturally, as in 2 Cor. xiii. 2 [so too 1 Thess. iv. 6], relates to something said on a former occasion,—but to what he had said during his presence with them: see a similar reference, ch. v. 3, 21), **I also now say again,—If any one is** (no longer now a supposition, but an assumption of the fact) **preaching to you** (evangelizing you), **other** (with another gospel) **than that which ye received** (from us), **let him be accursed** (see above). **10.] For** (accounting for, and by so doing, softening, the seeming harshness of the last saying, by the fact which follows) **am I** NOW (now takes up the "*now*" of the last verse, having here the principal emphasis on it,—'in saying this,'—'in what I have just said;' 'is this like an example of men-pleasing?') **persuading** (seeking to win over to me) MEN (see 1 Cor. iv. 3; 2 Cor. v. 12), **or** (am I **conciliating**) **God? or do I seek to please** MEN (a somewhat wider expression than the other, embracing his whole course of procedure)? (Nay) **if I any longer** (implying that such is the course of the world before conversion to Christ; not necessarily referring back to the time before his own conversion, any more than that is contained by implication in the words, but rather perhaps to the accumulated enormity of his being, after all he had gone through, a man-pleaser) **were pleasing men** (either (1) '*seeking* to please men:' so that the fact, of being well-pleasing to men, does not come into question; or (2) 'if I were popular with men:' the original will bear both), **I were not the servant of Christ.**

11—CHAP. II. 21.] FIRST, OR APOLOGETIC PART OF THE EPISTLE; *consisting in an historical defence of his own teach-*

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thren, that the gospel which was preached of me is not after man. [12] *For I neither received it of man, neither was I taught* it, *but by the revelation of Jesus Christ.* [13] *For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:* [14] *and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.* [15] *But when it pleased God, who separated me from my mother's womb, and called* me *by his grace,* [16] *to reveal his Son in me, that I*

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you, brethren, concerning the gospel which was preached by me, that it is not after man. [12] For [r] neither did I myself receive it from man, nor was I taught it [by man], but [s] by revelation of Jesus Christ. [13] For ye heard of my former way of life in the Jewish religion, how that [t] beyond measure I persecuted the church of God, and [u] was destroying it. [14] And I made progress in the Jewish religion beyond many of mine own age among my countrymen, [x] being more exceedingly zealous for the [y] traditions of my fathers. [15] But when He pleased, [z] who set me apart from my mother's womb, and called me by his grace, [16] to [a] reveal his Son in me, that

r 1 Cor. xv. 1, 3. ver. 1.
s Eph. iii. 3.
t Acts ix. 1. & xxii. 4. & xxvi. 11. 1 Tim. i. 13.
u Acts viii. 3.
x Acts xxii. 3. & xxvi. 9. Phil. iii. 6.
y Jer. ix. 14. Matt. xv. 2. Mark vii. 5.
z Isa. xlix. 1, 5. Jer. i. 5. Acts ix. 15. & xiii. 2. & xxii. 14, 15. Rom. i. 1.
a 2 Cor. iv. 6.

ing, as not being from men, but revealed to him by the Lord,—nor influenced even by the chief Apostles, but of independent authority.

11, 12.] *Enunciation of this subject.* **after,** or **according to man,** i. e. measured by merely human rules and considerations, as it would be were it of human origin. **12.]** *Proof of this.* **For neither did I** (*myself* strongly emphatic, '*neither did I, any more than the other Apostles*') **receive it** (historically) **from man** (i. e. 'any man;' generic), **nor was I taught it** (dogmatically), **but by revelation of,** i. e. from **Jesus Christ.**—WHEN did this revelation take place?—clearly, soon after his conversion, imparting to him as it did the knowledge of the Gospel which he afterwards preached; and therefore in all probability it is to be placed during that sojourn in Arabia referred to in ver. 17. It cannot be identical with the visions spoken of, 2 Cor. xii. 1 ff.,—for 2 Cor. was written in A.D. 57, and fourteen years before that would bring us to A.D. 43, whereas his conversion was in 37 (see chronological table in Introduction), and his subsequent silence, during which we may conceive him to have been under preparation by this apocalyptic imparting of the Gospel, lasted but three years, ver. 18.—Nor can it be the same as that appearance of the Lord to him related Acts xxii. 18,—for that was not the occasion of any revelation, but simply of warning and command.—He appears to refer to this special revelation in 1 Cor. xi. 23; xv. 3; 1 Thess. iv. 15; see notes in those places.

13—II. 21.] *Historical working out of this proof:* and first (vv. 13, 14) by reminding them of his former life in Judaism, during which he certainly received no instruction in the Gospel from men. **13.] ye heard,** viz. when I was among you: from myself: not as A. V., '*ye have heard.*' **For** binds the narrative to the former verses. **the church of God]** for solemnity, to set himself in contrast to the Gospel, and shew how alien he then was from it. **was destroying it]** More than the *mere attempt* is to be understood: he was verily *destroying* the Church of God, as far as in him lay. **14. more exceedingly]** viz. than they. **being** (literally) **a zealous assertor** (or **defender**) **of my ancestral traditions** (i. e. those handed down in the sect of the Pharisees, Paul being "*a Pharisee, the son of Pharisees,*" Acts xxiii. 6,—not, the law of Moses).

15—17.] *After his conversion also, he did not take counsel with* MEN. **15.]** It was God's act, determined at his

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b Acts ix. 15. & xxii. 21. & xxvi. 17, 18. Rom. xi. 13. Eph. iii. 8.
c Matt. xvi. 17. 1 Cor. xv. 50. Eph. vi. 12.
d Acts ix. 26.
e 1 Cor. ix. 5. Matt. xiii. 55. Mark vi. 3.

[b] I might preach him among the Gentiles; immediately I conferred not with [c] flesh and blood: [17] neither went I away to Jerusalem to them which were apostles before me; but I went away into Arabia, and returned back again unto Damascus. [18] Then after three years [d] I went up to Jerusalem to visit Cephas, and tarried with him fifteen days. [19] But [e] other of the apostles

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might preach him among the heathen; immediately I conferred not with flesh and blood: [17] *neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.* [18] *Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.* [19] *But other of the apostles*

very birth (see especially Acts xiii. 2), and effected by a special calling: viz., that on the road to Damascus, carried out by the instrumentality of Ananias. To understand this "*call*" of an act in the divine Mind, is contrary to our Apostle's usage of the word, see ver. 6; Rom. viii. 30 al. This calling first took place, then the revelation, as here. **16.] to reveal his Son** (viz. by that subsequent revelation, of which before, ver. 12: not by his *conversion*, which, as above, answers to the "*call*") **in me** (strictly: '*within me*,' "the revelation shining through his soul," Chrysostom: the context here requires that his own personal illumination should be the point brought out). **among the Gentiles**] the main object of his Apostleship: see ch. ii. 7, 9. **with flesh and blood**] i. e. with mankind: these words are used generally with the idea of weakness and frailty. **17.] went away** both times refers to his departure from Damascus: "when I left Damascus, I did not go . . . . but when I left Damascus, I went." **into Arabia**] On the place which this journey holds in the narrative of Acts ix., see notes on verses 19, 22 there. Its object does not seem to have been the preaching of the Gospel,—but preparation for the apostolic work; though of course we cannot say, that he did not preach during the time, as before and after it (Acts ix. 20, 22), in the synagogues at Damascus. Into *what part* of Arabia he went, we have no means of determining. The name was a very vague one, sometimes including Damascus,—sometimes extending even to Lebanon and the borders of Cilicia. It was however more usually restricted to that Peninsula now thus called, between the Red Sea and the Persian Gulf. Here we must apparently take it in the wider sense, and understand that part of the Arabian desert which nearly bordered on Damascus. *How long* he remained there we are equally at a loss to say. Hardly for any considerable portion of the three years: Acts ix. 23 will scarcely admit of this: for those "*many days*" were manifestly passed at Damascus.—The journey is mentioned here, to account for the time, and to shew that he did not spend it in conferring with *men*, or with the other Apostles. **and returned . . . .**] compare Acts ix. 22, 25.

18–24.] *But after a very short visit to Peter at Jerusalem, he retired to Syria and Cilicia.* **18.]** At first sight, it would appear as if the three years were to be reckoned from his *return to Damascus*: but on closer examination we see that **after three years** stands in opposition to "*immediately*" above, and the "*not going away to Jerusalem*" here answers to "*going up to Jerusalem*" there. So that we must reckon them from his *conversion*: the period specified in ver. 15 ruling the whole narrative. See also on ch. ii. 1.—This is the journey of Acts ix. 26,—where see note. There is no real discrepancy between that account and this. The incident which led to his leaving Damascus (Acts ix. 25; 2 Cor. xi. 32, 33) has not necessarily any connexion with his purpose in *going to Jerusalem*: a purpose which may have been entertained before, or determined on after, that incident. To this visit must be referred the vision of Acts xxii. 17, 18. **to visit (i. e. to make the acquaintance of) Cephas**—not to get information or instruction from him. Peter was at this early period the prominent person among the Apostles: see note on Matt. xvi. 18. **fifteen days**] mentioned to shew how little of his institution as an Apostle he could have owed to Peter.

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saw I none, save James the Lord's brother. [20] *Now the things which I write unto you, behold, before God, I lie not.* [21] *Afterwards I came into the regions of Syria and Cilicia;* [22] *and was unknown by face unto the churches of Judæa which were in Christ:* [23] *but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.* [24] *And they glorified God in me.*

II. [1] *Then fourteen years*

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saw I none, save James the brother of the Lord. [20] Now the things which I write unto you, [f] behold, before God, I lie not. [21] [g] Afterwards I came into the regions of Syria and Cilicia; [22] and I was unknown by face [h] unto the churches of Judæa which were [i] in Christ: [23] but they heard only, That our former persecutor is now preaching the faith which before he was destroying. [24] And they glorified God in me.

II. [1] Then after fourteen years [a] I

[f] Rom. ix. 1. 2 Cor. xi. 31.
[g] Acts ix. 30.
[h] 1 Thess. ii. 14.
[i] Rom. xvi. 7.
[a] Acts xv. 2.

Why no longer, see in Acts ix. 29; xxii. 17—21. **19.]** This verse admits of two interpretations, between which other considerations must decide. (1) That James, the Lord's brother, was one of the Twelve, and the only one besides Peter whom Paul saw at this visit: (2) that he was one **of the Apostles**, but not necessarily of the Twelve. Of these, (1) apparently cannot be: for after the choosing of the Twelve (John vi. 70), the brethren of our Lord did not believe on Him (John vii. 5): an expression (see note there) which will not admit of *any* of His brethren having then been His disciples. We must then adopt (2): which is besides in consonance with other notices respecting the term *Apostle*, and the person here mentioned. I reserve the subject for full discussion in the Introduction to the Epistle of James. See also notes, Matt. x. 3; xiii. 55; John vii. 5. **20.]** This asseveration (compare 2 Cor. xi. 31) applies most naturally to the important fact just asserted—his short visit to Jerusalem, and his having seen only Peter and James, rather than to the whole subject of the chapter. If a report had been spread in Galatia that after his conversion he spent years at Jerusalem and received regular institution in Christianity at the hands of the Apostles, this last fact would naturally cause amazement, and need a strong confirmatory asseveration. **21.]** The beginning only of this journey is related in Acts ix. 30, where see note. Mr. Howson suggests (edn. 2, i. p. 129, f.) that he may have gone at once from Cæsarea to Tarsus by sea, and Syria and Cilicia may afterwards have been the field of his activity,—these provinces being very generally mentioned together, from their geographical affinity, Cilicia being separated from Asia Minor by Mount Taurus. In Acts xv. 23, 41, we find churches in Syria and Cilicia, which may have been founded by Paul on this journey. The supposition is confirmed by our ver. 23: see below. **22, 23.]** 'So far was I from being a disciple of the Apostles, or tarrying in their company, that the churches of Judæa, where they principally laboured, did not even know me by sight.' The word **Judæa** must be understood as excluding Jerusalem, where he *was known*. This seems to be required by Acts ix. 26—29. **23.] They** (the members of the churches) **heard reports** (not, '*had heard*,' as A. V.), **That our former persecutor is now preaching the faith which he once was destroying** (see ver. 13). **And they glorified God in me** ('in my case:' i. e., my example was the cause of their glorifying God. By thus shewing the spirit with which the churches of Judæa were actuated towards him, he marks more strongly the contrast between them and the Galatian Judaizers).

II. 1—10.] *On his subsequent visit to Jerusalem, he maintained equal independence, was received by the Apostles as of co-ordinate authority with themselves, and was recognized as the Apostle of the uncircumcision.* **1. after fourteen years]** *From what time* are we

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went up again to Jerusalem with Barnabas, taking Titus also with me. [2] But I went up by revela-
b Acts xv. 12. tion, [b] and communicated unto them the gospel which I preach among the Gentiles, but privately to them

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after I went up again to Jerusalem with Barnabas, and took Titus with me *also.* [2] *And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to*

to reckon? Certainly at first sight it would appear,—*from the journey last mentioned.* And Meyer maintains that we are bound to accept this first impression without enquiring any further. But why? Is the *prima facie* view of a construction always right? Did we, or did he, judge thus in ch. i. 18? Are we not bound, in all such cases, should any external reason exist for doing so, to re-examine the passage, and ascertain whether our *prima facie* impression may not have arisen from neglecting some indication furnished by the context? That this is the case here, I am persuaded. The ways of speaking, in ch. i. 18, and here, are very similar. The **then** in both cases may be well taken as referring back to the same starting-point. What would there be forced or unnatural in a statement of the following kind? "After my conversion (ch. i. 15) my occasions of communicating with the other Apostles were these: (1) after three years I went up, &c. (2) after fourteen years had elapsed, I again went up, &c."? This (compare Chronol. Table in Introduction) would bring the visit here related to the year 50: see below. **again went up I**: but nothing is said, and there was no need to say any thing, of another visit during the interval. It was the object of the Apostle to specify, *not all his visits to Jerusalem,* but *all his occasions of intercourse with the other Apostles:* and it is mere trifling, when Meyer, in his love of making discrepancies, maintains that in such a narration as this, St. Paul would be putting a weapon into the hands of his opponents by omitting his second journey. That journey was undertaken (Acts xi. 30) in pursuance of a mission from the church at Antioch, to convey alms to the elders of the suffering church at Jerusalem. It was at a period of persecution, when James the son of Zebedee and Peter were under the power of Herod,—and in all probability the other Apostles were scattered. Probably Barnabas and Saul did not see any of them. They merely (Acts xii. 25) fulfilled their errand, and brought back John Mark. If in that visit he had no intercourse with the Apostles, as his business was not with them, the mention of it here would be irrelevant: and to attempt, as Meyer, to prove the Acts inaccurate, because that journey is not mentioned here, is simply absurd.—That the visit here described is in all probability the THIRD related in the Acts (A.D. 50) on occasion of the council of Apostles and elders (Acts xv.), I have shewn in a note to the chronological table in the Introduction. The various separate circumstances of the visit will be noticed as we proceed. **taking Titus also**] In Acts xv. 2, we read, "They determined that Paul and Barnabas, *and certain other of them,* should go up to Jerusalem." Titus is here particularized by name, on account of the notice which follows, ver. 3: and the **also** serves to take him out from among the others. On Titus, see Introduction to Epistle to Titus. **2.**] **But** not only carries on the narrative, emphatically repeating the verb, but carries on the refutation also —**but I went up** (not for any purpose of learning from or consulting others, but) **&c.** Of his undertaking the journey **by** (in consequence of) **revelation**, nothing is said in the Acts: all that is related there being, the appointment by the church of St. Paul and Barnabas and others to go. What divine intimation St. Paul may have received, inducing him to offer himself for the deputation, we cannot say: that some such occurred, he here assures us, and it was important for him to assert it, as shewing his dependence only on divine leading, and independence of any behests from the Jerusalem church. Meyer well remarks, that the history itself of the Acts furnishes an instance of such a double prompting: Peter was induced by a vision, and at the same time by the messengers of Cornelius, to go to Cæsarea. **unto them**] The Christians at Jerusalem, implied in the word "*Jerusalem*" above. This wide assertion is limited by the next clause. **but** (limits the foregoing: as if to say, "when I say 'to them,' I mean") **pri-**

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them which were of reputation, lest by any means I should run, or had run, in vain. [3] *But neither Titus, who was with me, being a Greek, was compelled to be circumcised:* [4] *and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:* [5] *to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.* [6] *But of*

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which were of reputation, lest by any means [c] I should be running, or have run, in vain. [3] Howbeit not even Titus, my companion, though he was a Greek, was compelled to be circumcised: [4] and that because of the [d] false brethren secretly brought in, who came in by stealth to spy out our [e] liberty which we have in Christ Jesus, [f] that they might bring us into bondage: [5] to whom we did not give way by subjection, no, not for an hour; that [g] the truth of the gospel might abide with you. [6] But

[c] Phil. ii. 16. 1 Thess. iii. 5.

[d] Acts xv. 1, 24. 2 Cor. xi. 26.

[e] ch. iii. 25. & v. 1, 13.

[f] 2 Cor. xi. 20. ch. iv. 3, 9.

[g] ver. 14. ch. iii. 1. & iv. 16.

vately (in a private conference: not to be conceived as separate from, but as specifying, the former *communication*) **to those that were eminent** (more at length ver. 6, "*they which seemed to be somewhat.*" These were James, Cephas, and John, ver. 9,—who appear to have been the only Apostles then at Jerusalem. "This is said, not for his own sake, but for that of others: meaning, that all might see the unity of the preaching, and that the truths proclaimed by me were well pleasing to the rest." Theodoret), **lest by any means I should** (seem to) **be running, or** (to) **have run, in vain.** It is quite out of the question, that this last clause should express a *bona fide* fear, lest his ministry should really be, or have been, in vain, without the recognition of the church at Jerusalem: such a sentiment would be unworthy of him, and, besides, at variance with the whole course of his argument here. The reference must be to the *estimation* in which his preaching would be held by those to whom he imparted it. When we consider the very strong prejudices of the Jerusalem church, this feeling of anxiety, leading him to take measures to prevent his work from being tumultuously disowned by them, is surely but natural. 3.] **Howbeit** (so far were they from regarding my course to have been in vain, that) **not even was Titus, who was with me, a Greek** (i. e. though he was a Gentile, and therefore liable to the demand that he should be circumcised), **compelled to be circumcised** (i. e. we did not allow him to be thus compelled: the facts being, as here implied, that the church at Jerusalem [and the Apostles? apparently not, from Acts xv. 5] demanded his circumcision, but on account of the reason following, the demand was not complied with, but resisted by Paul and Barnabas. So Meyer, and others, and I am persuaded, rightly, from what follows. But usually it is understood, that the circumcision of Titus was *not even demanded,* and that St. Paul alleged this as shewing his agreement with the other Apostles. But had this been so, besides that the following could not have stood as it does, not the strong expression **was compelled**, but the weakest possible one would have been used—'*the circumcision of Titus was not even mentioned'*): 4.] **and that** (restricts and qualifies the broader assertion which went before. '*Titus was not compelled . . . : and the reason was,*' &c.) **because of the false brethren who had been foisted in among us** (the Judaizers in the church at Jerusalem, see Acts xv. 1), **men who crept in to spy out** (in a hostile sense) **our freedom** (from the ceremonial law: to see whether, or how far, we kept it) **which we have in Christ Jesus, with intent to enslave us utterly: to whom not even for one hour did we** (Barnabas, Titus, and myself) **yield with the subjection required of us, that the truth of the gospel** (as contrasted with the perverted view which they would have introduced. Had they been overborne in this point, the verity of the Gospel would have been endangered among them,—i. e. that doctrine of justification, on which the Gospel turns as the truth of God) **might abide with you**

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from these [h] who now seem to be somewhat, whatsoever they were, it maketh no matter to me: [i] God respecteth no man's person: they, I say, who seemed [to be somewhat], [k] imparted nothing unto me: [7] but on the contrary, [l] when they saw that [m] I was intrusted with the gospel of the uncircumcision, even as Peter was with [the gospel] of the circumcision; [8] (for he that wrought for Peter unto the apostleship of the circumcision, [n] the same [o] wrought for me also unto the Gentiles:) [9] and

h ch. vi. 3.
i Acts x. 34. Rom. ii. 11.
k 2 Cor. xii. 11.
l Acts xiii. 46. Rom. i. 5. & xi. 13. 1 Tim. ii. 7. 2 Tim. i. 11.
m 1 Thess. ii. 4.
n Acts ix. 15. & xiii. 2. & xxii. 21. & xxvi. 17, 18. 1 Cor. xv. 10. ch. i. 16. Col. i. 29.
o ch. iii. 5.

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those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat *in conference added nothing to me:* [7] *but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as* the gospel *of the circumcision* was *unto Peter;* [8] *(for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)* [9] *and when James, Cephas,*

(*'you Galatians:'* not, *'you Gentiles in general:'* the fact was so,—the Galatians specially, not being in his mind at the time: it is only one of those cases where, especially if a rhetorical purpose is to be served, we apply home to the particular what, as matter of fact, it only shares as included in the general). 6.] **He** returns to his sojourn in Jerusalem, and his intercourse with *"those who seemed to be somewhat"* there. **These who seemed to be somewhat** may be either subjective (*'those who believe themselves to be something'*), or objective (*'those who have the estimation of being something'*). The latter is obviously the meaning here. **God respecteth no man's person]** i.e. 'I wish to form all my judgments according to *God's* rule—which is that of strict unbiassed justice.' See Eph. vi. 9. **they . . . imparted nothing unto me]** As I, at my first conversion, did not impart it to flesh and blood, so they now imparted nothing to me: we were independent the one of the other. The meaning *'added'* (A. V. *'in conference added'*) is not justified by the usage of the word. 7.] Not only did they impart nothing to *me*, but, on the contrary, they gave in their adhesion to the course which I and Barnabas had been (independently) pursuing. "In what did this opposition (*'contrary'* course) consist? Apparently in this, that instead of strengthening the hands of Paul, they left him to fight his own battle [practically: but they added the weight of their approval]. They said, 'Take your own course: preach the Gospel of the uncircumcision to Gentiles, and we will preach the Gospel of the circumcision to Jews.'" Jowett. **when they saw**, viz. by the communication mentioned ver. 2, coupled with the now manifest results of his preaching among the Gentiles. Compare Acts xv. 12. The word **intrusted** has the emphasis: **they saw that I was** (literally, **am**: the state being one still abiding) **INTRUSTED with the gospel of the uncircumcision, as Peter with that of the circumcision**; therefore they had only to accede to the appointment of God. Peter was not the Apostle of the circumcision *only*, for he had opened the door to the Gentiles (Acts x., to which Peter himself refers in Acts xv. 7), but in the ultimate assignment of the apostolic work, he wrought less among the Gentiles and more among the Jews than Paul: see 1 Pet. i. 1, and note. But his own Epistles are sufficient testimonies that, in his hands at least, the Gospel of the circumcision did not differ in any essential point from that of the uncircumcision.—Compare, as an interesting trait on the other side, Col. iv. 11. 8.] Parenthetic explanation of this word *"intrusted."* The word **wrought** applies to the *signs following* with which the Lord accompanied His word spoken by them, and to the power with which they spoke that word. The agent in this *working* is God,—the Father: see 1 Cor. xii. 6; Phil. ii. 13; Rom. xv. 15, 16. **unto the apostleship]** i.e. **towards**, with a view to, **the apostleship**. 9.] resumes the narrative after the parenthesis.

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and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should *go unto the heathen, and they unto the circumcision.* [10] *Only* they would *that we should remember the poor; the same which I also was forward to do.* [11] *But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.* [12] *For before that certain came from*	perceiving [p] the grace that was given unto me, James, and Cephas, and John, who now seem to be [q] pillars, gave to me and Barnabas the right hands of fellowship; that we [should be apostles] unto the Gentiles, and they unto the circumcision. [10] Only that we should remember the poor; [r] which very thing I was also forward to do. [11] [s] But when † Cephas came to Antioch, I withstood him to the face, because he was condemned. [12] For before that certain

p Rom. i. 5. & xii. 3, 6. & xv 15. 1 Cor. xv. 10. Eph. iii. 8.
q Matt. xvi. 18. Eph. ii. 20. Rev. xxi. 14.
r Acts xi. 30. & xxiv. 17. Rom. xv. 25. 1 Cor. xvi. 1. 2 Cor. viii. & ix, chapters,
s Acts xv. 35.
† *So all our oldest authorities, and in ver. 14 also.*

James] placed first, as being at the head of the church at Jerusalem, and presiding (apparently) at the conference in Acts xv. The expression **seemed to be** alludes to vv. 2 and 6; see there. **pillars,** i.e. principal supporters of the church, men of distinction and weight; afterwards the word came to be used directly in a personal sense, without metaphor. Clement of Rome says that "the most righteous pillars were persecuted." The words **should be apostles** are not expressed in the Greek. Some supply "*should go,*" or "*should preach,*" which come to much the same. This division of labour was not, and could not be, strictly observed. Every where in the Acts we find St. Paul preaching 'to the Jews first,' and every where the Judaizers followed on his track. **10.] which very thing I was also forward to do,**—viz., then and always: it was my habit. He uses the singular, because the plural could not correctly be predicated of the whole time to which the verb refers: for he parted from Barnabas shortly after the council in Acts xv. The proofs of this *forwardness* on his part may be found, Rom. xv. 15—27; 1 Cor. xvi. 1—4; 2 Cor. viii. ix.; Acts xxiv. 17: which, though they probably happened after the date of our Epistle, yet shew the bent of his habitual wishes on this point.

11—17.] *He further proves his independence, by relating how he rebuked Peter for temporizing at Antioch.* This proof goes further than any before: not only was he not taught originally by the Apostles,—not only did they impart nothing to him, rather tolerating his view and recognizing his mission,—but he on one occasion stood aloof from and reprimanded the chief of them for conduct unworthy the Gospel: thus setting his own Apostleship in *opposition* to Peter, for the time. **11.]** This visit of Peter to Antioch, not related in the Acts, will fall most naturally (for our narrative follows the order of time) in the period described, Acts xv. 35, seeing that (ver. 13) Barnabas also was there. See below. **Cephas]** Eusebius quotes out of Clement a story that this Cephas was not the Apostle, but one of the Seventy, of the same name. This was manifestly invented to save the credit of St. Peter. One of the most curious instances of ecclesiastical ingenuity on record has been afforded in the interpretation of this passage by the Fathers. They try to make it appear that the reproof was only an apparent one—that St. Peter was entirely in the right, and St. Paul withstood him **to the face,** i.e. as they explain it, '*in appearance merely,*' because he had been blamed by others. So Chrysostom: so Theodoret also: and Jerome.—This view of Jerome's met with strong opposition from Augustine, who writes to him, nobly and worthily, maintaining that if St. Paul wrote thus, he was *lying,* in the very passage in which he says, "The things which I write unto you, behold, before God, I lie not." Afterwards, Jerome abandoned his view for the right one. **because he was condemned]** not, '*because he was to be blamed,*' A. V.: no such meaning can be extracted from the original word. He was 'a condemned man,' as we say: by whom, does not appear: possibly, *by his own act:* or, *by the Christians in Antioch:* but St. Paul

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t Acts x. 28. & xi. 3. men came from James, [t] he ate with
the Gentiles: but when they came,
he withdrew and separated himself,
fearing them which were of the circumcision.
[13] And the rest of the
Jews also joined in his hypocrisy;
insomuch that even Barnabas was
carried away with them in their
hypocrisy. [14] But when I saw that
they were not walking uprightly
u ver. 5. according to [u] the truth of the gospel,
x 1 Tim. v. 20. I said unto Cephas [x] before
y Acts x. 28. & xi. 3. them all, [y] If thou, being a Jew,

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James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. [13] *And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.* [14] *But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before* them *all, If thou, being a Jew, livest*

would hardly have waited for the prompting of others to pronounce his condemnation of him. I therefore prefer the former: **he was [self] convicted**: convicted of inconsistency by his conduct.

12.] These **certain men from James** have been softened by some Commentators into persons who merely *gave themselves out* as from James, or who merely came from Jerusalem where James presided. But the candid reader will I think at once recognize in the words a *mission* from James: and will find no difficulty in believing that that Apostle, even after the decision of the council regarding the Gentile converts, may have retained (characteristically, see his recommendation to St. Paul, in Acts xxi. 18 ff.) his strict view of the duties of Jewish converts,—for that is perhaps all that the present passage requires. And this mission may have been for the very purpose of admonishing the Jewish converts of *their* obligations, from which the Gentiles were free. Thus we have no occasion to assume that James had in the council been over-persuaded by the earnestness and eloquence of Paul, and had afterwards undergone a reaction: for his course will be consistent throughout. And my view seems to me to be confirmed by his own words, Acts xv. 19, where the emphatic expression, "*them which from among the Gentiles are turning unto God,*" tacitly implies, that the Jews would be bound as before. **he ate with the Gentiles]** As he had done, Acts x., on the prompting of a heavenly vision; and himself defended it, Acts xi. See below. **he withdrew and separated himself]** The original expresses that there were more cases than one where he did this: it was the course he took. **fearing them which were of the circumcision]** The whole incident is remarkably characteristic of Peter—ever the first to recognize, and the first to draw back from, great principles and truths.

13. joined in his hypocrisy] The word is not (as De Wette says) too strong a one to describe their conduct. They were aware of the liberty in Christ which allowed them to eat with Gentiles, and had practised it: and now, being still aware of it, and not convinced to the contrary, from mere fear of man they adopted a contrary course. The case bore but very little likeness to that discussed in 1 Cor. viii.—x.; Rom. xiv. There, it was a mere matter of *licence* which was in question: here, the very foundation itself. It was not now a question of using a liberty, but of asserting a truth, that of justification by the faith of Christ, and not by the works of the law. **was carried away]** "Besides the antagonism in which this passage represents the two great Apostles, it throws an important light on the history of the apostolic church in the following respects:—1] As exhibiting Peter's relation to James, and his fear of those who were of the circumcision, whose leader we should have naturally supposed him to have been. 2] Also as pourtraying the state of indecision in which all, except St. Paul, even including Barnabas, were in reference to the observance of the Jewish law." Jowett.

14. before them all] i. e. 'before the church assembled.' The words require this, and the reproof would otherwise have fallen short of its desired effect on the Jewish converts.—The speech which fol-

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after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? [15] *We* who are *Jews by nature, and not sinners of the Gentiles,* [16] *knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.* [17] *But*

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livest as a Gentile, and not as a Jew, † how is it that thou compellest the Gentiles to keep the customs of the Jews? [15] [z] We are Jews by nature, and not [a] sinners of the Gentiles: [16] [b] knowing nevertheless that a man is not justified by the works of the law, save [only] [c] through faith in Jesus Christ, we also believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: seeing that [d] by the works of the law shall no flesh be justified. [17] But if, seek-

† *So all our oldest authorities.*

z Acts xv. 10, 11.

a Matt. ix. 11. Eph. ii. 3, 12.

b Acts xiii. 38, 39.

c Rom. i. 17. & iii. 22, 28. & viii. 3. ch. iii. 24. Heb. vii. 18, 19.

d Ps. cxliii. 2. Rom. iii. 20. ch. iii. 11.

lows, and which I believe to extend to the end of the chapter, must be regarded as a compendium of what was said, and a free report of it, as we find in the narratives by St. Paul himself of his conversion. See below.—**If thou, being** (by birth, originally, cf. Acts xvi. 20 and note) **a Jew, livest** (as thy usual habit. As Neander remarks, these words shew that Peter had long been himself convinced of the truth on this matter, and lived according to it: see further on ver. 18) **as a Gentile** (*how*, is shewn by the fact that he *ate with the Gentiles*, mentioned above), **and not as a Jew, how is it that thou art compelling the Gentiles** (i.e. virtually and ultimately; for the high authority of Peter and Barnabas would make the Gentile converts view their course as necessary to all Christians. There is no need to suppose that the persons who came from James actually compelled the Gentile converts to Judaize, as necessary to salvation, and Peter upheld them: nor is there any difficulty in the expression: the present may mean, as it often does, '*art compelling to the best of thy power*,' '*doing thy part to compel*,'—for such certainly would be the *ultimate result*, if Jews and Gentiles might not company together in social life—"his principle logically involved this, or his influence and example would be likely to effect it." Jowett) **to Judaize** (observe the ceremonial law)? 15.] Some think that the speech ends with ver. 14: others with ver. 15, or ver. 16, or ver. 18: Jowett, that the conversation gradually passes off into the general subject of the Epistle. "Ver. 14," he says, "is the answer of St. Paul to St. Peter: what follows, is more like the Apostle musing or arguing with himself, with an indirect reference to the Galatians." But it seems very unnatural to place any break before the end of the chapter. The Apostle recurs to the Galatians again, in ch. iii. 1: and it is harsh in the extreme to suppose him to pass from his speech to Peter, into an address to them, with so little indication of the transition. I therefore regard the speech (which doubtless is freely reported, and gives rather the bearing of what was said, than the words themselves, as in Acts xxii. and xxvi.) as continuing to the end of the chapter, as do the great majority of Commentators, ancient and modern. **We** (thou and I) **are Jews by nature** (birth), **and not sinners from among the Gentiles** (he is speaking to Peter from the common ground of their Judaism, and using [ironically?] Judaistic language, in which the Gentiles were called *atheists, lawless, unjust, sinners*, see Rom. ii. 12; vi. 1; ix. 21; Eph. ii. 12; 1 Sam. xv. 18): **knowing nevertheless that a man is not justified by** (as the ground of justification) **the works of the law,**—(supply, nor is any man justified) **save through** (except by, literally) **the faith of Jesus Christ,—we also** (as well as the Gentile sinners, casting aside our legal trust) **believed in Christ Jesus, that we might be justified by** (this time, faith is the *ground*) **the faith of Christ** (so literally), **and not by the works of the law: because** (it is an axiom in our theology that) **by the works of the law shall all flesh find no justification** (so in the Greek: in English '*shall no flesh be justi-*

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ing to be justified in Christ, we ourselves also were found [e] sinners, is not Christ a minister of sin? God forbid. [18] For if I build up again the very things which I destroyed, I prove myself a transgressor. [19] For I myself [f] through the law [g] died unto the law, that I might [h] live unto God. [20] I have been [i] crucified with Christ: and it is no longer I that live, but Christ that liveth in me:

e 1 John iii. 8, 9.
f Rom. viii. 2.
g Rom. vi. 14. & vii. 4, 6.
h Rom. vi. 11. 2 Cor. v. 15. 1 Thess. v. 10. Heb. ix. 14. 1 Pet. iv. 2.
i Rom. vi. 6. ch. v. 24. & vi. 14.

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if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. [18] *For if I build again the things which I destroyed, I make myself a transgressor.* [19] *For I through the law am dead to the law, that I might live unto God.* [20] *I am crucified with Christ: nevertheless I live; yet not*

fied:' our language not admitting of the logical form of the Greek: but by this transposition of the negative, the sense is not accurately rendered). **17.]** *continues the argument.* **But if, seeking** (put first for emphasis—in the course of our earnest endeavour) **to be justified in Christ** (as the element—the Body, comprehending us the members. This is lost sight of by rendering as A. V., '*by* Christ'), **we ourselves also** (you and I, addressed to Peter) **were found [to be] sinners** (as we should be, if we regarded the keeping of the law as necessary; for we should be in the situation of those Gentiles who in the Judaistic view are *sinners*, faith having failed in obtaining righteousness for us, and we having cast aside the law which we were bound to keep), **is not Christ a minister of sin** (i. e. are we to admit the consequence which would in that case be inevitable, that Christ, having failed to obtain for his own the righteousness which is by faith, has left them sinners, and so has done all his work only to minister to a state of sin)? Theodoret expresses well the argument. "If our having left the law and become attached to Christ, expecting by our faith in Him to gain righteousness, is to be accounted trangression, the guilt will lie on our Master Christ Himself: for He it was who proposed to us the new covenant. But God forbid that we should dare to utter such a blasphemy." **18.] For** (substantiates the **God forbid**, and otherwise deduces the *being found sinners*) **if the things which I pulled down, those very things** (and no others) **I again build up** (which thou art doing, who in Cæsarea didst so plainly announce freedom from the law, and again here in Antioch didst practise it thyself. The *first person* is chosen for courtesy's sake; the *second* would have placed Peter, where the first means that he should place *himself*), **I am proving myself a transgressor** (a *transgressor* is the species, bringing me under the genus *sinner*. So that this is the explanation of the *being found sinners*). The *force* of the verse is,—'You, by now reasserting the obligation of the law, are proving (as far as in *you* lies) that your former step of setting aside the law was in fact a *transgression* of it:' viz. in that you neglected and set it aside. **19.] For I** (I myself: the pronoun of the first person, for the first time expressed in the Greek, is marked and emphatic. The first person of the *last* verse, serves as the transition point to treating, as he now does, of HIS OWN state and course. And this "I," as that in Rom. vii., is purely and *bona fide* 'I Paul;' not 'I and all believers') **by means of the law died to the law** (Christ was the end of the law for righteousness: the law itself, properly apprehended by me, was my "guide" to Christ: and in Christ, who fulfilled the law, I died to the law: i. e. satisfied the law's requirements, and passed out of its pale), **that I should live to God** (the end of Christ's work, LIFE unto God). Many of the Fathers, and others, take the first **law** here to mean the Gospel (the "*law of the Spirit of life*" of Rom. viii. 2): but it will be manifest to any who follow the argument, that this cannot be so. This "*through the law dying to the law*" is in fact a compendium of his expanded experience in Rom. vii.: and also of his argument in ch. iii. iv. below. **20.] I am** ('*and have been*') **crucified with Christ** (specification of the foregoing *dying:* the way in which I died to the law was, by being united to, and involved in the death of, that body of Christ which was crucified): **but** (so literally) **it is no longer I that live,**

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I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. [21] *I do not frustrate the grace of God: for if righteousness* come *by the law, then Christ is dead in vain.*

III. [1] *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?* [2] *This only would I learn of you, Received ye the Spirit by the works of the law, or by*

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yea, the life which I now live in the flesh [k] I live in the faith of the Son of God, [l] who loved me, and gave himself for me. [21] I do not make void the grace of God: for [m] if righteousness be by the law, then Christ died without cause.

III. [1] O foolish Galatians, [a] who hath bewitched you, † before whose eyes Jesus Christ was evidently set forth, crucified? [2] This only would I learn of you, Was it from the works of the law that ye [b] received the Spirit, [c] or from the hearing of

k 2 Cor. v. 15. 1 Thess. v. 10 1 Pet. iv. 2.
l ch. i. 4. Eph. v. 2. Tit. ii. 14.
m ch. iii. 21. Heb. vii. 11. See Rom. xi. 6. ch. v. 4.
a ch. v. 7.
† "that ye should not obey the truth," *and* "among you," *are omitted by nearly all our oldest authorities.*
b Acts ii. 38. & viii. 15. & x. 47. & xv. 8. ver. 14 Eph. i. 13. Heb. vi. 4.
c Rom. x. 16, 17.

but (it is) **Christ that liveth in me** (the punctuation of the A. V. is altogether wrong, the meaning is 'but the life is not mine,—but the life is Christ's within me.'—Christ is the vine, we the branches: He lives, He, the same Christ, through and in every one of His believing people): **but** (so again literally: it is taken up again, parallel with the two clauses beginning with "*but*" above) **that which** (i. e. 'the life which') **I now** (since my conversion, as contrasted with the time before: not the *present* life contrasted with the *future*) **live in the flesh** (in the fleshly body;—which, though it appear to be a mere animal life, is not. So Luther: "I live indeed in the flesh, but I do not count this insignificant particle of life which is going on in me, to be really life. For it is not, but only the mask of life, under which another lives, viz. Christ, who is really my life") **I live in** (not '*by*,' as A. V.: **in the faith** corresponds to **in the flesh**: *faith*, and *not the flesh*, is the real element in which I live) **faith, viz. that** (particularizing what sort of faith) **of** (having for its object, see on ver. 16) **the Son of God** (so named for solemnity, and because His eternal Sonship is the source of His life-giving power, compare John v. 25, 26), **who loved me** (the link which binds the eternal Son of God to me), **and** (proved that love, in that He) **gave Himself up** (to death) **for me** (on my behalf). **21.] I do not** (as thou [Peter] art doing, and the Judaizers) **frustrate** (or, make void) **the grace of God: for** (justification of the strong expression, *frustrate*) **if by the law** (comes) **righteousness** (not *justification*—but *the result of justification*), **then Christ died without cause** (not as A. V., '*in vain,*' with reference to the *result* of His death, but *gratuitously, causelessly;*—'*Christ need not have died.*' "For," says Chrysostom, "if Christ died, it is clear that it was because the law could not justify us: but if the law *does* justify us, Christ's death was superfluous").

CH. III. 1—V. 12.] SECOND, or POLEMICAL PART OF THE EPISTLE. **1.]** The Apostle exclaims indignantly, moved by the fervour and truth of his rebuke of Peter, against the folly of the Galatians, for suffering themselves to be bewitched out of their former vivid apprehension of Christ's work and Person. **foolish** must not, with Jerome, be taken as an allusion to any supposed national stupidity of the Galatians (for they appear to have been very apt to learn, and of ready wit): it merely springs out of the occasion. **you** has the emphasis—'YOU, to whom,' &c. **was evidently set forth]** We must understand this to refer to the time when he preached Christ among them, which he represents as a previous description in writing of Christ, in their hearts and before their eyes. **crucified**, as expressing the whole mystery of redemption by grace, and of freedom from legal obligation. "It has an echo of the being *crucified with Christ*, in ch. ii. 20." Jowett. **2.] This only**,—not to mention all the *other* grounds on which I might rest my argument. "I wish to deal with you the shortest and simplest way." **Did ye from** (as its

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faith? [3] Are ye so foolish? [d] having begun in the Spirit, are ye now being made perfect in [e] the flesh? [4] [f] Did ye suffer so many things in vain? if it be indeed in vain. [5] He then that [g] supplieth unto you the Spirit, and worketh mighty works in you, doeth he it from the works of the law, or from the hearing of faith? [6] Even as [h] Abraham believed God, and it was reckoned to him for righteousness. [7] Ye know

d ch. iv. 9.
e Heb. vii. 16. & ix. 10.
f Heb. x. 35, 36. 2 John 8.
g 2 Cor. iii. 8.
h Gen. xv. 6. Rom. iv. 3, 9, 21, 22. James ii. 23.

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the hearing of faith? [3] *Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?* [4] *Have ye suffered so many things in vain? if* it be *yet in vain.* [5] *He therefore that ministereth to you the Spirit, and worketh miracles among you,* doeth he it *by the works of the law, or by the hearing of faith?* [6] *Even as Abraham believed God, and it was accounted to him for righteousness.* [7] *Know ye therefore that*

ground, see ch. ii. 16) **the works of the Law receive the Spirit** (evidently here to be taken as including *all His gifts*, spiritual and external: not as some, "outward spiritual gifts" only: for the two are distinguished in ver. 5), **or from the hearing of faith** (meaning either, '*that preaching which proclaimed faith,*' or '*that hearing, which received* (*the*) *faith.*' The first is preferable, because (1) where their first receiving the Gospel is in question, the *preaching* of it would probably be hinted at, as it is indeed taken up by the "*then*" below, ver. 5: (2) where the question is concerning the power of faith as contrasted with the works of the law, faith would most likely be *subjective*)? 3.] **Are ye so** (to such an extent, emphatic) **foolish** (as viz. the following fact would prove)? **having begun** (understand 'the Christian life') **in the Spirit** (the Spirit, i. e. the Holy Spirit, guiding and ruling the spiritual life, as the 'essence and active principle' of Christianity,—contrasted with the flesh,—the element in which the law worked), **are ye now being completed in** (as above) **the flesh?** 4.] **Did ye suffer** (not '*have ye suffered,*' as A. V.) **so many things in vain?** There is much controversy about the meaning. Chrysostom, Augustine, and the ancients, and others, understand it of the sufferings which the Galatians underwent at the time of their reception of the Gospel. And, I believe, rightly. For (a) the word "*suffer*" occurs seven times in St. Paul, and always in the strict sense of '*suffering,*' by persecution, or hardship (similarly in Heb., 1 Pet., &c.): (b) the past tense here marks the reference to be to some definite time. Now the time referred to by the context is that of their conversion to the Gospel, compare verses 2, 3, above. Therefore the meaning is, **Did ye undergo all those sufferings** (not specially mentioned in this Epistle, but which every convert to Christ must have undergone as a matter of course) **in vain? if it be really in vain** ("if, as it must be, what I have said, 'that ye suffered in vain,' is really the fact"). 5.] **then** takes up again the question of ver. 2, and asks it in another form. **mighty works**] not merely "*miracles,*" as A. V.; but, the wonders wrought by divine Power **in you** (not, as A. V. "*among you*;" see 1 Cor. xii. 6; Phil. ii. 13; Eph. ii. 2; also Matt. xiv. 2), viz. at your conversion and since. **doeth He it from** (out of, or in consequence of: "as the originating or moving cause") **the works of the law, or from** (as above) **the hearing** (see above, ver. 2) **of faith?**

6—9.] *Abraham's faith was his entrance into righteousness before God: and Scripture, in recording this, records also God's promise to him, by virtue of which all the faithful inherit his blessing.* 6.] The reply to the foregoing question is understood: it is **by the hearing of faith.** And then enters the thought of God's *working* as following upon Abraham's faith. The fact of justification being now introduced, whereas before the *supplying the Spirit* was the matter enquired of, is no real departure from the subject, for both these belong to the "*beginning*" of ver. 3,—are concomitant and inseparable. On the verse, see note, Rom. iv. 3.

7.] The verb is better taken indicatively, than imperatively. It is no objection to the indicative, that such knowledge could not well be predicated of the Galatians:

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they which are of faith, the same are the children of Abraham. [8] *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham,* saying, *In thee shall all nations be blessed.* [9] *So then they which be of faith are blessed with faithful Abraham.* [10] *For as many as are of the works of the law are under the curse: for it is written, Cursed* is *every one that continueth not in all things which are written in the book of the law to do them.* [11] *But that no man is justified by the law*

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therefore [i] that they which are of faith, these are sons of Abraham. [8] Moreover the [k] scripture, foreseeing that God would justify the Gentiles by faith, proclaimed beforehand the gospel unto Abraham, [saying,] [l] In thee shall all the Gentiles be blessed. [9] So then they which be of faith are blessed together with faithful Abraham. [10] For as many as are of the works of the law are under a curse: for it is written, [m] Cursed is every one that continueth not in all the things which are written in the book of the law to do them. [11] But [n] that in

[i] John viii. 39. Rom. iv. 11, 12, 16.

[k] See Rom. ix. 17. ver. 22.

[l] Gen. xii. 3. & xviii. 18. & xxii. 18. Acts iii. 25.

[m] Deut. xxvii. 26. Jer. xi. 3.

[n] ch. ii. 16.

it is not so predicated, but is here set before them as a thing which they ought to be acquainted with—**from this then you know**, as much as to say, "it is evident to all." The imperative seems to me to lose the fine edge of the Apostle's argumentative irony. **they which are of faith,** as the origin and the starting-point of their spiritual life: see Rom. ii. 8; iii. 26, and notes. **these**] emphatic; these, and these only (see Rom. viii. 14), not *they which are of works*. **8.**] **Moreover the scripture** (as we say, Nature: meaning, the Author of the Scripture), **foreseeing that of faith** (emphatic,—'*and not of works*') **God would justify** (literally, **justifieth**: this present tense is used, because it was God's *one* way of justification—He never justified in any other way—so that it is the normal present; 'God is a God that justifieth') **the Gentiles** (there is no *stress* here on the word "*Gentiles*:" no question is raised between the carnal and spiritual seed of Abraham,—the question is between those who were *of faith*, and those who wanted to return to the *works of the law*, whether Jews or Gentiles. So that in fact the **Gentiles** [or, **nations**] must be here taken in its widest sense, as in the Abrahamic promise soon to be quoted), **announced the good news beforehand to Abraham: In thee** (not, '*in thy seed*,' which is a point not here raised; but strictly **in thee**, as followers of thy faith, it having first shewn the way to justification before God. That the words will bear that other reference, does not shew that it must be introduced here) **shall all the Gentiles** (or, **nations**, see above: not to be restricted to its narrower sense, but expressing, from Gen. xviii. 18; xxii. 18, in a form suiting better the Apostle's present argument, "*all the families of the earth*," Gen. xii. 3) **be blessed.** **9.**] Consequence of his being blessed in Abraham above, substantiated by ver. 10 below. A share in Abraham's *blessing* must be the accompaniment of faith, not of works of the law. **with**, to shew their community with him in the blessing: **faithful Abraham**, to shew wherein the community consists, viz. Faith. **10.**] Substantiation of ver. 9: they *that are of the works of the law* cannot be sharers in the blessing, for they are accursed; it being understood that they do not and cannot continue in all things which are written in the book of the law, to do them: see this expanded in Rom. iii. 9—20. **11, 12.**] contain a perfect syllogism, so that "*the just shall live by faith*" is the major proposition, ver. 12 the minor, and "*in the law no man is justified before God*," the consequence. It is inserted to strengthen the inference of the former verse, by shewing that not even could a man keep the law, would he be justified—the *condition* of justification, as revealed in Scripture, being that it is *by faith*. **But** (moreover) **that in** (not merely the *elemental* in, but the *conditional* as well: 'in and by:' not '*through*') **the law no**

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the law no man is justified before God, it is evident: because, [o] The just by faith shall live. [12] Now the [p] law is not of faith: but, [q] The man that hath done them shall live in them. [13] [r] Christ redeemed us from the curse of the law, having become a curse for us: for it is written, [s] Cursed is every one that hangeth on a tree: [14] to the end that upon the Gentiles [t] the blessing of Abraham might come in Christ Jesus; that we might receive the [u] promise of the Spirit through faith.

o Hab. ii. 4. Rom. i. 17. Heb. x. 38.
p Rom. iv. 4, 5. & x. 5, 6. & xi. 6.
q Lev. xviii. 5. Neh. ix. 20. Ezek. xx. 11. Rom. x. 5.
r Rom. viii. 3. 2 Cor. v. 21. ch. iv. 5.
s Deut. xxi. 23.
t Rom. iv. 9, 16.
u Isa. xxxii. 15. & xliv. 3. Jer. xxxi. 33. & xxxii. 40. Ezek. xi. 19. & xxxvi. 27. Joel ii. 28, 29. Zech. xii. 10. John vii. 39. Acts ii. 33.

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in the sight of God, it is evident: for, The just shall live by faith. [12] *And the law is not of faith: but, The man that doeth them shall live in them.* [13] *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:* [14] *that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

man is justified (the *normal* present: is, in God's order of things) **with** (before, in the judgment of) **God is evident: for** (it is written, that), **The just by faith shall live** (not '*The just shall live by faith,*' as A. V. St. Paul is not seeking to shew *by what* the righteous shall live, but the *ground itself of that righteousness* which shall *issue in life;* and the contrast is between "*the just by faith,*" and "*the man that doeth them*"): **but** (or, **now**: logical, introducing the minor of the syllogism: see above) **the law is not of** (does not spring from nor belong to) **faith: but** (its nature is such that), **He that hath done them** (viz. "*my statutes and my judgments,*" Lev. xviii. 5) **shall live in** (conditional element) **them** (see Rom. x. 5). 13.] But this curse has been removed by the redemption of Christ. The joyful contrast is introduced abruptly, without any connecting particle: see a similar case in Col. iii. 4. The US is emphatic, and applies solely to the JEWS. *They only* were under the curse of ver. 10,—and they being by Christ redeemed from that curse, the blessing of Abraham (justification by faith), which was always destined by God to flow through the Jews to the Gentiles, was set at liberty thus to flow out to the Gentiles. This is the only view which suits the context. To make *us* refer to Jews and Gentiles, and refer *the curse of the law* to the law of conscience, is to break up the context altogether. **redeemed us**] bought us off: see, besides reff., 1 Cor. vi. 20; vii. 23; 2 Pet. ii. 1; Rev. v. 9.—The form of the idea is,—the Law (personified) held us (Jews) under its curse; **(out of this) Christ bought us,** BECOMING (emphatic) **a curse** (not *accursed,* concrete, but *a curse,* abstract, to express that he became not only a cursed person, but *the curse itself,* coextensive with the disability which affected us) **for us** (the JEWS again. And the meaning is not, '*instead of us,*' but '*on our behalf.*' It *was* in our stead: but that circumstance is not expressed by the form of this sentence). **for it is written, &c.,** is a parenthesis, justifying the formal expression "*having become a curse for us.*" The citation omits the words "*of God*" after "*cursed.*" They were not to the point here, being understood as matter of course, the law being *God's* law. The words are spoken of hanging *after death by stoning;* and are given, in the place cited, as a reason why the body should not remain on the tree all night, because one hanging on a tree is accursed of God. Such formal curse then extended to Christ, who *died* by hanging on a tree. 14.] **to the end that** (the intent of *Christ's becoming a curse*) **the blessing of Abraham** (promised to Abraham: i. e. justification by faith; ver. 9) **might be** (come) **upon the Gentiles** (or, nations: but here not *all* nations, but strictly the Gentiles: see above on ver. 13) **in** (in and by, *conditional element*) **Christ Jesus; that we** (not emphatic: no longer the Jews, but all Christians) **might receive** (in full, as fulfilled) **through the** (or, but not so usually, *our:* perhaps best expressed in English simply by "*through faith*") **faith the promise of the Spirit** (viz. that made

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[15] *Brethren, I speak after the manner of men; Though* it be *but a man's covenant, yet* if it be *confirmed, no man disannulleth, or addeth thereto.* [16] *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but*

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[15] Brethren, I speak after the manner of men; [x] Even a man's covenant, when it hath been ratified, none setteth aside, or addeth thereunto. [16] Now [y] to Abraham were the promises spoken, and to his seed. He saith not, And to seeds,

x Heb. ix. 17.

y Gen. xii. 3, 7. & xvii. 7. ver. 8.

Joel ii. 28.—See Acts ii. 17, 33; Luke xxiv. 49,—THE PROMISE of the new covenant). This 'receiving the promise of the Spirit' distinctly refers back to ver. 2, where he asked them whether they received the Spirit by the works of the law, or by the hearing of faith? "Here is a pause, at which the indignant feeling of the Apostle softens, and he begins the new train of thought which follows with words of milder character, and proceeds more quietly with his argument." Windischmann.

15—18.] But what if the law, coming after the Abrahamic promise, *abrogated* that promise? These verses contain the refutation of such an objection: *the promise was not abrogated by the law.*

15.] "What is 'I speak after the manner of men?' From human examples." Chrysostom. But (see 1 Cor. xv. 32) the expression refers not only to the character of the example chosen, but to the temporary standing-point of him who speaks: I put myself for the time on a level with ordinary men in the world. **a (mere) man's covenant** (not 'testament,' although the word has also that meaning; for there is here no introduction of that idea: the promise spoken to Abraham was strictly a *covenant*, and designated by the word used here (*diathéké*) in the passages which were now in the Apostle's mind, see Gen. xv. 18; xvii. 7), **when ratified, no one notwithstanding** (that it is merely a human covenant) **sets aside, or supplements** (with new conditions. Nothing is implied as to the nature of the additions, whether consistent or inconsistent with the original covenant: the simple fact that *no additions are made*, is enounced). **16.]** What is *now* said, in a parenthetical and subsidiary manner, is this: The covenant was not merely nor principally made with Abraham, but with Abraham *and* HIS SEED, and that seed referred, not to the Jewish people, but to CHRIST. The covenant then was not fulfilled, but awaiting its fulfilment, and He to whom it was made was yet to appear, when the law was given. **the promises**] because the promise was many times repeated: e. g. Gen. xii. 7; xv. 5, 18; xvii. 7, 8; xxii. 18. **and to his seed**] These words, on which, from what follows, the stress of the whole argument rests, are probably meant to be a formal quotation. If so, the promises quoted must be Gen. xiii. 15; xvii. 8 [Jowett supposes xxi. 12, but qu. ?] where the words occur as here. **He saith not**] viz. He who gave the promises—God. **to seeds . . . . to thy seed**] The central point of the Apostle's argument is this: The seed to whom the promises were made, was Christ. To confirm this position,—see Gen. xxii. 17, 18, where the collective *seed* of ver. 17 is summed up in the individual *seed* of ver. 18, he alleges a philological distinction, which was also recognized by the Rabbinical schools. This has created considerable difficulty: and all sorts of attempts have been made to evade the argument, or to escape standing committed to the distinction. Jerome (ad loc.), curiously and characteristically, applies the words "*I speak after the manner of men*" to this distinction especially, and thinks that the Apostle used it as adapted to the calibre of those to whom he was writing: "He had lately called the Galatians foolish, and now he descends to their level and becomes a fool in his argument." The Roman-Catholic Windischmann, one of the ablest and most sensible of modern expositors, says, "Our recent masters of theology have taken up the objection, which is as old as Jerome, and forgetting that Paul knew Hebrew better than themselves, have severely blamed him for urging the singular meaning of *seed* here, and thus justifying the application to Christ, seeing that the word which occurs here in the Hebrew text, has no plural (Windischmann is not accurate here: the plural is found 1 Sam. viii. 15, in the sense of 'grains of wheat'), and so could not be used. Yet they are good enough to assume, that Paul had no frau-

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as of many; but as of one, And to
z 1 Cor. xii. 12. thy seed, which is [z] Christ. [17] Now
this is what I say, The covenant
† unto Christ *is omitted by nearly all our ancient authorities.* already ratified by God †, the law,
which was four hundred and thirty
years after, doth not disannul, so as
a Rom. iv. 13, 14. ver. 21. [a] to make the promise of none effect.

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as of one, And to thy seed, which is Christ. [17] *And this I say,* that *the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise*

dulent intent, and only followed the arbitrary exegesis of the Jews of his time. The argument of the Apostle does not depend on the grammatical form, by which Paul here only puts forth his meaning in Greek,—but on this, that the Spirit of God in the promise to Abraham and the passage of Scripture relating that promise, has chosen a word which implies a collective unity, and that the promise was not given to Abraham *and his children.* Against the prejudice of the carnal Jews, who held that the promise applied to the plurality of them, the individual descendants of the Patriarch, as such,—the Apostle maintains the truth, that only the Unity, Christ, with those who are incorporated in Him, has part in the inheritance." On these remarks I would observe, (1) that the Apostle's argument is independent of his philology: (2) that his philological distinction must not be pressed to mean more than he himself intended by it: (3) that the *collective and individual* meanings of *seed* are both undoubted, and must have been evident to the Apostle himself, from what follows, ver. 29. We are now in a position to interpret the words **which is Christ.** Meyer says '**Christ** is the personal Christ Jesus, not, as has been held since Augustine's time, Christ and His Church.' This remark is true, and untrue. Christ certainly does not mean 'Christ *and* His Church:' but if it imports only the personal Christ Jesus, why is it not so expressed? For the word does not here occur in passing, but is the predicate of a very definite and important proposition. The fact is, that we must place ourselves in St. Paul's position with regard to the idea of Christ, before we can appreciate all he meant by this word here. Christians are, not by a figure, but really, the BODY OF CHRIST: Christ contains His people, and the mention even of the personal Christ would bring with it, in the Apostle's mind, the inclusion of his believing people. This seed is, CHRIST: not merely in the narrower sense, the man Christ Jesus, but Christ the Seed, Christ the Second Adam, Christ the Head of the Body. And that this is so, is plain from vv. 28, 29, which are the key to these words: where he says, "*For ye all are* ONE *in Christ Jesus*" (notice **Jesus** here carefully inserted, where the Person is indicated); "*and if ye be Christ's, then* ARE YE ABRAHAM'S SEED, *heirs according to promise.*" So that while it is necessary for the form of the argument here, to express Him to whom the promises were made, and not the aggregate of His people, afterwards to be identified with Him (but not here in view), yet the Apostle has introduced His name in a form not circumscribing His Personality, but leaving room for the inclusion of His mystical Body.

17.] Inference from vv. 15, 16, put in the form of a re-statement of the argument, as applying to the matters in hand. **This however I say** (this is my meaning, the drift of my previous statement), **The covenant which was previously ratified by God** (the words *unto Christ* seem to have been inserted by some to complete the correspondence with ver. 16: the *fact was so*, it was '*to Christ,*' as its second party, that the covenant was ratified by God), **the Law, which took place** (was constituted) **four hundred and thirty years after, does not abrogate, so as to do away the promise.** As regards the interval of 430 years, we may remark, that in Exod. xii. 40, it is stated, "The sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years." (In Gen. xv. 13, Acts vii. 6, the period of the oppression of Israel in Egypt is roundly stated at 400 years.) But to this, in order to obtain the entire interval between the covenant with Abraham and the law, must be added the sojourning of the Patriarchs in Canaan,—i. e. to the birth of Isaac, 25 years (Gen. xii. 4; xxi. 5),—to that of Jacob, 60 more (Gen. xxv. 26),—to his going down into Egypt, 130 more (Gen. xlvii. 9); in all = 215 years. So that the time really was 645 years, not 430. But in the Septuagint version (and Samaritan Pentateuch)

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of none effect. [18] *For if the inheritance* be *of the law,* it is *no more of promise: but God gave* it *to Abraham by promise.* [19] *Wherefore then* serveth *the law? It was added because of transgressions, till the seed should come to whom the promise was*

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[18] For [b] if the inheritance is of the law, it is [c] no more of promise: but to Abraham hath God given it by promise. [19] Wherefore then serveth the law? [d] It was added because of transgressions, till [e] the seed should come to whom the promise is made; being [f] ordained by means

b Rom. viii. 17.
c Rom. iv. 14.
d John xv. 22. Rom. iv. 15. & v. 20. & vii. 8, 13. 1 Tim. i. 9.
e ver. 16.
f Acts vii. 53. Heb. ii. 2.

we read, Exod. xii. 40, "The sojourning of the children of Israel which they sojourned in the land of Egypt, and in the land of Canaan, they and their fathers, was four hundred and thirty years:" and this reckoning St. Paul has followed. We have instances of a similar adoption of the Septuagint text in the apology of Stephen: see Acts vii. 14, and note. After all, however, *the difficulty* lies in the 400 years of Gen. xv. 13 and Acts vii. 6. For we may ascertain thus the period of the sojourn of Israel in Egypt: Joseph was 39 years old when Jacob came into Egypt (Gen. xli. 46, 47; xlv. 6): therefore he was born when Jacob was 91 ($91+39=130$: see Gen. xlvii. 9). But he was born 6 years before Jacob left Laban (compare ib. xxx. 25 with xxxi. 41), having been with him 20 years (ib. xxxi. 38, 41), and served him 14 of them for his two daughters (xxxi. 41). Hence, seeing that his marriage with Rachel took place when he was 78; [the marriages with Leah and Rachel being contemporaneous, and the second seven years of service occurring *after*, not before, the marriage with Rachel;] Levi, the *third* son of Leah, whose *first* son was born after Rachel's marriage [xxix. 30—32], must have been born not earlier than Jacob's 81st year,—and consequently was about 49 [130—81] when he went down into Egypt. Now (Exod. vi. 16) Levi *lived in all* 137 years: i.e., about 88 [137—49] years in Egypt. But (Exod. vi. 16, 18, 20) Amram, father of Moses and Aaron, married his father Kohath's sister, Jochebed, who was therefore, as expressly stated Num. xxvi. 59, 'the daughter of Levi, whom *her mother* bare to Levi in Egypt.' Therefore Jochebed must have been born within 88 years after the going down into Egypt. And seeing that Moses was 80 years old at the Exodus (Exod. vii. 7),—if we call x his mother's age when he was born, we have $88+80+x$ as a maximum for the sojourn in Egypt, which clearly therefore cannot be 430 years, or even 400; as in the former case x would $=262$,—in the latter 232. If we take $x=$ about 47 (to which might be added in the hypothesis any time which 88 and x might have had in common), we shall have the sojourn in Egypt $=215$ years, which, added to the previous 215, will make the required 430. Thus it will appear that the Septuagint, Samaritan Pentateuch, and St. Paul, have the right chronology,—and as stated above, the difficulty lies in Gen. xv. 13 and Acts vii. 6,—and in the Hebrew text of Exod. xii. 40.

18.] See Rom. iv. 14. **For if the inheritance** (the general term for all the blessings promised to Abraham, as summed up in his Seed who was to inherit the land,—in other words, for the Kingdom of Christ: see 1 Cor. vi. 9, 10) **is of the law** (i.e. by virtue of the law, having as its ground the covenant of the law), **it is no more** (not of time, but logical—the 'negative' *follows* on the hypothesis) **of** (by virtue of) **promise: but** (the 'but' of a demonstration, appealing to a well-known fact) **to Abraham by promise hath God granted [it]** (and therefore it is not of the Law).

19—24.] *The use and nature of the Law.* **What then [is] the Law? For the sake of the transgressions [of it]** ("when we hear that the law could not confer righteousness, many thoughts arise,—that it must then be useless, or contrary to God's covenant, or something of that kind." Calvin. The office of the law was, to *make sin into* TRANSGRESSION,—so that what was before not a transgression might now become one. The law then was added [to the promise, which had no such power], for the sake of [in order to bring about *as transgressions*] the transgressions [of it] which should be, and thus [ver. 23] to shut us up under sin, viz. the transgression of the law) **it was superadded** ("this *addition* does not contradict the assertion of ver. 15, that no one supplements an already ratified covenant. For the law was not given as a supplement of the covenant, but came in as another institution, additional to that already ex-

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of angels, [g] by the hand of a mediator. [20] Now a mediator cannot be of one, but [h] God is one. [21] Is

g Exod. xx. 19, 21, 22. Deut. v. 5, 22, 23, 27, 31. John i. 17. Acts vii. 38. 1 Tim. ii. 5.
h Rom. iii. 29, 30.

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made; and it was *ordained by angels in the hand of a mediator.* [20] *Now a mediator is not* a mediator *of one, but God is one.* [21] Is

isting." Meyer), **until the seed shall have come to whom** (ver. 16) **the promise is** (not *was*) **made** (this seed is of course Christ); **being enjoined by means of angels** (angels were, according to the Rabbinical view, the enactors and enjoiners of the law: so Josephus speaks; "We," he says, "have been taught the best desires and the holiest laws by means of angels from God." See also Heb. ii. 2; and note on Col. ii. 15. Of course no explaining away of the term **angels** into men [Moses, Aaron, &c.] can be allowed. Observe, the angels are not the *givers* of the Law, but its *ministers,* and *instrumental enactors:* the Law, with St. Paul, is always *God's* law; see especially Rom. vii. 22), **in the hand of a mediator** (viz. Moses, who came from God to the people with the tables of the law in his hands. Compare his own words, Deut. v. 5, "I stood between the Lord and you at that time, to shew you the word of the Lord." Philo calls Moses by this very name of *Mediator:* and numerous examples are cited from the Rabbinical books, in which the name *Mediator* is given to Moses. *Why* does the Apostle add this last clause? I am inclined to think with Meyer that it is,—not to disparage the Law in comparison with the Gospel or with the promise, but to enhance the solemnity of the giving of the law as a preparation for Christ, in answer to the somewhat disparaging question, "what is the use of the law?" If the being given *by means of angels* had been here disparaging, as in Heb. ii. 2, "*by the Lord*" or the like must have been expressed, as there, on the other side. And the intervention of a *mediator* is certainly no disparagement of the old covenant in comparison with the new, for this it has in common with the other. The fact is (see below on ver. 20), that no such comparison is in question here).

20.] The explanations of this verse, so obscure from its brevity, are so numerous (Winer counted 250: Jowett mentions 430) that they require a bibliography of their own. I believe we shall best disentangle the sense as follows. (1) Clearly, the terms **a mediator** and **God** are opposed. (2) As clearly **cannot be of one** and **is one** are opposed. (3) From this contrast arises an apparent opposition between the law and the promises of God, which gives occasion to the question of ver. 21. Taking up therefore again (1),—*a mediator,* by whose hand the law was enacted, stands opposed to *God,* the giver of the promises. And that, in this respect (2);—(a) *a mediator* is not *of one,* but (b) *God* is *one.* And herein lies the knot of the verse; that is, in (b),—for the meaning of (a) is pretty clear on all hands; viz. that *a mediator* does not belong to *one party* (masculine) but to *two,* as going between one party and another). Then to guide us to the meaning of (b), we must remember, that the numerical contrast is the primary idea: *a mediator* belongs not to *one,* but *God is one.* Shall we then say, that all reference of the term *one* (as applied to *God*) beyond this numerical one is to be repudiated? I cannot think so. The proposition "*God is one*" would carry to the mind of every reader much more than the mere *numerical* unity of God—viz. His Unity as an *essential attribute,* extending through the whole divine Character. And thus, though the proposition *a mediator is not of one,* would not, by itself, convey any meaning but that a mediator belongs to more than one, it would, when combined with *God is one,* receive a shade of meaning which it did not bear before,—of a state of things involved in the fact of a *mediator* being employed, which was not according to the *oneness* of God, or, so to speak, in the main track of His unchanging purpose. And thus (3), the law, administered by the *mediator,* belonging to a state inconsistent with *oneness,* a state of two at variance, is apparently opposed to the *promises,* belonging entirely to THE ONE, the one (faithful) God. And observe, that the above explanation is deduced entirely from the *form of the sentence itself,* and from the idea which the expression "*God is one*" must necessarily raise in the mind of its reader, accustomed to the proposition as the foundation of the faith;—not from any preconceived view, to suit which the words, or emphatic arrangement, must be forced. Notice by the way, that the objection, that the Gospel too is *in the hand of a mediator,* does not apply here: for (*a*) there is no question here of the *Gospel,* but only of the *promises,* as direct from God: (*b*) the *mediator*

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the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. [22] *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* [23] *But*

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the law then against the promises of God? God forbid: [i] for if a law had been given which could give life, verily righteousness would have been by the law. [22] Howbeit [k] the scripture shut up [l] all under sin, [m] that the promise by faith of Jesus Christ might be given to them that believe. [23] But before faith came,

i ch. ii. 21.
k ver. 8.
l Rom. iii. 9, 19, 23. & xi. 32.
m Rom. iv, 11. xii. 16.

of the Gospel is altogether different, and His work different: He has absolutely reconciled the parties at variance, and MADE THEM ONE in Himself. Remember St. Paul's habit of insulating the matter in hand, and dealing with it irrespective of all such possible objections. I must refer the reader for even the shortest account of other explanations, to my Greek Test. We may profitably lay down one or two canons of interpretation of the verse. (1) Every interpretation is wrong, which understands *Christ* by **the mediator** in this verse. The context determines it to be abstract, and its reference to be to Moses, the mediator of the Law. (2) Every interpretation is wrong, which makes **one** mean 'one party' in the covenant. **God is one** itself confutes any such view, being a well-known general proposition, not admitting of a concrete interpretation. (3) Every interpretation is wrong, which confines **God is one** to its mere numerical meaning, and does not take into account the ideas which the general proposition would raise. (4) Every interpretation is wrong, which deduces from the verse the *agreement* of the law with the promises: because the Apostle himself, in the next verse, draws the very opposite inference from it, and refutes it on other grounds. (5) Every attempt to set aside the verse as a gloss is utterly futile. **21.]** The law being thus set over against the promises,—being given through a mediator between two,—the promises by the one God,—it might seem as if there were an inconsistency between them. The words **of God** are not without emphasis: the promises given rest immediately on God, and were given by no mediator. **for if, &c.]** Notwithstanding all the above features of contrast between the law and the prophets, it is not against them, for it does not pretend to perform the same office: *if it did,* then there would be this rivalry, which now does not exist. The term **to give life** takes for granted that we by nature are *dead* in trespasses and sins. **verily** has the emphasis: **in very truth,** and not only in the fancy of some, **by the law** (as its ground) **would have been righteousness** (which is the condition of life eternal.—If life, the result, had been given by the law, then righteousness, the *condition* of life, must have been by it also: reasoning from the whole to its part). **22.] Howbeit,** i. e., **but on the contrary** (this not being the case,—no law having been given out of which could come righteousness) **the scripture** (not the Law; but as in ver. 8, the Author of Scripture, speaking by that His witness) **shut up** (see note Rom. xi. 32, where the same expression occurs. "The term **shut up** is beautifully chosen to set off more clearly the idea of Christian freedom by and by." Windischmann: see ch. v. 1) **all** (literally, all things: neuter, as indicating the entirety of mankind and man's world: *all human matters*) **under sin, in order that** (the *intention* of God, as in Rom. xi. 32: *not the mere result,* here or any where else) **the promise** (i. e. the things promised—the *inheritance,* cf. vv. 16, 18) (which is) **by** (depends upon, is conditioned by) **faith of** (which has for its object and its Giver—is a matter altogether belonging to) **Jesus Christ might be given** (be a *free gift*—**given** has the emphasis) **to them that believe** (the word *"given"* having the emphasis, *"to them that believe"* does no more than take up the words *"by faith"* above, as if it had been said 'to those who fulfil that condition'). **23.] But** (*this* carries us on to a further account of the rationale and office of the law) **before** (this) **faith** (not, *the faith,* in the sense of *the objects of faith,* but the faith just mentioned, viz. *the faith of Jesus Christ,* which did not exist until Christ) **came** (was found, or was possible, in men), **we** (properly, we Jewish

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we were kept in ward, shut up under the law unto the faith which was afterwards to be revealed. [24] So that [n] the law hath become our schoolmaster to guide us unto Christ, [o] that we may be justified by faith. [25] But now that faith is come, we are no longer under a schoolmaster. [26] For ye [p] are all sons of God through the faith in Christ Jesus. [27] For [q] all ye who were baptized into Christ did [r] put on Christ. [28] [s] There is neither Jew

n Matt. v. 17. Rom. x. 4. Col. ii. 17. Heb. ix. 9, 10.
o Acts xiii. 39. ch. ii. 16.
p John i. 12. Rom. viii. 14, 15, 16. ch. iv. 5. 1 John iii. 1, 2.
q Rom. vi. 3.
r Rom. xiii. 14.
s Rom. x. 12. 1 Cor. xii. 13. ch. v. 6. Col. iii. 11.

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before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. [24] *Wherefore the law was our schoolmaster* to bring us *unto Christ, that we might be justified by faith.* [25] *But after that faith is come, we are no longer under a schoolmaster.* [26] *For ye are all the children of God by faith in Christ Jesus.* [27] *For as many of you as have been baptized into Christ have put on Christ.* [28] *There is neither Jew*

believers—but not here to be pressed, because he is speaking of the divine dealings with men generally—the Law was for *all*: the only revelation) **were kept in ward** (not simply '*kept*' as A. V., but as Chrysostom says, *as it were in a fortress*), **shut up under the law, in order to** (*said* of the preparatory *design*, not merely of the *result*, or the arrival of the time: and it may belong either to **shut up** or to **were kept in ward**) **the faith** (as in ver. 22) **about to be revealed** ("as long as there was no such thing as faith in Christ, this faith was *not yet revealed*, was as yet an element of life hidden in the counsel of God." Meyer).

24.] **So that** (taking up the condition in which the last verse left us, and *adding to it the fact* that we are the SONS of God, ver. 26) **the Law hath become** (has turned out to be) **our tutor** (pedagogue, or schoolmaster, see below) **unto** (ethically; for) **Christ** (the **pedagogue** was a faithful slave, entrusted with the care of the boy from his tender years till puberty, to keep him from evil physical and moral, and accompany him to his amusements and studies. The word **schoolmaster** does not express the meaning fully: but it disturbs the sense less than those have done, who have selected one portion only of the pedagogue's duty, and understood by it, '*the slave who leads a child to the house of the schoolmaster*,' thus making Christ the schoolmaster, which is inconsistent with the imagery. On the contrary, the whole schoolmaster's work is included in the word **pedagogue**, and Christ represents the *freedom* of the grown-up son, in which he is no longer guarded or shut up, but justified by faith, the act of a free man; and to Christ *as a Teacher* there is here no allusion), **in order that by faith we can be justified** (which may only be done now Christ has come). **But** (adversative) **now that [the] faith** (see above) **is come, we are no longer under a tutor** (pedagogue or schoolmaster).

26.] *Reason of the negation in last verse.* **For ye all** (Jews and Gentiles alike) **are** SONS (no longer *children*, requiring a *tutor*) **of God through the** (or, but not so well, your) **faith in Christ Jesus.** 27.] **For** (substantiates and explains the assertion of ver. 26: see below) **as many of you as were baptized into** (see Rom. vi. 3 and notes) **Christ did put on Christ** (at that time, compare the verbs in Acts xix. 2: not "*have been baptized*," and "*have put on*," as A. V., which leaves the two actions only concomitant: the past tenses make them identical: as many as were baptized into Christ, did in that very act, put on, clothe yourselves with, Christ. The force of the argument is well given by Chrysostom: "Why did he not say, 'As many of you as were baptized into Christ, were born of God?' for this would naturally follow from having shewn that they were sons. Because he lays down a far more startling proposition. For if Christ is the Son of God, and thou hast put Him on, having the Son in thee, and fashioned after His likeness, thou wert brought into one family with Him and one type." Observe here how boldly and broadly St. Paul asserts the effect of Baptism on ALL THE BAPTIZED. Luther remarks: "This passage is to be carefully noted against those fana-

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nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. [29] *And if ye* be *Christ's, then are ye Abraham's seed, and heirs according to the promise.*

IV. [1] *Now I say,* That *the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;* [2] *but is under tutors and governors*

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nor Greek, there is neither bond nor free, there is not male and female: for ye all are [t]one [man] in Christ Jesus. [29] And [u]if ye be Christ's, then are ye Abraham's seed, † [x]heirs according to promise.

IV. [1] Now I say, That the heir, as long as he is a child, differeth nothing from a bond-servant, though he be lord of all; [2] but is under

t John x. 16. & xvii. 20, 21. Eph. ii. 14, 15, 16. & iv. 4, 15.

u Gen. xxi. 10, 12. Rom. ix. 7. Heb. xi. 18.

† and is *omitted by all our oldest MSS.*

x Rom. viii. 17. ch. iv. 7, 28. Eph. iii. 6.

tical spirits who depreciate the majesty of Baptism, and speak wickedly and impiously concerning it. Paul, on the other hand, dignifies Baptism with sublime titles, calling it the font of regeneration and of the renewal by the Holy Spirit (Tit. iii. 5), and here says that all the baptized put on Christ: as if he said: ye have not received in baptism a mere ticket of admission into the number of Christians, as many fanatics of our time have fancied, who have made of baptism a mere admission ticket, i. e. a transitory and empty sign: but he declares that in baptism, they put on Christ: i. e. ye were snatched away from the law into a new birth, which was effected in your baptism." But we may notice too, as Meyer remarks, that the very putting on of Christ, which as matter of standing and profession is done in baptism, forms a subject of exhortation to those already baptized, in its ethical sense, Rom. xiii. 14). **28.]** The absolute equality of all in this sonship, to the obliteration of all differences of earthly extraction or position. See Col. iii. 11; Rom. x. 12; 1 Cor xii. 13. Observe, "neither *Jew* nor *Greek*,"—"neither *bond* nor *free*," but "*male* and *female*:" the two former being accidental distinctions which may be entirely put off in falling back on our humanity,—but the latter a necessary distinction, absorbed however in the higher category: "there is no distinction into male and female." **for]** reason why there is neither, &c.—viz. our unity in Christ. The unavoidable inference from an assertion like this is, that Christianity did alter the condition of women and slaves. **one [man]**, more forcible and more strict than *one*: for we are one, *in Him*, "*one new man*," as St. Paul says in Eph. ii. 15, speaking on this very subject. **29.]** Christ is '*Abraham's seed*' (ver. 16): ye are one in and with Christ, have put on Christ; therefore *ye* are Abraham's seed; consequently heirs by promise; for to Abraham and his seed were the promises made. The stress is on **ye, Abraham's**, and **according to promise**, especially on the latter,—carrying the conclusion of the argument, as against inheritance *by the law*. See on this verse, the note on ver. 16 above. "The declaration of ver. 7 is now substantiated by 22 verses of the deepest, the most varied, and most comprehensive reasoning that exists in the whole compass of the great Apostle's writings." Ellicott.

IV. 1—7.] The Apostle shews the correspondence between our treatment under the law and that of heirs in general: and thus, by God's dealing with us, in sending forth His Son, whose Spirit of Sonship we have received, confirms (ver. 7) the conclusion that WE ARE HEIRS. **1. the heir]** any heir, generic. The question, whether the *father* of the *heir* here is to be thought of as dead, or absent, or living and present, is in fact one of no importance: nor does it belong properly to the consideration of the passage. The fact is, the antitype breaks through the type, and disturbs it: as is the case, wherever the idea of *inheritance* is spiritualized. The supposition in our text is, that a father (from what reason or under what circumstances matters not) has preordained a time for his son and heir to come of age, and till that time, has subjected him to guardians and stewards. In the *type*, the reason might be absence, or decease, or even high office or intense occupation, of the father: in the *antitype*, it is the Father's sovereign will: but the *circumstances* equally exist. **differeth nothing from a bond-servant]** for he may be co-

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guardians and stewards until the time appointed by the father. [3] Even so we, when we were children, [a] were kept in bondage under the rudiments of the world: [4] but [b] when the fulness of the time came, God sent forth his Son, [c] born [d] of a woman, [e] born under the law, [5] [f] that he might redeem them that were under the law, [g] that we might receive the adoption of sons. [6] And because ye are sons, God sent forth

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until the time appointed of the father. [3] *Even so we, when we were children, were in bondage under the elements of the world:* [4] *but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,* [5] *to redeem them that were under the law, that we might receive the adoption of sons.* [6] *And because ye are sons, God hath sent forth the Spirit*

a ver. 9. ch. ii. 4. & v. 1. Col. ii. 8, 20. Heb. ix. 10.
b Gen. xlix. 10. Dan. ix. 24. Mark i. 15. Eph. i. 10.
c John i. 14. Rom. i. 3. Phil. ii. 7. Heb. ii. 14.
d Gen. iii. 15. Isa. vii. 14. Micah v. 3. Matt. i. 23. Luke i. 31. & ii. 7.
e Matt. v. 17. Luke ii. 27.
f Matt. xx. 28. ch. iii. 13. Eph. i. 7. Tit. ii. 14. Heb. ix. 12. 1 Pet. i. 18, 19.
g John i. 12. ch. iii. 26. Eph. i. 5.

erced, and even corporally punished, by those set over him. **though he be lord of all** must be understood *essentially*, rather than prospectively. It is said of him in virtue of his rank, rather than of his actual estate: *in posse*, as the lawyers say, rather than *in esse*. 2.] **guardians**, overseers of the person; **stewards**, overseers of the property. 3.] **we**—are Jews only here included, or Jews and Gentiles? Clearly, *both:* for *"that we might receive the adoption of sons,"* ver. 5, is spoken of all believers in Christ. He regards the Jews as, for this purpose, including all mankind (see note on ch. iii. 23), God's only positive dealings by revelation being with them—and the Gentiles as partakers both in their infant-discipline, and in their emancipation in Christ. **when we were children** refers, not to any immaturity of capacity in us, but to the lifetime of the church, as regarded in the *time previously appointed by the Father:* see below on ver. 4. **the rudiments of the world**] There have been various interpretations. The best seems to be, as in Col. ii. 8, 20, the **elementary lessons of outward things.** Of this kind were all the enactments peculiar to the Law; some of which are expressly named, ver. 10.
4.] **the fulness of the time** ('that whereby the time was filled up'): answers to the *time appointed by the Father*, ver. 2. The Apostle uses this term with regard not only to the absolute will of God, but to the preparations which were made for the Redeemer on this earth. The manifestation of man's guilt was complete:—and the way of the Lord was prepared, by various courses of action which He had brought about by men as his instruments. **sent forth** cannot,—however little, for the purposes of the present argument, the divine side of our Lord's mission is to be pressed,—mean any thing less than **sent forth from Himself.** **born of a woman** will not bear being pressed, as some have done,—that it was of *a woman alone*, without co-operation of a man: it is Christ's HUMANITY which is the point insisted on, not His being born of a virgin. On the other hand, the words cannot for an instant be adduced as *inconsistent* with such birth: they state generically, what all Christians are able, from the Gospel record, to fill up specifically. **born under the law**] *'born of a woman,'* identified Him with all mankind: **born under the law**, introduces another condition, in virtue of which He became the Redeemer of those who were under a special revelation and covenant. A Gentile could not (humanly speaking, as far as God has conditioned His own proceedings) have saved the world: for the Jews were the representative nation, to which the representative man must belong. 5.] See above. Christ, being born under the law, a Jewish child, subject to its ordinances,—by His perfect fulfilment of it, and by enduring, as the Head and in the root of our nature, its curse on the tree, bought off (from its curse and power, but see on ch. iii. 13) those who were under the law: and if them, then the rest of mankind, whose nature He had upon Him. Thus in buying off *those under the law*, He effected that **we**, all men, **should receive** (not *'recover,'* as Augustine and others: there is no allusion to the innocence which we lost in Adam, nor was redemption by Christ in any sense a *recovery* of the state

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of his Son into your hearts, crying, Abba, Father. [7] *Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.* [8] *Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.* [9] *But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, where-*

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into † our hearts [h] the Spirit of his Son, crying, [i] Abba, Father. [7] So then thou art no longer a bond-servant, but a son; and [k] if a son, then an heir through God †. [8] Howbeit at that time, [l] not knowing God, ye [m] served † gods which by nature exist not. [9] But now [n] that ye know God, or rather are known of God, [o] how is it that ye turn back again to the [p] weak and beggarly rudiments, whereunto ye desire from

† *So all our oldest MSS.*

[h] Rom. v. 5. & viii. 15.

[i] Mark xiv. 36. Rom. viii. 15.

[k] Rom. viii. 16, 17. ch. iii. 29.

† *So in almost all our oldest authorities.*

[l] Eph. ii. 12. 1 Thess. iv. 5.

[m] Rom. i. 25. 1 Cor. xii. 2. Eph. ii. 11, 12. 1 Thess. i. 9.

† *So all our oldest authorities.*

[n] 1 Cor. viii. 3. & xiii. 12. 2 Tim. ii. 19.

[o] ch. iii. 3. Col. ii. 20.

[p] Rom. viii. 3. Heb. vii. 18.

before the fall, but a far more glorious thing, the bestowal of an adoption which Adam never had) **the adoption** (the place, and privileges) **of sons.** 6.] **And because ye are sons, God sent forth** (not, '*hath sent forth*'—see above) **the Spirit of His Son** (you being now fellows with that Son in the communion of the Spirit, won for you as a consequence of His atonement: called, Rom. viii. 15, "*the Spirit of adoption,*" and ib. 9, "*the Spirit of Christ,*" where participation in Him is said to be the necessary condition of belonging to Christ at all) **into our hearts** (as he changed from the third person to the first in the foregoing verse, so now from the second: both times from the fervour of his heart, wavering between logical accuracy and generous largeness of sympathy), **crying** (in Rom. viii. 15, it is "*in whom we cry.*" Here the Spirit being the main subject, is regarded as the agent, and the believer merely as His organ), **Abba, Father. Father** is not a mere Greek explanation of **Abba**, but an address by His name of relation, of Him to whom the term *Abba* was used more as a token of affection than as conveying its real meaning of '*my father*:' see notes on Mark xiv. 36, Rom. viii. 15. 7.] Statement of the conclusion from the foregoing, and corroboration, from it, of ch. iii. 29. The second person singular individualizes and points home the inference. This individualization has been gradually proceeding from ver. 5—"*that we may receive*"—"*ye are*"—"*thou art.*" **through God**] The received reading, "*of God through Christ,*" seems to have been an adaptation to the parallel text in Rom. viii. 17.—On the text, Windischmann remarks, "Through God combines, on behalf of our race, the whole before-mentioned agency of the Blessed Trinity: the Father hath sent the Son and the Spirit, the Son has freed us from the law, the Spirit has completed our sonship; and thus the redeemed are heirs through the tri-une God Himself, not through the law, nor through fleshly descent."

8—11.] *Appeal to them,* as the result of the conclusion just arrived at, *why, having passed out of slavery into freedom, they were now going back again.* 8.] **at that time** refers back, not to ver. 3, but to the time referred to in ver. 7, when they were as bond-servants.—In the assertion that they *knew not God,* there is no inconsistency with Rom. i. 21: there it is the knowledge which the Gentile world might have had: here, the matter of fact is alleged, that they *had it not.* **ye served gods which by nature exist not**: see 1 Cor. viii. 4; x. 19, 20 and note. The received reading would mean, "*those which are not by nature gods,*" i. e. only men, made into gods by human fancy: but this is not the Apostle's way of conceiving of the heathen deities. 9. **or rather are known of** (by) **God**] See note on 1 Cor. viii. 3. Here the propriety of the expression is even more strikingly manifest than there: the Galatians did not so much acquire the knowledge of God, as they were taken into knowledge, recognized, by Him. And this made their fall from Him the more matter of indignant appeal, as being a resistance of His will respecting them. No change of the meaning of **known** must be resorted to, as '*approved,*' '*loved*:' compare Matt. xxv. 12; 2 Tim. ii. 19: also Phil. iii. 12.

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the beginning again to be in bondage? [10] q Ye are observing days, and months, and times, and years. [11] I am afraid of you, r lest haply I have bestowed upon you labour in vain. [12] Brethren, I beseech you, be as I am; for I am as ye are. s Ye did me no wrong. [13] Ye know	*unto ye desire again to be in bondage?* [10] *Ye observe days, and months, and times, and years.* [11] *I am afraid of you, lest I have bestowed upon you labour in vain.* [12] *Brethren, I beseech you, be as I* am; *for I* am *as ye* are: *ye have not injured me at all.* [13] *Ye know how*

q Rom. xiv. 5. Col. ii. 16.
r ch. ii. 2. & v. 2, 4. 1 Thess. iii. 5.
s 2 Cor. ii. 5.

weak] so the *commandment that went before* is called in Heb. vii. 18, *weak and unprofitable.* Want of power to *justify* is that to which the word points here. **beggarly**] in contrast with the riches which are in Christ. Or both words may perhaps refer back to the state of childhood hinted at in ver. 6, during which the heir is *weak,* as immature, and *a beggar,* as not yet in possession. But this would not strictly apply to the *rudiments* as the Gentiles were concerned with them: see below. **again**] These Galatians had never been *Jews* before: but they had been before under the *rudiments of the world,* under which generic term both Jewish and Gentile worship was comprised: so that they were turning back again to these rudiments. **again from the beginning to be in bondage**: i. e. to begin afresh your whole course of servitude. **10.**] This verse supplies a verification of the charge just brought against them interrogatively: explaining *one phase at least of their bondage.* Wishing to shew to them in its most contemptible light the unworthiness of their decadence, he puts the *observation of days* in the forefront of his appeal, as one of those things which they already practised. Circumcision he does not mention, because they were not yet drawn into it, but only in danger of being so (ch. v. 2, al.):—nor abstinence from meats, to which we do not hear that they were even tempted. **days,** emphatic, as the first mentioned, and also as a more general predication of the habit, under which the rest fall. The days would be sabbaths, new moons, and feast days: see Col. ii. 16, where these are specified. **months**] hardly new moons, which were *days:* but perhaps the seventh month, or any others which were distinguished by great feasts. **times**] any festal seasons. **years**] can hardly apply to the sabbatical or jubilee years, on account of their rare occurrence, unless indeed we are to suppose that they were *then celebrating one:* perhaps those observations may be intended which especially regarded the *year,* as the *new* year. But this is not likely (see above on "*months*"): and I should much rather suppose, that each of these words is not minutely to be pressed, but all taken together as a rhetorical description of those who observed times and seasons. Notice how utterly such a verse is at variance with any and every theory of a *Christian sabbath,* cutting at the root, as it does, of ALL obligatory *observance of times as such:* see notes on Rom. xiv. 5, 6; Col. ii. 16. "These periodical solemnities of the law shewed, by the fact of their periodical repetition, the imperfection of the dispensation to which they belonged: typifying each feature of Christ's work, which, as one great and perfect whole, has been performed once for all and for ever,—and were material representations of those spiritual truths which the spiritual Israel learn in union with Christ as a risen Lord. To observe periods then, now in the fulness of time, is to deny the perfection of the Christian dispensation, the complete and finished nature of Christ's work: to forsake Him as the great spiritual teacher of His brethren, and to return to carnal pedagogues: to throw aside sonship in all its fulness, and the spirit of adoption: and to return to childhood and the rule of tutors and governors." Bagge: who however elsewhere maintains the perpetual obligation of the Sabbath.

12—16.] *Appeal to them to imitate him, on the ground of their former love and veneration for him.* **12.**] This has been variously understood. But it is best interpreted as referring to the Apostle having in his own practice cast off Jewish habits and become as the Galatians: i.e. a Gentile: see 1 Cor. ix. 20, 21. **Ye did me no wrong**] The key to rightly understanding these words is, their apposition with the other verbs, "*ye despised not, nor rejected: but ye received me . . .,*"

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through infirmity of the flesh I preached the gospel unto you at the first. [14] *And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God,* even *as Christ Jesus.* [15] *Where is then the blessedness ye spake of? for I bear you record, that, if* it had been *possible, ye would have plucked out your own eyes, and have given them to me.* [16] *Am I therefore*

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that because [t] of an infirmity of my flesh I preached the gospel unto you [u] at the first. [14] And † your temptation which was in my flesh ye despised not, nor rejected; but ye received me [x] as an angel of God, [y] even as Christ Jesus. [15] Where then is the blessedness ye boasted of? for I bear you witness, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. [16] Am I then

[t] 1 Cor. ii. 3. 2 Cor. xi. 30. & xii. 7, 9.

[u] ch. i. 6.

† *So all our oldest MSS.*

[x] 2 Sam. xix. 27. Mal. ii. 7. See Zech. xii. 8.

[y] Matt. x. 40. Luke x. 16. John xiii. 20. 1 Thess. ii. 13.

below. To that period they refer: viz. to the time when he first preached the Gospel among them, and the first introduction of this period seems to be in the words, **for I am as ye are**. Then, I became as you: and at that time you did me no wrong, but on the contrary shewed me all sympathy and reverence. Then comes in the inference, put in the form of a question, at ver. 16,—I must then have *since* become your enemy by telling you the truth. **13.] because of an infirmity of my flesh**: or,—**on account of bodily weakness**: all other renderings (e. g. '*in weakness*,' as A. V.) are ungrammatical, or irrelevant. The meaning is, that it was *on account of an illness* that he first preached in Galatia: i. e. that he was for that reason detained there, and preached, which otherwise he would not have done. On this, see Introduction, § ii. 3: the fact itself, I cannot help thinking, is plainly asserted here. **at the first**] with reference to that second visit hinted at below, ver. 16, and ch. v. 21. See Introduction, § v. 3. **14.] The temptation** seems to have been the "*thorn in the flesh*" of 2 Cor. xii. 1 ff., whatever that was: perhaps something connected with his *sight*, or some nervous infirmity: see below, and notes on Acts xiii. 9; xxiii. 1. It was *their* temptation, because it tempted them to disparage and reject his preaching. The expression, which has been altered into "*my* temptation," is one of those exquisite and delicate touches, which belong so peculiarly to St. Paul's mind. **as an angel of God, even as Christ Jesus**] a climax:—besides the freedom of angels from fleshly weakness, there is doubtless an allusion to their office as messengers—and to His saying, who is above the angels, Luke x. 16. No inference can be drawn from *these expressions* being used of *the Galatians' reception* of him, that they were already Christians when he first visited them: the words are evidently not to be pressed as intended to be accurate in point of chronology; they mean, not, 'as you *would have* received,' &c., but, 'as you would (now) receive.' **15.] Where then** (i. e. where in estimation, holding what place) (is) **your congratulation of yourselves** (so literally: **the blessedness ye boasted of**, in having me among you as your Apostle? This is perhaps as good a rendering as the words will bear)? i. e. considering your fickle behaviour since. **for I bear you witness . . .**] a proof to what lengths this *congratulation of themselves*, and consequently their high value for St. Paul ran, at his first visit. In seeking for a reference for this expression, **ye would have plucked out your own eyes, and have given them to me**, the right course will be, not at once to adopt the conclusion, that they point to ocular weakness on the part of the Apostle,—nor, because they form a trite proverb (signifying any great extent of self-sacrifice for another) in many languages, therefore to set down at once that no such allusion to a personal infirmity can have been intended, but to judge from the words themselves, and our information from other sources, whether such an allusion is likely. And in doing so, I may observe that a proverbial expression so harsh in its nature, and so little prepared by the context, would perhaps hardly have been introduced without some notice, or some particle of climax. Would not the Apostle have more naturally written, "*have plucked out* even *your own eyes?*" Had the "*even*"

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become your enemy [z] by telling you the truth? [17] They [a] zealously court you, but not well; nay, they desire to shut you out, that ye may court them. [18] But it is good to be zealously courted in a good cause at all times, and not only when I am present with you. [19] [b] My little children, of whom I am again in travail until Christ be formed in you, [20] yea, I could desire to be present with you now, and to change my voice; for I am perplexed about you.

z ch. ii. 5, 14.
a Rom. x. 2. 2 Cor. xi. 2.
b 1 Cor. iv. 15. Philem. 10. James i. 18. John xiii. 33. 1 John ii. 1, 12, 13. & iv. 4. & v. 21.

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become your enemy, because I tell you the truth? [17] *They zealously affect you,* but *not well; yea, they would exclude you, that ye might affect them.* [18] *But* it is *good to be zealously affected always in* a *good* thing, *and not only when I am present with you.* [19] *My little children, of whom I travail in birth again until Christ be formed in you,* [20] *I desire to be present with you now, and to change my voice; for I stand in doubt of you.*

been inserted, it would have deprived the words of all reference to a matter of fact, and made them purely proverbial. On the other side, the *order of the words* in the original rather favours the idea that the phrase is a proverbial one. The inference then of any ocular disease from these words themselves seems to me precarious. Certainly Acts xxiii. 1 ff. receives light from such a supposition: but with our very small knowledge on the subject, many conjectures may be hazarded with some show of support from Scripture, while none of them has enough foundation to make it probable on the whole. 16.] **Am I then** (as things now stand; an inference derived from the contrast between their former love and their present dislike of him) **become your enemy** (hated by you; —in a passive sense: or perhaps it may be active,—one who hates you) **by speaking the truth** (see Eph. iv. 15 note) **to you?** *When* did he thus incur their enmity by speaking the truth? Not *at his first visit,* from the whole tenor of this passage: nor *in this letter,* as some think, which they had *not yet read:* but at his *second visit,* see Acts xviii. 23, when he probably found the mischief beginning, and spoke plainly against it. 17.] 'My telling you the truth may have made me seem your enemy: but I warn you that these men who court you so zealously have no honourable purpose in so doing: it is only in order to get you away from the community as a separate clique, that you may court them.' Thus the verse seems to fit best into the context. As regards particular words, their *shutting out* or *excluding* must bear the meaning of exclusion from a larger and attraction to a smaller, viz. their own, party. Our very word 'exclusive' conveys the same idea. 18.] 'I do not mean to blame them in the abstract for *zealously courting you:* any teacher who did this *in a good cause,* preaching Christ, would be a cause of joy to me (Phil. i. 15—18): and it is an honourable thing (for you) to be the objects of this zeal, in a good cause, at all times and by every body, not only when I am (or was) present with you:' as if he said, 'I have no wish, in thus writing, to set up an exclusive claim to *court you thus*—whoever will really teach you good, at any time, let him do it and welcome.' Then the next verse follows naturally also, in which he narrows the relation between himself and them, from the wide one of a mere "*courter*" of them, to the closer one of their parent in Christ, much as in 1 Cor. iv. 14 f. 19.] belongs to what follows, not to the preceding. **My little children** (the diminutive occurs only here in St. Paul, but is manifestly purposely, and most suitably chosen for the propriety of the metaphor. It is found [see reff.] often in St. John, while our Apostle has *child,* 1 Tim. i. 18; 2 Tim. ii. 1), **whom** (without the diminutive epithet) **I again** (a second time; the former was "*when I was present with you,*" ver. 18) **travail with** (bear, as a mother, with pain and anxiety, till the time of birth) **until Christ shall have been fully formed within you** (for Christ dwelling in a man is the secret and principle of his new life, see ch. ii. 20), 20.] **yea, I could wish to be present with you now, and to change**

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[21] *Tell me, ye that desire to be under the law, do ye not hear the law?* [22] *For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.* [23] *But he* who was *of the bondwoman was born after the flesh; but he of the freewoman* was *by promise.* [24] *Which things are an allegory: for these are*

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[21] Tell me, ye that desire to be under the law, do ye not hear the law? [22] For it is written, that Abraham had two sons, [c] one by the bondmaid, and [d] one by the freewoman. [23] Howbeit he who was of the bondmaid was [e] born after the flesh; but [f] he of the freewoman was by the promise. [24] Which things have another meaning: for these

c Gen. xvi. 15.
d Gen. xxi. 2.
e Rom. ix. 7, 8.
f Gen. xviii. 10, 14. & xxi. 1, 2. Heb. xi. 11.

my voice (from what, to what? Some say, from mildness to severity. But surely such a change would be altogether beside the tone of this deeply affectionate address. I should rather hold,—from my former severity, when I became your enemy by *telling the truth*, to the softness and mildness of a mother, still *telling the truth*, but in another tone).

21—30.] *Illustration of the relative positions of the law and the promise, by an allegorical interpretation of the history of the two sons of Abraham:* "intended to destroy the influence of the false Apostles with their own weapons, and to root it up out of its own proper soil" (Meyer).

21.] do ye not hear (heed) **the law,** listen to that which the law imparts and impresses on its hearers? **22.] For** answers to a tacit assumption of a negative answer to the foregoing question—'nay, ye do not: *for,*' &c. **23.] after the flesh,** i. e., **according to nature,** in her usual course: **the other, by [virtue of] the promise,** as the efficient cause of Sarah's becoming pregnant contrary to nature: see Rom. iv. 19.

24.] Which things are allegorical (i. e. as in text, **have another meaning**: are to be understood otherwise than according to their literal sense. It was the practice of the Rabbinical Jews to allegorize the Old Test. history. "Almost all the things narrated have with them their allegorical and mystical interpretation. Nor can we depreciate their labours in this matter. For St. Paul treats things in the same way, e. g. by speaking of the first and second Adam, of spiritual meat and drink, of Hagar, &c. So also John speaks of the mystical Sodom and Egypt, and predicts by revelation the infliction of the Egyptian plagues on the enemies of the church." Schöttgen. How various persons take this allegorical comment of the Apostle, depends very much on their views of his authority as a Scripture interpreter. To those who receive the law as a great system of prophetic figures, there can be no difficulty in believing the events by which the giving of the law was prepared to have been prophetic figures also: not losing thereby any of their historic reality, but bearing to those who were able to see it aright, this deeper meaning. And to such persons, the fact of St. Paul and other sacred writers adducing such allegorical interpretations brings no surprise and no difficulty, but only strong confirmation of their belief that there are such deeper meanings lying hid under the O. T. history. That the Rabbis and the Fathers, holding such deeper senses, should have often missed them, and allegorized fancifully and absurdly, is nothing to the purpose: it is surely most illogical to argue that because they were wrong, St. Paul cannot be right. The only thing which really does create any difficulty in my mind, is, that Commentators with spiritual discernment, and appreciation of such a man as our Apostle, should content themselves with quietly casting aside his Scripture interpretation wherever, as here, it passes their comprehension. On their own view of him, it would be at least worth while to consider whether his knowledge of his own Scriptures may not have surpassed ours. But to those who believe that he had the Spirit of God, this passage speaks very solemnly; and I quite agree with Mr. Conybeare in his note on this place, "The lesson to be drawn from this whole passage, as regards the Christian use of the O. T., is of an importance which can scarcely be overrated." Of course no one, who reads, marks, learns, and inwardly digests the Scriptures, can subscribe to the shallow and indolent dictum of Macknight, 'This is to be laid down as a fixed rule, that *no ancient history is to be considered as allegorical, but that which inspired per-*

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women are † two covenants; one from Mount [g] Sinai, bearing children unto bondage, which is Hagar. 25 For the word Hagar is in Arabia Mount Sinai; and she answereth to the Jerusalem which now is, for she is in bondage with her children. 26 But [h] Jerusalem which is above is free, which is our † mother. 27 For it is written, [i] Rejoice, thou

† *The insertion of the is against the testimony of all our MSS., ancient and later.*

g Deut. xxxiii. 2.

h Isa. ii. 2. Heb. xii. 22. Rev. iii. 12. & xxi. 2, 10.

† *So all our oldest MSS.*

i Isa. liv. 1.

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the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. [25] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. [26] But Jerusalem which is above is free, which is the mother of us all. [27] For it is written,

sons have interpreted allegorically: but at the same time, in allegorizing Scripture, he will take care to follow the analogy of the faith, and proceed soberly, and in dependence on that Holy Spirit, who alone can put us in possession of His own mind in His word.' Calvin's remarks here are good: "As then the family of Abraham was the true Church, so it is beyond doubt that the chief and most memorable events which happened in it, are so many types to us. As there was allegory in circumcision, in sacrifices, in the whole Levitical priesthood: as there is now in our sacraments,—so, I say, was there then in the family of Abraham. But that is no reason why we should give up the literal sense. It amounts to the same as if Paul said that a figure of the two Testaments in the two wives of Abraham, and of the two people in his two sons, is, as if in a picture, set forth to us." Not the bare literal historical fact is in question here, but the inner character of God's dealings with men, of which type, and prophecy, and the historical fact itself, are only so many exemplifications. The difference between the children of the bond and the free, of the law and the promise, has been shewn out to the world before, by, and since the covenant of the law): **for these women** (the mothers are the covenants;—the sons, the children of the covenants) **are** (import in the allegory) **two covenants** (not '*revelations,*' but literally covenants between God and men); **one** (covenant) (indeed) **from Mount Sinai** (taking its origin from,—or having Mount Sinai as its centre), **gendering** (bringing forth children: compare the expression, *Ye are the children* (*sons*) . . . *of the covenant,* Acts iii. 25) **unto** (with a view to) **bondage, which one is** (identical in the allegory with) **Hagar.** 25.] **For the word Hagar is** (imports) **Mount Sinai, in Arabia** (i.e. among the Arabians. This rendering, which is Chrysostom's—"Mount Sinai is called 'Hagar' in their vernacular tongue,"—is I conceive necessitated by the arrangement of the sentence as well as by the expression here, "*the word Hagar,*" not Hagar herself. Testimony has been adduced that the Arabs to this day call Mount Sinai Hadschar: and Chrysostom's evidence is decisive for his own time. Certainly we have *Hagar* as a geographical proper name in Arabia Petræa: the Chaldee paraphrast always calls the wilderness of Shur *Hagra.* So that Jowett certainly speaks too strongly when he says, "the old explanations, that Hagar is the Arabic word for a rock or the Arabic noun for Mount Sinai, are destitute of foundation." As to the improbability at which he hints, of St. Paul quoting Arabic words in writing to the Galatians, we may well suppose St. Paul to have become familiarized, during his sojourn there, with this name for the granite peaks of Sinai), **and corresponds** (viz. Hagar, which is the subject, not Mount Sinai, see below) **with the present Jerusalem** (i.e. Jerusalem under the law,—the Jerusalem of the Jews, as contrasted with the Jerusalem of the Messiah's Kingdom), **for she** (*the present Jerusalem,* not *Hagar*) **is in slavery with her children.**

26.] **But** (opposes to the last sentence) **the Jerusalem above** (i.e. the heavenly Jerusalem. *the new Jerusalem,* Heb. xii. 22. Rev. iii. 12; xxi. 2. The expression here will mean, "the *Messianic theocracy,* which before the *coming of Christ,* is the *Church,* and after it Christ's Kingdom of glory." Meyer) **is free, which** (which said city, which heavenly Jerusalem) **is our mother** (the emphasis is not on **our**; nay rather it stands in the least emphatic place, as indicating a relation taken for granted by Christians. See Phil. iii. 20).

27.] *Proof of this relation from prophecy.* The portion of Isaiah from

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Rejoice, thou *barren that bearest not; break forth and cry,* thou *that travailest not: for the desolate hath many more children than she which hath an husband.* [28] *Now we, brethren, as Isaac was, are the children of promise.* [29] *But as then he that was born after the flesh persecuted him* that was born *after the Spirit, even so* it is *now.* [30] *Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.* [31] *So then, brethren, we are not children of the bondwoman, but of the free.*

V. [1] *Stand fast there-*

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barren that bearest not; break forth and shout, thou that travailest not: for many are the children of the desolate more than of her which hath an husband. [28] Now † we, brethren, like Isaac, are [k] children of promise. [29] But as then [l] he that was born after the flesh persecuted him [that was born] after the Spirit, [m] even so it is now. [30] Nevertheless what saith [n] the scripture? [o] Cast out the bondmaid and her son: for [p] the son of the bondmaid must not inherit with the son of the freewoman. [31] Wherefore, brethren, we are not children of a bondmaid, but [q] of the freewoman.

V. † [a] [1] In liberty Christ hath

† *Many of our ancient MSS. read* ye.

[k] Acts iii. 25. Rom. ix. 8. ch. iii. 29.

[l] Gen. xxi. 9.

[m] ch. v. 11. & vi. 12.

[n] ch. iii. 8, 22.

[o] Gen. xxi. 10, 12.

[p] John viii. 35.

[q] John viii. 36. ch. v. 1, 13.

† *This is the reading best attested by the most ancient authorities. It is difficult to decide between the varieties.*

[a] John viii. 32. Rom. vi. 18. 1 Pet. ii. 16.

which this is taken, is directly Messianic: indicating in its foreground the reviviscence of Israel after calamity, but in language far surpassing that event. The citation is from the Septuagint version, verbatim. St. Paul here interprets the barren of Sarah, who bore not according to the flesh (representing the promise), and the fruitful, of Hagar (representing the Law). In the next clause we must not render, as A. V., "*many more* &c.," which is inaccurate: but, **many are the children of the desolate, more than** (rather than; both being numerous, hers are the *more* numerous) **of her, &c.** **28.] Now ye** (or, **we**), **brethren, like Isaac, are children of** PROMISE (emphatic:—are children, not *according to the flesh*, but *by the promise*, see ver. 23, and below, ver. 29). **29.] he that was born after the flesh**, see ver. 23. It has been thought that there is nothing in the Hebrew text to justify so strong a word as **persecuted.** It runs, 'and Sarah saw the son of Hagar mocking'—the Septuagint has, 'sporting with her son Isaac.' The Hebrew word is the same as that used when Lot seemed as one that "*mocked*" to his sons-in-law, Gen. xix. 14. And this would be quite ground enough for the word here, for the spirit of persecution was begun. So that we need not refer to tradition, as many have done, to account for St. Paul's expression. **him [that was born] after the Spirit,** i. e. in virtue of the promise, which was given by the Spirit. Or, '*by virtue of the Spirit's agency:*' but the other is better. **30.] Nevertheless:** notwithstanding the fact of the persecution, just mentioned. The quotation is adapted from the Septuagint, where *my son Isaac* (as in our English text) stands for "*the son of the freewoman.*" We need hardly have recourse to the fact that God confirmed Sarah's words, in order to prove this to be *Scripture:* the Apostle is allegorizing the whole history, and thus every part of it assumes a significance in the allegory. **31.]** I am inclined to think, against Meyer, and others, that this verse is, as commonly taken, the conclusion from what has gone before: and that the **wherefore** is bound on to the word *inherit* preceding. For that we are *heirs,* is an acknowledged fact, established before, ch. iii. 29; ver. 7. And if we are, we are not the children of the handmaid, of whom it was said *that they should not inherit,* but of the freewoman, of whose son the same words asserted that he should inherit.

V. 1—12.] This may be called the *peroration* of the whole second part of the Epistle. It consists of *earnest exhortation*

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made us free. Stand fast, therefore, and be not entangled again in the [b] yoke of bondage. [2] Behold, I Paul say unto you, that [c] if ye should be circumcised, Christ shall profit you nothing. [3] Yea, I testify again to every man that is circumcised, [d] that he is a debtor to do the whole law. [4] [e] Christ is become of no effect unto you, whosoever of you would be justified in the law; [f] ye are fallen from grace. [5] For we by the Spirit [g] wait for the hope of righteousness by faith. [6] For [h] in Christ Jesus neither

b Acts xv. 10. ch. ii. 4. & iv. 9.
c Acts xv. 1. See Acts xvi. 3.
d ch. iii. 10.
e Rom. ix. 31, 32. ch. ii. 21.
f Heb. xii. 15.
g Rom. viii. 24, 25. 2 Tim. iv. 8.
h 1 Cor. vii. 19. ch. iii. 28. & vi. 15. Col. iii. 11.

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fore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. [2] Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. [3] For I testify again to every man that is circumcised, that he is a debtor to do the whole law. [4] Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. [5] For we through the Spirit wait for the hope of righteousness by faith. [6] For

to them, grounded on the conclusion of the foregoing argument, to abide in their evangelical liberty, and warning against being led away by the false teachers.

1.] **With liberty did Christ make us free** (i. e. *free men* is our rightful name and ought to be our estimation of ourselves, seeing that *freedom* is our inheritance by virtue of Christ's redemption of us). **Stand fast, therefore, and be not again** (see note on ch. iv. 9: in fact, the whole world was under the law in the sense of its being God's only revelation to man) **involved in the yoke of bondage.**

2.] **Behold** (it draws attention to what follows, as a strong statement). **I Paul**] Calvin says well, "This way of speaking has great emphasis: he puts himself plainly in opposition, and gives his name, that the matter may admit of no doubt. And although his authority had been disparaged among the Galatians, yet he again asserts it as sufficient to refute all his adversaries." —The *present*, in the original, implies the continuance of a habit, q. d. **if you will go on being circumcised.** He does not say, '*if you shall have been circumcised:*' Chrysostom remarks, "He that allowed himself to be circumcised did it as fearing the law, and he that thus feared, distrusted the power of grace, and he that distrusts gains nothing from that which he distrusts." Nothing can be more directly opposed than this verse to the saying of the Judaizers, Acts xv. 1. The exception to the rule in St. Paul's own conduct, Acts xvi. 3, is sufficiently provided for by the *present tense* here: see above.

3.] **Yea,** or moreover, introduces an addition, and a slight contrast—'not only will Christ not profit .... but ....' **to every man who receives circumcision,**—'submits to be circumcised.'—The emphasis is on every man, substantiating, and carrying further, the last verse. **the whole** has the stress. The circumcised man became a 'proselyte of righteousness,' and bound to keep the whole law. "This true and serious consequence of circumcision the false Apostles had probably at least dissembled." Meyer. 4.] explains and establishes still further the assertion of ver. 2.—**Ye were annihilated from Christ** (literally), **ye who are being justified** ('endeavouring to be justified,' 'seeking justification:' such is the force of the original word) **in** (not 'by:' it is the element in which, as in the expression "*in the Lord*") **the law; ye fell from grace.** 5.] Proof (hence for) of *their having fallen from grace*, by a contrary statement of the condition and hope of *Christians*. **the hope of righteousness**] Is this genitive *objective*, the hope of righteousness, i. e. the hope whose object is perfect righteousness,—or *subjective*, the hope of righteousness, i. e. the hope which the righteous entertain—viz. that of eternal life? Certainly I think the *former*:—'*Ye* think ye *have* your righteousness in the law: *we*, on the contrary, anxiously wait for the hope of righteousness (full and perfect).'

6.] Confirmation of the words by faith, ver. 5. **in Christ,** as an element in union with Christ, in the state of a Christian:—in Christ, and that Christ,

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in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. [7] *Ye did run well; who did hinder you that ye should not obey the truth?* [8] *This persuasion* cometh *not of him that calleth you.* [9] *A little leaven leaveneth the whole lump.* [10] *I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.* [11] *And I, brethren, if I yet preach circumcision,*

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circumcision availeth any thing, nor
uncircumcision; but [i] faith worketh — i 1 Thess. i. 3. James ii. 18, 20, 22.
by love. [7] Ye [k] were running well; — k 1 Cor. ix. 24.
who [l] hindered you from obeying — l ch. iii. 1.
the truth? [8] This persuasion cometh
not from [m] him that calleth you. — m ch. i. 6.
[9] [n] A little leaven leaveneth the — n 1 Cor. v. 6. & xv. 33.
whole lump. [10] [o] I have confidence — o 2 Cor. ii. 3. & viii. 22.
as regards you in the Lord, that ye
will be none otherwise minded: but
[p] he that troubleth you [q] shall bear — p ch. i. 7. q 2 Cor. x. 6.
his judgment, whosoever he be.
[11] [r] But I, brethren, if I am still — r ch. vi. 12.
preaching circumcision, [s] why am I — s 1 Cor. xv. 30. ch. iv. 29. & vi. 17.

Jesus of Nazareth.—As parallels to our passage, see Rom. xiv. 17; 1 Cor. vii. 19.

7—12.] *He laments their deflexion from their once promising course, and denounces severely their perverters.* **Ye were running well** ("that is, all your matters were in a prosperous state,—you were advancing right onward to eternal life, which was promised you by the Word." Luther); **who** (see ch. iii. 1: the question expresses astonishment) **hindered you that ye should not** (so literally: the not obeying being the result of the hindrance) **obey the truth** (i. e. submit yourselves to the true Gospel of Christ)? 8.] **The persuasion** (to which you are yielding—active) **cometh not from** (does not spring from, is not originated by) **Him that calleth you** (i. e. God: see ch. i. 6 and note). 9.] **leaven** may allude either to men, or to doctrine. In the parallel place in 1 Cor. v. 6, it is moral influence; so also where our Lord uses the same figure, Matt. xvi. 12, where *leaven* means *doctrine.* Nor can there be any objection to taking it as abstract, and "*lump*" concrete: a little false doctrine corrupts the whole mass (of Christians). 10.] "After the warning of vv. 8, 9, Paul assures his readers that he has confidence in them, but that their perverters shall not escape punishment. An instance of the policy which *divides* for the sake of *ruling.*" Meyer. **I,** emphatic, **I, for my part;** '*as far as regards me . . .*' On **in the Lord,** see 2 Thess. iii. 4:—it is the element or sphere in which his confidence is employed. **that ye will be of no other mind than this,** viz. which I enjoin on you,—not in vv. 8, 9 only, but in this Epistle, and in his preaching generally. **he that troubleth you** need not be interpreted as referring necessarily to any one *conspicuous* among the Judaizers, but simply as individualizing the warning, and carrying home the denunciation to each one's heart among the perverters. Compare "*they which unsettle you*" below, and ch. i. 7; iv. 17. **his judgment;**—i. e. **the sentence,** understood to be unfavourable, is a burden laid on the judged person, which he bears. The words **whosoever he be** generalize the declaration to the fullest extent: see ch. i. 8, 9. 11.] The connexion appears to be this: the Apostle had apparently been charged with being a favourer of circumcision in other churches; as shewn e. g. by his having circumcised Timothy. After the preceding sharp denunciation of "*him that troubleth you,*" and "*whosoever he be,*" it is open to the adversaries to say, that Paul himself was one of their *troublers,* by his inconsistency. In the abruptness then of his fervid thoughts he breaks out in this self-defence. **I,** emphatic as before, is best understood as referring, not to any change in his preaching as an Apostle (for he appears always to have been of the same mind, and certainly was from the first persecuted by the Jews), but to the change since his conversion, before which he was a strenuous upholder of Judaism. It has been objected to this that the word **preach** could not be used at that period. But this (even if it be necessary to press the *preaching* so far into matter of fact) cannot be said with any

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t 1 Cor. i. 23.

u Acts xv. 1, 2, 24.

x 1 Cor. viii. 9. 1 Pet. ii. 16. 2 Pet. ii. 19. Jude 4.

y 1 Cor. ix. 19. ch. vi. 2.

z Matt. vii. 12. & xxii. 40. James ii. 8.

a Lev. xix. 18. Matt. xxii. 39. Rom. xiii. 8, 9.

still persecuted? in that case [t] the offence of the cross is done away. 12 Would that they which [u] unsettle you would even cut themselves off! 13 For ye, brethren, were called unto liberty; only [x] turn not your liberty into an occasion for the flesh, but [y] by your love be servants one of another. 14 For [z] the whole law is fulfilled in one saying, even in this; [a] Thou shalt love thy neighbour as

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why do I yet suffer persecution? then is the offence of the cross ceased. 12 *I would they were even cut off which trouble you.* 13 *For, brethren, ye have been called unto liberty; only* use *not liberty for an occasion to the flesh, but by love serve one another.* 14 *For all the law is fulfilled in one word,* even *in this; Thou shalt love thy*

certainty:—the course of Saul as a zealot may have often led him even to preach, if not circumcision in its present debated position, yet that strict Judaism of which it formed a part. **why am I still persecuted?**] *still* is logical, i. e., what further excuse is there for my being (as I am) **persecuted** (by the Jews)?—**For, if this is so, if I still preach circumcision, then is brought to nought,** is done away, **the** OFFENCE (this word has the emphasis) **of the cross**—because, if circumcision, and not faith in Christ crucified, be the condition of salvation, then the cross has lost its offensive character to the Jew: "For not even the cross did so much scandalize the Jews, as the having to leave off obeying the fathers' laws. For when they brought up Stephen, they did not allege against him that he worshipped Him who had been crucified, but that he spoke against the law and the holy place." Chrysostom.

12.] The verse introduces a climax—**I would that they who are unsettling you would even . . . .** As to the verb which follows, (1) it cannot be passive, as A. V., '*were even cut of.*' (2) It can hardly mean '*would cut themselves off from your communion,*' as the *even* is against so mild a wish, besides that this sense of the word is unexampled. (3) The only admissible sense of the word is one carrying harshness, and more, to our ears; viz. *amputation.* And (4) such a meaning of the word is that in which (agreeably to its primitive classical sense, of hewing off limbs) it is used by the Septuagint translators in Deut. xxiii. 1, and by other authors. It seems to me that this sense *must be adopted,* in spite of the protests raised against it. And so Chrysostom and the great consensus of ancient and modern Commentators: and, as Jowett very properly observes, "the common interpretation of the Fathers, confirmed by the use of language in the Septuagint version, is not to be rejected only because it is displeasing to the delicacy of modern times."

13—CH. VI. 5.] THE THIRD or HORTATORY PORTION OF THE EPISTLE, not however separated from the former, but united to it by the current of thought:—and 13—15.] *Though free, be one another's servants in love.* **For** gives the reason why the Apostle was so fervent in his denunciation of these disturbers; because they were striking at the very root of their Christian calling, which was **unto** (or, on condition of) **freedom. Only** (make not) **your liberty into** (or, use it not for) **an occasion** (opportunity) **for the flesh** (for giving way to carnal passions), **but by means of** (your) **love be in bondage** (so literally: the word is used in opposition to *freedom*) **to one another.** Chrysostom remarks, "Here again he hints, that strife, and faction, and the love of rule, and vanity, has been to them the cause of this error: for the desire of rule is the mother of heresies."

14.] See Rom. xiii. 8, 9.—"The question, how the Apostle can rightly say of the *whole* law, that it is fulfilled by loving one's neighbour, must not be answered by understanding **the law** of the *Christian* law, or of the *moral* law only, or of the *second* table of the decalogue, or of every divinely revealed law in general;—for **the whole law** cannot, from the circumstances of the whole Epistle, mean any thing but '*the whole law of Moses;*'—but by placing ourselves on the lofty spiritual level from which St. Paul looked down, and saw all other commands of the law so far subordinated to the law of love, that whoever had fulfilled *this* command, must be treated as having fulfilled the whole." Meyer: who also remarks that

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neighbour as thyself. [15] *But if ye bite and devour one another, take heed that ye be not consumed one of another.* [16] This *I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.* [17] *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.* [18] *But if ye be led of the Spirit, ye are not under the law.* [19] *Now the works of the flesh are*

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thyself. [15] But if ye bite and devour one another, take heed that ye be not consumed one of another. [16] But I say, [b] † Walk by the Spirit, and ye shall not fulfil the lust of the flesh. [17] For [c] the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other, [d] that ye may not do the things that ye would. [18] But [e] if ye are led by the Spirit, ye are not under the law. [19] Now [f] the works of the flesh are manifest, such

[b] Rom. vi. 12. & viii. 1, 4, 12. & xiii. 14. ver. 25. 1 Pet. ii. 11.

† *So our most ancient MSS.*

[c] Rom. vii. 23. & viii. 6, 7.

[d] Rom. vii. 15, 19.

[e] Rom. vi. 14. & viii. 2.

[f] 1 Cor. iii. 3. Eph. v. 3. Col. iii. 5. James iii. 14, 15.

thy neighbour applies to fellow-Christians; compare **one another** below.

15.] one another has both times the emphasis. Chrysostom says, "He has chosen his words with descriptive purpose. For he says not only **ye bite**, which is the act of a man enraged, but also **ye devour**, which belongs to one persisting in his crime. He that bites gives way to a paroxysm of anger: but he that devours, gives example of the fiercest brutality. And he is speaking of bites and devourings which are not corporeal, but far more savage. For he is not so noxious who eats human flesh, as he who fixes his bites on the soul: for by how much the soul is more precious than the body, by so much more savage is the wounding it." The literal sense must be kept,—**consumed** (by one another),—your spiritual life altogether annihilated: "for dissension and strife is corruptive both of the defenders and of the aggressors, and eats out every thing worse than the moth." Chrysostom.

16—26.] *Exhortation to a spiritual life, and warning against the works of the flesh.* **16.] But I say** refers to ver. 13—repeating, and explaining it: 'What I mean, is this.' **by the Spirit]** *The Spirit* is not man's *'spiritual part,'* nor do the words mean *'after a spiritual manner:'* it is (as in ver. 5) **the Holy Spirit of God**: this will be clear on comparing with our vv. 16—18, the more expanded parallel passage, Rom. vii. 22—viii. 11. **ye shall not fulfil]** i. e. the Spirit and the flesh *exclude one another.* **the flesh]** **the natural man**:—that whole state of being in the flesh, out of which spring the practices and thoughts of ver. 19.

17.] *Substantiation of the preceding,*—that *if ye walk by the Spirit, ye shall not fulfil the lusts of the flesh.*—The second for gives a reason for the continual *lusting* of these two against one another: viz., that they are opposites. **that ye may not]** not, as A. V., "*so that ye cannot.*" The purpose of this strife is, on the part of the Spirit, to keep you from doing the things of the flesh, and *vice versâ:* your own desires being, in each case, set aside by the combatants. See this verse expanded in Rom. vii. viii. as above: in vii. 20 we have nearly the same words, and the same construction. It is true that the will there is alleged only on one side, the better will, striving after good: whereas here it must be taken in both senses, for 'will' in general, to whichever way inclined. So that our verse requires expansion, both in the direction of Rom. vii. 15—20,—and in the other direction, "for the evil that I desire (after the natural man) I do not: but the good that I desire not, that I do,"—to make it logically complete. **18.]** By this verse, the last assertion respecting the flesh and the Spirit is interwoven into the general argument, thus (cf. ver. 23): the law is made for the flesh, and the works of the flesh: the Spirit and flesh *are opposites:* **but if ye are led by** (see Rom. ref., "*As many as are led by the Spirit of God, they are sons of God*") **the Spirit, ye are not under the law.** This he proceeds to substantiate, by specifying the works of the flesh and of the Spirit.

19—23.] *substantiate* (see above) *ver.* 18.

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as, † fornication, uncleanness, wantonness, [20] idolatry, sorcery, hatreds, strife, jealousy, wrath, self-seeking, divisions, heresies, [21] envyings, murders, drunkenness, revellings, and such like: of the which I forewarn you, as I also forewarned you before, that [g] they which do such things shall not inherit the kingdom of God. [22] But [h] the fruit of the Spirit is love, joy, peace, longsuffering, [i] kindness, [k] goodness, [l] faithfulness, [23] meekness, temperance: [m] against such things there is no law. [24] And they that are † Jesus Christ's, [n] crucified the flesh together with its passions and lusts. [25] [o] If we live

† adultery is *omitted by all our most ancient authorities.*

g 1 Cor. vi. 9. Eph. v. 5. Col. iii. 6. Rev. xxii. 15.

h John xv. 2. Eph. v. 9.

i Col. iii. 12. James iii. 17.

k Rom. xv. 14.

l 1 Cor. xiii. 7.

m 1 Tim. i. 9.

† *So all our oldest MSS.*

n Rom. vi. 6. & xiii. 14. ch. ii. 20. 1 Pet. ii. 11.

o Rom. viii. 4, 5. ver. 16.

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manifest, which are these; *Adultery, fornication, uncleanness, lasciviousness,* [20] *idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,* [21] *envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told* you *in time past, that they which do such things shall not inherit the kingdom of God.* [22] *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,* [23] *meekness, temperance: against such there is no law.* [24] *And they that are Christ's have crucified the flesh with the affections and lusts.* [25] *If we live*

19.] **manifest** (emphatic), **plain to all, not needing, like the more hidden fruits of the** *Spirit,* to be educed and specified: and therefore more clearly amenable to law, which takes cognizance of *things open and manifest.* The word rendered *wantonness* is defined by the Greek writers as meaning 'readiness for any pleasurable indulgence.' It does not necessarily include "*lasciviousness.*" **20.]** The word rendered **sorcery** may also mean '*poisoning.*' But the former is preferable, as more frequently its sense in the Septuagint and New Test., and because Asia was particularly addicted to sorceries (Acts xix. 19). **jealousy** (in bad sense)—reff. **wrath**] passionate outbreaks. **self-seeking**] not '*strife,*' as A. V. and commonly, in error: see note on Rom. ii. 8,—but unworthy compassings of selfish ends. **divisions** seems to lead to **heresies,** or **parties,** composed of those who have *chosen* (such is the derivation of the word) their self-willed line and adhere to it. **21.]** **I forewarn you** (now), **and did forewarn you** (when I was with you): the fore- in both cases pointing on to the great day of retribution. **22.]** **the fruit** not *the works,* of the **Spirit.** The works of the flesh are no *fruit,* see Rom. vi. 21. These are the only real *fruit* of men: see John xv. 1—8: compare also John iii. 20, note. They *are,* or are manifested in, *works:* but they are much more: whereas those others are nothing more, as to any abiding result for good. **love**—at the head, as chief—1 Cor. xiii. See Rom. xii. 9. We must not seek for a detailed logical opposition in the two lists, which would be quite alien from the fervid style of St. Paul. **faith,** in the widest sense: faith, towards God and man: of love it is said, 1 Cor. xiii. 7, "*it believeth all things.*" **23.]** **meekness,**—again, towards God and man: and **temperance,**—the *holding-in* of the lusts and desires. This verse (see above on ver. 18) substantiates "*ye are not under the law*"—for if you are led by the Spirit, these are its fruits in you, and against these the law has nothing to say: see 1 Tim. i. 9, 10.

24.] *Further confirmation of this last result, and transition to the exhortations of vv.* 25, 26. **But** (contrast, *the one universal choice* of Christians, in distinction from the *two* catalogues) **they who are Jesus Christ's, crucified** (when they became Christ's,—at their baptism, see Rom. vi. 2: not so well, '*have crucified,*' as A. V.) **the flesh with its passions and its desires,**—and therefore are entirely severed from and dead to the law, which is for the fleshly, and those passions and desires—on which last he founds,— **25.]** **If** (no connecting particle—giving more vividness to the inference) **we LIVE** (emphatic—if,

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in the Spirit, let us also walk in the Spirit. [26] *Let us not be desirous of vain glory, provoking one another, envying one another.*

VI. [1] *Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.* [2] *Bear ye one another's burdens, and so fulfil the law of Christ.* [3] *For if a man think himself to be something, when he is nothing, he de-*

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by the Spirit, by the Spirit let us also walk. [26] [p] Let us not become vainglorious, provoking one another, envying one another.

VI. [1] Brethren, [a] if a man even be overtaken in any transgression, ye which are [b] spiritual restore such an one in [c] the spirit of meekness; considering thyself, [d] lest thou also be tempted. [2] [e] Bear ye one another's burdens, and so fulfil [f] the law of Christ. [3] For [g] if a man thinketh himself to be something,

p Phil. ii. 3.
a Rom. xiv. 1. & xv. 1. Heb. xii. 13. James v. 19.
b 1 Cor. ii. 15. & iii. 1.
c 1 Cor. iv. 21. 2 Thess. iii. 15. 2 Tim. ii. 25.
d 1 Cor. vii. 5. & x. 12.
e Rom. xv. 1. ch. v. 13. 1 Thess. v. 14.
f John xiii. 14, 15, 34. & xv. 12. James ii. 8. 1 John iv. 21.
g Rom. xii. 3. 1 Cor. viii. 2. ch. ii. 6.

as we saw, having slain the flesh, our life depends on the Spirit) **by the Spirit, by the Spirit** (emphatic) **let us also walk** (in our conduct in life: let our practical walk, which is led *by choice* of our own, be in harmony with that higher life in which we live before God by faith, and in the Spirit).

26.] connected with "*let us walk*" above, by the *first person*,—and with ch. vi. 1, by the *sense;* and so forming a transition to the admonitions which follow.

Let us not become—a mild, and at the same time a solemn method of warning. For while it seems to concede that they were not this as yet, it assumes that the process was going on which would speedily make them so. '*Let us not be,*' of the A. V., misses this. **vainglorious** would include all worldly honour, as not an object for the Christian to seek. 1 Cor. i. 31; 2 Cor. x. 17. "**envying** is the correlative act on the part of the weak, to the **provoking** on the part of the strong. The strong vauntingly challenged their weaker brethren: they could only reply with *envy.*" Ellicott.—These words are addressed to *all* the Galatians: —the danger was common to both parties, the obedient and disobedient, the orthodox and the Judaizers.

VI. 1—5.] *Exhortation to forbearance and humility.*—**Brethren** (bespeaks their attention by a friendly address; marking also the opening of a new subject, connected however with the foregoing: see above), **if a man be even surprised** (surprised has the emphasis, on account of the **even**. This makes it necessary to assign a meaning to it which shall justify its emphatic position. The only meaning which satisfies the emphasis is that of being caught in the fact, before he can escape) **in any transgression, do ye, the spiritual ones** (said not in irony, but *bonâ fide:* referring not to the clergy only, but to every believer), **restore such a person** (see especially 1 Cor. v. 5, 11) **in the spirit of meekness** ("the word **spirit** here seems *immediately* to refer to the state of the inward spirit as wrought upon by the Holy Spirit, and *ultimately* to the Holy Spirit, as the inworking power. See Rom. i. 4, viii. 15; 2 Cor. iv. 13; Eph. i. 17: in all of which cases the word seems to indicate the Holy Spirit." Ellicott); **looking to thyself** (thus the individual is selected from a multitude previously addressed), **lest thou also be tempted** (on a similar occasion).

2.] one another's is in the original prefixed, and emphatic, and has not been enough attended to. You want to become disciples of that Law which imposes heavy burdens on men: if you will bear burdens, **bear ONE ANOTHER'S burdens, and thus fulfil** (by this act fulfil) **the law of Christ,**—a far higher and better law, whose only burden is love. As to the **burdens,** the more general the meaning we give to the word, the better it will accord with the sense of the command. The matter mentioned in the last verse led on to this: but this grasps far wider, extending to *all* the burdens which we can, by help and sympathy, bear for one another. There are some which we *cannot:* see below. **fulfil; literally, thoroughly fulfil.**

3.] The chief hindrance to sympathy with the burdens of others, is self-conceit: that

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when [h] he is nothing, he deceiveth himself. [4] But [i] let each man prove his own work, and then shall he have his boasting in regard to himself alone, and [k] not in regard to another. [5] For [l] each man shall bear his own burden. [6] But [m] let him that is taught in the word share with him that teacheth in all good things. [7] [n] Be not deceived; [o] God is not mocked: for [p] whatsoever a man soweth, that shall he also reap. [8] For [q] he that soweth

h 2 Cor. iii. 5. & xii. 11.
i 1 Cor. xi. 28. 2 Cor. xiii. 5.
k See Luke xviii. 11.
l Rom. ii. 6. 1 Cor. iii. 8.
m Rom. xv. 27. 1 Cor. ix. 11, 14.
n 1 Cor. vi. 9. & xv. 33.
o Job xiii. 9.
p Luke xvi. 25. Rom. ii. 6. 2 Cor. ix. 6.
q Job iv. 8. Prov. xi. 18. & xxii. 8. Hos. viii. 7. & x. 12. Rom. viii. 13. James iii. 18.

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ceiveth himself. [4] *But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.* [5] *For every man shall bear his own burden.* [6] *Let him that is taught in the word communicate unto him that teacheth in all good things.* [7] *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.* [8] *For he that soweth to his flesh shall of the flesh reap cor-*

must be got rid of. 4.] *The test applied:* emphasis on **work**, which is the complex, the whole practical result of his life. **prove**] i. e. put to the trial. **and then** (after he has done this) **he will have his matter of boasting, that whereof to boast** (not without a slight irony,—whatever matter of boasting he finds, after such a testing, will be) **in reference to himself alone, and not in reference to the other** (or, **his neighbour**—the man with whom he was comparing himself: general in its meaning, but particular in each case of comparison). 5.] And this is the more advisable, because in the nature of things, **each man's own load** (of infirmities and imperfections and sins: not of '*responsibility*,' which is alien from the context) **will** (*in ordinary life:* not '*at the last day*,' which is here irrelevant, and would surely have been otherwise expressed: the **shall bear** must correspond with the command "*bear ye*" above, and be a taking up and carrying, not an ultimate bearing the consequences of) **come upon himself to bear. burden** here, hardly with any allusion to 'Æsop's well-known fable,' but the load imposed on each by his own fault. The word in the Greek here, is different from that used in ver. 2. That signifies rather a burden imposed by a grievance, which we can lighten for one another: this, as above, the load which each accumulates for himself.

6—10.] *Exhortation* (in pursuance of the command in ver. 2, see below), *to liberality towards their teachers, and to beneficence in general.* 6.] **But** is used, as bringing out a contrast to the individuality of the last verse. **the word**, in its very usual sense of **the Gospel,—the word of life. share with** is most probably the meaning, and not "*communicate unto*," as there does not appear to be an instance of the transitive use in the New Test. But the two senses come nearly to the same: he who shares in the necessities of the saints, can only do so by making that necessity partly his own, i. e., by depriving himself to that extent, and communicating to them. **in all good things:** *the things of this life* mainly, as the context shews. Nor does this meaning produce any break between vv. 5 and 6, and 6 and 7. From the mention of bearing one another's burdens, he naturally passes to one way, and one case, in which those burdens may be borne—viz. by relieving the necessities of their ministers; and then, 7.] Regarding our good deeds done for Christ as a seed sown for eternity, he warns them not to be deceived: in this, as in other seed-times, God's order of things cannot be set at nought: whatever we sow, that same shall we reap. **God is not mocked:**—though men in their own minds mock God, this mocking has no objective existence: there is no such thing as mocking of God in reality. **for:** i. e. 'and in this it will be shewn.' **that** (emphatic, that and nothing else) **shall he also** (by the same rule) **reap**, viz. eventually, at the great harvest. The final judgment is necessarily *now* introduced by the similitude ("*the harvest . . . is the end of the world*," Matt. xiii. 39), but does not any the more belong to the context in ver. 5. 8.] **For**—i. e. and this will be an example of the universal rule. **he**

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ruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. [9] *And let us not be weary in well doing: for in due season we shall reap, if we faint not.* [10] *As we have therefore opportunity, let us do good unto all* men, *especially unto them who are of the household of faith.* [11] *Ye see how large a letter I have written unto you with mine own hand.* [12] *As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.* [13] *For neither they themselves who are circumcised keep the law; but*

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unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap everlasting life. [9] But [r] let us not be weary in well doing: for in due season we shall reap, [s] if we faint not. [10] [t] Therefore as we have opportunity, [u] let us work that which is good unto all men, especially unto them who belong to the faith. [11] See in how large letters I have written unto you with mine own hand. [12] As many as desire to make a fair show in the flesh, [x] the same constrain you to be circumcised; [y] only that they may not be [z] persecuted for the cross of Christ. [13] For even they who receive circumcision do not themselves keep the law; but

r 1 Cor. xv. 58. 2 Thess. iii. 13.
s Matt. xxiv. 13. Heb. iii. 6, 14. & x. 36. & xii. 3, 5. Rev. ii. 10.
t John ix. 4 & xii. 35.
u 1 Thess. v. 15. 1 Tim. vi. 18. Tit. iii. 8.
x ch. ii. 3, 14.
y Phil. iii. 18.
z ch. v. 11.

that (now) soweth,—is now sowing. **unto,**—with a view to. **corruption**—because the flesh is a prey to corruption, and with it all fleshly desires and practices come to nothing: see 1 Cor. vi. 13; xv. 50:—or perhaps in the *stronger* sense of *corruption* (see 1 Cor. iii. 17; 2 Pet. ii. 12), **destruction.** **of the Spirit]** See Rom. viii. 11, 15—17. **9.] But** (in our case, let there be no chance of the alternative) **in well doing** (stress on *well*) **let us not be faint-hearted: for in due season** (an expression otherwise confined to the pastoral Epistles, see Introduction to those Epistles, § 1. 32, and note) **we shall reap, if we faint not.** **10.] as**—not meaning, '*while*,' nor, '*according as*,' nor, '*since*,' causal,—but **in proportion as:** let our beneficence be in proportion to our *season*—let the seed-time have its *own season*, as well as the harvest, ver. 9. **them who belong to the faith:** there does not seem in the original word to be any allusion to a household, as in A. V.

11—end.] POSTSCRIPT AND BENEDICTION. **11.] See in how large letters** (in what great and apparently unsightly characters: see note on next verse. The original will not bear the rendering *how large a letter*, as A. V.) **I have written** (not referring to the following verses only, but to the whole Epistle, see below) **unto you with my own hand.** I do not see how it is possible to avoid the inference that these words apply to the whole Epistle. If they had reference only to the passage in which they occur, would not "*am writing*" have been used, as in 2 Thess. iii. 17? Again, there is no break in style here, indicating the end of the dictated portion, and the beginning of the written, as in Rom. xvi. 25; 2 Thess. iii. 17 al. I should rather believe, that on account of the peculiar character of this Epistle, St. Paul wrote it *all with his own hand*,—as he did the pastoral Epistles: and I find confirmation of this, in the partial resemblance of its style to those Epistles. (See Introduction, as above on ver. 9.) And he wrote it, whether from weakness of his eyes, or from choice, in large characters. **12.]** As my Epistle, so my practice: I have no desire to make a fair show outwardly: my *letters* are not *fair of show:* and I have no sympathy with these people who wish to make a fair show in the flesh. The term imports not *merely* '*in the flesh*,' but in outward things, which belong to man's natural state: see ch. v. 19. **constrain you]** are compelling you:—go about to compel you. **13.] For** (proof that they wish only to escape persecution) **not even they**

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they wish you to be circumcised, that they may glory in your flesh. [14] But [a] God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world [b] hath been crucified unto me, and I unto the world. [15] For [c] in Christ Jesus neither circumcision is † any thing, nor uncircumcision, but [d] a new creature. [16] And [e] as many as walk [f] by this rule, peace be on them, and mercy, and upon the [g] Israel of God. [17] Henceforth let no man trouble me: for [h] I bear in my body the marks of † Jesus. [18] [i] The

a Phil. iii. 3, 7, 8.
b Rom. vi. 6. ch. ii. 20.
c 1 Cor. vii. 19. ch. v. 6. Col. iii. 11.
† *So all our oldest authorities.*
d 2 Cor. v. 17.
e Ps. cxxv. 5.
f Phil. iii. 16.
g Rom. ii. 29. & iv. 12. & ix. 6, 7, 8. ch. iii. 7, 9, 29. Phil. iii. 3.
h 2 Cor. i. 5. & iv. 10. & xi. 23. ch. v. 11. Col. i. 24.
† the Lord *is omitted in most of our oldest MSS.*
i 2 Tim. iv. 22. Philem. 25.

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desire to have you circumcised, that they may glory in your flesh. [14] *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* [15] *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.* [16] *And as many as walk according to this rule, peace* be *on them, and mercy, and upon the Israel of God.* [17] *From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.* [18] *Bre-*

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who are being circumcised (who are the adopters and instigators of circumcision) **themselves keep the law** (*the law*, emphatic: the words contain a matter of fact, not known to us otherwise,—that these preachers of legal conformity extended it not to the whole law, but selected from it at their own caprice); **but wish you** (emphatic) **to be circumcised, that in your** (*your* is emphatic) **flesh they may make their boast** (by being able to allege you as their disciples. In this way they escaped the scandal of the Cross at the hands of the Jews, by making in fact their Christian converts into Jewish proselytes). 14.] **But** (literally) **to me let it not happen** (so literally: see note on Rom. vi. 2) **to boast, except in the Cross** (the atoning death, as my means of reconcilement with God) **of our Lord Jesus Christ** (the full name for solemnity, and **our** prefixed, to involve his readers in the duty of the same abjuration), **by means of whom** (not so well, '*of which*' [*the cross*], as many Commentators; the greater antecedent, "*our Lord Jesus Christ*," coming after the "*cross*," has thrown it into the shade. Besides, it could hardly be said of the Cross, "*by means of which*," or, "*through which*") **the world** (the whole system of unspiritual and unchristian men and things) **hath been** (and is) **crucified** (not merely '*dead*:' he chooses, in relation to the *cross* above, this stronger word, which at once brings in his union with the death of Christ, besides his relation to the world) **unto me and I unto the world**: i.e. each holds the other to be dead. 15.] See ch. v. 6. *Confirmation of last verse:* so far are such things from me as a ground of boasting, that they are *nothing:* the new birth by the Spirit is all in all. **a new creature**] literally (see note on 2 Cor. v. 17), **creation**: and therefore the result, as regards an individual, is, that he is **a new creature**: so that the word comes to be used in both significations. 16.] **And as many** (reference to the "*as many*" of ver. 12) **as shall walk by this rule** (of ver. 15. The word means a 'straight rule,' to detect crookedness: hence a *rule of life*), **peace be** (not '*is*:' it is the apostolic blessing, so common in the *beginnings* of his Epistles: see also Eph. vi. 23) **upon them** (come on them from God), **and** (and indeed) **upon the Israel of God** (the subject of the whole Epistle seems to have given rise to this expression. Not the Israel after the flesh, among whom these teachers wish to enrol you, are blessed: but the ISRAEL OF GOD, described ch. iii. 28, 29. Jowett compares, though not exactly parallel, yet for a similar apparent though not actual distinction, 1 Cor. x. 32). 17. **trouble me**] How? by rebellious conduct and denying his apostolic authority, seeing that it was stamped with so powerful a seal as he proceeds to state. **for I**] (emphatic) **for it is I** (not the Judaizing teachers) **who carry** (perhaps as in ver. 5, and ch. v. 10,—bear, as a burden: but Chrysostom's idea seems more adapted to the *triumphant* character of the

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thren, the grace of our Lord Jesus Christ be *with your spirit. Amen.*	grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

sentence: "He saith not, '*I have*,' but '*I bear*,' as one who is proud of trophies or royal standards") **in** (on) **my body the marks of Jesus.** The word used, *stigmata*, implies, the marks branded on slaves to indicate their owners. These marks, in St. Paul's case, were of course the *scars of his wounds received in the service of his Master*—cf. 2 Cor. xi. 23 ff. **of Jesus** is the genitive of possession: Jesus's marks, shewing that I belong to Him. There is no allusion whatever to any similarity between himself and our Lord, 'the marks which Jesus bore:' such an allusion would be quite irrelevant: and with its irrelevancy falls a whole fabric of disgusting Romanist superstition which has been raised on this verse, and which the fair and learned Windischmann, giving as he does the honest interpretation here, yet attempts to defend in a supplemental note.—Neither can we naturally suppose any comparison intended between these his "*stigmata*" as Christ's servant, and *circumcision:* for he is not now on that subject, but on his *authority as sealed by Christ:* and such a comparison is alien from the majesty of the sentence. **18.**] THE APOSTOLIC BLESSING. No special intention need be suspected in the words **with your spirit** (as Chrysostom does, saying, "He thus dissuades them from fleshly reliance"), seeing that the same expression occurs at the end of other Epistles: see Phil. iv. 28; Philem. 25; 2 Tim. iv. 22. I should rather regard it as a deep expression of his Christian love, which is further carried on by **brethren,** the last word,—parting from them, after an Epistle of such rebuke and warning, in the fulness of brotherhood in Christ.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

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I. [1] PAUL, an apostle of Jesus Christ [a] through the will of God, [b] to the saints which are † [in Ephesus], and [c] the faithful in Christ Jesus: [2] [d] Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. [3] [e] Blessed

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I. [1] *PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:* [2] *Grace* be *to you, and peace, from God our Father, and* from *the Lord Jesus Christ.* [3] *Blessed* be *the God and*

a 2 Cor. i. 1.
b Rom. i. 7. 2 Cor. i. 1.
† *The words in* Ephesus *are omitted by our two most ancient MSS. See Introduction.*
c 1 Cor. iv. 17. ch. vi. 21. Col. i. 2.
d Gal. i. 3. Tit. i. 4.
e 2 Cor. i. 3. 1 Pet. i. 3.

CHAP. I. 1, 2.] ADDRESS AND GREETING. **1. through the will of God]** See on 1 Cor. i. 1. As these words there have a special reference, and the corresponding ones in Gal. i. 1 also, so it is natural to suppose that here he has in his mind, hardly perhaps the especial subject of vv. 3—11, the will of the Father as the ground of the election of the church, but, which is more likely in a general introduction to the whole Epistle, the great subject of which he is about to treat, and himself as the authorized expositor of it. **to the saints which are in Ephesus]** On this, and on Ephesus, see Introduction. If the words "*in Ephesus*" are omitted, the sentence must be read **to the saints, who are also faithful in Christ Jesus.** The word **saints** is used here in its widest sense, as designating the members of Christ's visible church, presumed to fulfil the conditions of that membership: see especially ch. v. 3. These words follow rather unusually, separated from **the saints** by the designation of abode: a circumstance which might seem to strengthen the suspicion against the words "*in Ephesus,*" were not such transpositions by no means unexampled in St. Paul. See the regular order in Col. i. 2. **in Christ Jesus** belongs only to *the faithful:* see Col. i. 2: **faithful,** i. e. **believers** (persons who are), **in Christ Jesus.** This, in its highest sense, not mere *truth,* or *faithfulness,* is imported. The *saints* and *faithful* denote their spiritual life from its two sides—that of God who calls and sanctifies,—that of themselves who believe. Stier remarks that by the specification, "*faithful in Christ Jesus,*" "*saints*" gets its only full and New Test. meaning. He also notices in these expressions already a trace of the two great divisions of the Epistle—God's grace towards us, and our faith towards Him. **2.]** On the form of greeting, compare Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3, &c.

3—III. 21.] FIRST PORTION OF THE EPISTLE: THE DOCTRINE OF THE CHURCH OF CHRIST. And herein, I. 3—23.] GROUND AND ORIGIN OF THE CHURCH, IN THE FATHER'S COUNSEL, AND HIS ACT IN CHRIST, BY THE SPIRIT. And herein again, (A) *the preliminary* IDEA OF THE CHURCH, *set forth in the form of an ascription of praise* vv. 3—14:—thus arranged:—vv. 3—6] The

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Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places *in Christ:* [4] *according as he hath chosen us in him be-*	be the God and Father of our Lord Jesus Christ, who blessed us in all spiritual blessing in [f] the heavenly places in Christ: [4] even as he [g] chose us in him [h] before the foundation of

[f] ver. 20. ch. ii. 6. & iii. 10. & vi. 12.
[g] Rom. viii. 28. 2 Thess. ii. 13. 2 Tim. i. 9. James ii. 5. 1 Pet. i. 2. & ii. 9.
[h] 1 Pet. i. 2, 20.

FATHER, in His eternal Love, has *chosen us to holiness* (ver. 4),—*ordained us to sonship* (ver. 5),—*bestowed grace on us in the Beloved* (ver. 6):—vv. 7—12] In the SON, we have,—*redemption according to the riches of His grace* (ver. 7), *knowledge of the mystery of His will* (vv. 8, 9),—*inheritance under Him the one Head* (vv. 10—12):—vv. 13, 14] through the SPIRIT we are *sealed*,—by *hearing the word of salvation* (ver. 13),—by *receiving the earnest of our inheritance* (ver. 14),—to the *redemption of the purchased possession* (ib.). 3.] **Blessed** (see note on Rom. ix. 5: and a similar doxology, 2 Cor. i. 3. Almost all St. Paul's Epistles begin with some ascription of praise. That to Titus is the only exception [not Gal.: see Gal. i. 5]. See also 1 Pet. i. 3) **be the God and Father of our Lord Jesus Christ** (see Rom. xv. 6; 2 Cor. i. 3; xi. 31; Col. i. 3—also 1 Cor. xv. 24. Such is the simplest and most forcible sense of the words —Theophylact says, "God and Father of one and the same Christ: God, as of Christ in the flesh; Father, as of God the Word." See John xx. 17, from which saying of our Lord it is not improbable that the expression took its rise), **who blessed** (not, as A. V., '*hath* blessed:' the historical fact in the counsels of the Father being thought of throughout the sentence. "*Blessed*"—"*who blessed*"—"*blessing*"—such was the ground-tone of the new covenant. As in creation God blessed them, saying, "Be fruitful and multiply,"—so in redemption, —at the introduction of the covenant, "All families of the earth shall be BLESSED,"—at its completion,—"Come ye BLESSED of my Father."—But *God's* blessing is in *facts*—ours in words only) **us** (whom? not the Apostle only: nor St. Paul and his fellow-Apostles:—but, ALL CHRISTIANS—all the members of Christ. The "*ye also*" of ver. 13 perfectly agrees with this: see there: but the "*I also*" of ver. 15 does not agree with the other views) **in** (better than "*with*:" see below: it is instrumental or medial: the element in which, and means by which, the blessing is imparted) **all** (i. e. all possible—all, exhaustive, in all richness and fulness of blessing: see ver. 23 note) **spiritual blessing** (i. e. **blessing of the Spirit**: as we sometimes understand *spiritual*, not merely, 'inward *blessing*:' the word in the New Test. always implies the working of the Holy Spirit, never bearing merely our modern inaccurate sense of spiritual as opposed to bodily. See 1 Cor. ix. 11, which has been thus misunderstood) **in the heavenly places** (so the expression, which occurs five times in this Epistle, and nowhere else, can only mean; see ver. 20. It is not probable that St. Paul should have chosen an unusual expression for the purposes of this Epistle, and then used it in several different senses. But *what is the sense?* Our country, *place of citizenship*, is *in heaven*, Phil. iii. 20: there our High Priest stands, blessing us. There are our treasures, Matt. vi. 20, 21, and our affections to be, Col. iii. 1 ff.: there our hope is laid up, Col. i. 5: our inheritance is reserved for us, 1 Pet. i. 4. And there, in that place, and belonging to that state, is the *blessing*, the gift of the Spirit, Heb. vi. 4, poured out on those who *mind the things above*. Materially, we are yet in the body: but in the Spirit, we are in heaven—only waiting for the redemption of the body to be entirely and literally there) **in Christ** ("the threefold in after '*who blessed*,' has a meaning ever deeper and more precise: and should therefore be kept in translating. The blessing with which God has blessed us, consists and expands itself—in all *blessing of the Spirit*—then brings in *Heaven*, the heavenly state in us, and us in it—then finally, CHRIST, *personally*, He Himself, who is set and exalted into Heaven, comes by the Spirit down into us, so that He is in us and we in Him of a truth, and thereby, and in so far, we are with Him in heaven." Stier):

4.] **even as** (this explains and expands the foregoing—shewing wherein the *blessing* consists as regards us, and God's working towards us. Notice, that whereas ver. 3 has summarily included in the work of blessing the Three Persons, the FATHER bestowing the SPIRIT in CHRIST,—now the threefold cord, so to speak, is un-

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the world, that we should [i] be holy and blameless before him in love: 5 having [k] foreordained us unto [l] adoption through Jesus Christ unto

i Luke i. 75. ch. ii. 10. & v 27. Col. i. 22. 1 Thess. iv. 7. Tit. ii. 12.
k Rom. viii. 29, 30. ver. 11.
l John i. 12. Rom. viii. 15. 2 Cor. vi. 18. Gal. iv. 5. 1 John iii. 1.

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fore the foundation of the world, that we should be holy and without blame before him in love: 5 *having predestinated us unto the adoption of children by Je-*

wrapped, and the part of each divine Person separately described: see the argument above) **He chose us** (*se*lected, rather than *e*lected, it is a choosing out of the world, and for Himself. The word is an Old Test. word, and refers to the spiritual Israel, as it did to God's elect Israel of old. But there is no *contrast* between their election and ours: it has been but one election throughout—an election in Christ, and to holiness on God's side—and involving accession to God's people on ours) **in Him** (i. e. in Christ, as the second Adam [1 Cor. xv. 22], the righteous Head of our race. In Him, in one wide sense, were all mankind elected, inasmuch as He took their flesh and blood, and redeemed them, and represents them before the Father: but in the proper and final sense, this can be said only of His faithful ones, His Church, who are incorporated in Him by the Spirit. But in any sense, all God's election is *in* Him only) **before the foundation of the world** (this expression occurs only here in St. Paul. Stier remarks on the necessary connexion of the true doctrines of creation and redemption: how utterly irreconcileable Pantheism is with this, God's election, before laying the foundation of the world, of His people in His Son), **that we should be** (the Apostle seems to have Deut. vii. 6; xiv. 2, before his mind; in both which places the same sentiment, and form of sentence, occurs) **holy and blameless** (the positive and negative sides of the Christian *character*. This holiness and unblameableness must not be understood of that justification by faith by which the sinner stands accepted before God: it is distinctly put forth here [see also ch. v. 27] as an ultimate *result* as regards us, and refers to that sanctification which follows on justification by faith, and which is the will of God respecting us, 1 Thess. iv. 7) **before Him** (i. e. in the deepest verity of our being—thoroughly penetrated by the Spirit of holiness, bearing His searching eye, ch. v. 27: but at the same time implying an especial nearness to His presence and dearness to Him—and bearing a foretaste of the time when the elect shall be *before the throne of God*, Rev. vii. 15. See Col. i. 22, note) **in love** (against the joining these last words with the following verse, "Having foreordained us in love, &c.," see my Greek Test. The qualification, as here existing, is in the highest degree solemn and appropriate. **Love**, that which man lost at the Fall, but which God is, and to which God restores man by redemption, is the great element in which, as in their abode and breathing-place, all Christian graces subsist, and in which, emphatically, all perfection before God must be found. And so, when the Apostle, ch. iv. 16, is describing the glorious building up of the body, the Church, he speaks of its increasing "*to the building up of itself in Love.*" And it is his practice in this and the parallel Epistle, to add "*in love*" as the completion of the idea of Christian holiness—see ch. iii. 18; Col. ii. 2, also ch. iv. 2; v. 2): 5.] **having foreordained** (predestined) **us** (subordinate to the act of *choosing* mentioned above: see Rom. viii. 29, 30, where the steps are thus laid down in succession;—"*whom He foreknew, them He also predestined—whom He predestined, those He also called.*" Now the *choosing* must answer in this rank to the *foreknowing*, and precede the *preordaining*. Stier remarks well, "In God, indeed, all is one; but for our human way of speaking and treating, which is necessary to us, there follows on His first decree to adopt and to sanctify, the nearer decision, how and by what this shall be brought about, because it *could* only thus be brought about") **unto adoption** (so that we should become His sons, in the blessed sense of being reconciled to Him and having a place in His spiritual family,—should have the remission of our sins, the pledge of the Spirit, the assurance of the inheritance) **through Jesus Christ** (THE SON of God, in and by whom, elementally and instrumentally, our adoption consists; compare Rom. viii. 29) **unto Him** (the Father: see Col. i. 20. For the Son could not be in this sentence the last term [the whole reference being to the work and purpose of the Father]. The question what is the *meaning* of this "unto Him," is best answered by observing the general drift of the sentence. It seems evident that it must follow on the word "*adoption*," and

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sus Christ to himself, according to the good pleasure of his will, [6] *to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.* [7] *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;* [8] *wherein he hath abounded toward us in all wisdom and prudence;* [9] *having made known unto*

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him, [m] according to the good pleasure of his will, [6] to the praise of the glory of his grace, which † he freely bestowed upon us in [n] the beloved One. [7] [o] In whom we have our redemption through his blood, the forgiveness of our transgressions, according to [p] the riches of his grace; [8] which he made to abound toward us in all wisdom and prudence; [9] [q] having made known

m Matt. xi. 26. Luke xii. 32. 1 Cor. i. 21. ver. 9.
† *So all our oldest authorities.*
n Matt. iii. 17. & xvii. 5. John iii. 35. & x. 17.
o Acts xx. 28. Rom. iii. 24. Col. i. 14. Heb. ix. 12. 1 Pet. i. 18, 19. Rev. v. 9.
p Rom. ii. 4. & iii. 24. & ix. 23. ch. ii. 7. & iii. 8, 16. Phil. iv. 19.
q Rom. xvi. 25. ch. iii. 4, 9. Col. i. 26.

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its import must be '*to* [*into*] *Himself*,'—i. e. so that we should be partakers of the divine nature: see 2 Pet. i. 4), **according to** (in pursuance of) **the good pleasure of His will,** 6.] **to** (with a view to, as the purpose of the predestination) **the praise** (by men and angels—all that can praise) **of the glory of His grace** (the end, God's end, in our predestination to adoption, is, that the glory,—glorious nature, brightness and majesty, and kindliness and beauty,—of His grace might be an object of men and angels' praise: both as it is in Him, ineffable and infinite,—and exemplified in *us*, its objects; see below, ver. 12), **which He freely bestowed upon us** (not "*He hath* . . . ." The reference is to an act of God once past in Christ, not to an abiding state which He has brought about in us. This, as usual, has been almost universally overlooked, and the perfect sense given), **in** (see above on "*in Christ*," ver. 3. Christ is our head and including Representative) **the Beloved** (i.e. Christ: —*the Son of His love*, Col. i. 13. He is God's *Beloved above all others*,—see Matt. iii. 17; John iii. 16; 1 John iv. 9—11).

7.] Now the Apostle passes, with **In whom,** to the consideration of *the ground of the church in the* Son (7—12): see the synopsis above. But the Father still continues the great subject of the whole;—only the *reference* is now to the Son. **In whom** (see on "*in Christ*," ver. 3—and compare Rom. iii. 24) **we have** (objective—'*there is for us*.' But not without a subjective implied import, as spoken of those who truly *have* it—have laid hold of it: "are ever needing and ever having it," Eadie) **the** (or, **our**) **Redemption** (from God's wrath—or rather from that which brought us under God's wrath, the guilt and power of sin, Matt. i. 21. The article expresses notoriety—'of which we all know,'—'of which the law testified, and the prophets spoke') **through** (as the instrument:—a further fixing of the *in whom*, shewing in what manner in Him) **His blood** (which was the price paid for that redemption, Acts xx. 28; 1 Cor. vi. 20: both the ultimate climax of his obedience for us, Phil. ii. 8, and, which is most in view here,—the *propitiation*, in our nature, for the sin of the world, Rom. iii. 25; Col. i. 20. It is a noteworthy observation of Harless here, that the choice of the word, the Blood of Christ, is of itself a testimony to the idea of *expiation* having been in the writer's mind. Not the *death* of the victim, but its blood, was the typical instrument of expiation. And I may notice that in Phil. ii. 8, where Christ's *obedience*, not His atonement, is spoken of, there is no mention of His shedding His Blood, only of the act of His Death), **the remission** (not '*overlooking*;' see note on Rom. iii. 25) **of** (our) **transgressions** (explanation of the words, *our Redemption:* not to be limited, but extending to all riddance from the practice and consequences of our transgressions), **according to the riches of His grace** (this alone would prevent the word "*remission*" applying to merely the *forgiveness* of sins. We have in this grace not only redemption from misery and wrath, not only forgiveness,—but we find in it the liberty, the glory, the inheritance of the children of God,—the crown of eternal life: compare 2 Cor. viii. 9);

8.] **which He made to abound** (the A. V. is wrong, '*wherein He hath abounded*') **forth to us in all** (possible) **wisdom and prudence** (I would refer these words to God. See the opinion which refers them to

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unto us the mystery of his will, according to his good pleasure [r] which he purposed in himself, 10 unto the dispensation of [s] the fulness of the times, [t] to gather up together [u] all things in Christ, the things which

r ch. iii. 11. 2 Tim. i. 9.
s Gal. iv. 4. Heb. i. 2. & ix. 10. 1 Pet. i. 20.
t 1 Cor. iii. 22, 23. & xi. 3. ch. ii. 15. & iii. 15.
u Phil. ii. 9, 10. Col. i. 20.

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us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 *that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which*

us discussed in my Greek Test. It was in God's manifold wisdom and prudence, manifested in all ways possible for us, that He poured out His grace upon us: and this wisdom and prudence was especially exemplified in that which follows, the notification to us of His hidden will, &c. In Col. i. 9, the reference is clearly different: see note there); 9.] **having made known** ('in that He made known.' This 'making known' is not merely the information of the understanding, but the revelation, in its fulness, to the heart) **to us** (not, the Apostles, but Christians in general, as throughout the passage) **the mystery** (reff. and Rom. xvi. 25. St. Paul ever represents the redemptive counsel of God as a mystery, i. e. *a design hidden in His counsels,* until revealed to mankind in and by Christ. So that his use of the word **mystery** has nothing in common, except the facts of concealment and revelation, with the mysteries of the heathen world, nor with any secret tradition over and above the gospel as revealed in the Scriptures. All who vitally know that, i. e. all the Christian church, are the initiated: and all who have the word, read or preached, *may vitally* know it. Only the *world* without, the unbelieving, are the uninitiated) **of** (objective genitive, 'the material of which mystery was, &c.') **His will** (that which He purposed), **according to His good pleasure** (belongs to "*having made known,*" and specifies it: i. e. so that the revelation took place in a time and manner consonant to God's eternal pleasure — viz. "*unto the dispensation,*" *&c.*) **which He purposed in Himself** (some render these last words, **in him,** i. e. in *Christ,* and they are referred to *Christ* by Chrys. and the ff., Anselm, Bengel, Luther, all. But this seems impossible, because the words "*in Christ*" are introduced with the proper name below, which certainly would not occur on the *second* mention after having said **in him,** with the same reference), 10.] **unto** (i. e. **in order to,** belongs to **he purposed,** not to "*having made known.*" The A. V. takes this "*unto*" wrongly, as equivalent to "*in,*" by which the whole sense is confused. Hardly less confusing is the rendering of Calvin and others, *until the time* of the dispensation, &c., thereby introducing into the *act of purposing* the complex idea of *decreed and laid up,* instead of the simple one which the context requires) **the œconomy** (dispensation) **of the fulness of the times** (or, **the fulfilment of the seasons.** The mistake which has misled almost all the Commentators here, and which as far as I know Stier has been the only one to expose, has been that of taking *the fulness of the times* as a fixed date in the fact, and making it mean, the coming of Christ, as Gal. iv. 4, —whereas usage, and the sense, determine it to mean, the whole duration of the Gospel times; compare especially ch. ii. 7; 1 Cor. x. 11; and Luke xxi. 24; Acts i. 7; iii. 19, 21; 1 Tim. ii. 6. Thus *the dispensation of the fulness of the times* will mean, the filling up, completing, fulfilment, of the appointed seasons, carrying on during the Gospel dispensation. Now, belonging to, carried on during, this fulfilling of the periods or seasons, is the *œconomy* or *dispensation* here spoken of. And having regard to the derivation and usage of the word, it will mean, *the giving forth of the Gospel under God's providential arrangements.* First and greatest of all, HE is the *Steward or œconomus, of the dispensation:* then, above all others, His divine Son: and as proceeding from the Father and the Son, the Holy Spirit—and then in subordinate degrees every one who *is entrusted with carrying out the œconomy,* i. e. all Christians, even to the lowest, as *stewards of the manifold grace of God,* 1 Pet. iv. 10. The genitive of **times** is one of *belonging* or *appurtenance*), **to gather up** (the infinitive belongs to and specifies what God's *good pleasure* was. The verb, here as in the only other place in the New Test. where it occurs (Rom. xiii. 9), signifies to *comprehend, gather together, sum up.* As there the whole law is comprehended in one saying, so here all creation is comprehended, summed up, in Christ. See more below: and compare the parallel place, Col. i. 19, 20, and note

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are in heaven, and which are on earth; even in him: [11] *in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:* [12] *that we should be to the praise of his glory, who first trusted in Christ.* [13] *In whom ye also* trusted, *after that ye heard the word of truth, the gospel of your*

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are in the heavens, and the things which are on the earth; even in him, [11] [x] in whom we were also made his inheritance, [y] having been foreordained according to [z] the purpose of him who worketh all things after the counsel of his will: [12] [a] that we should be unto the praise of his glory, [b] we who before have hoped in Christ. [13] In whom are ye also, having heard [c] the word of truth,

[x] Acts xx. 32. & xxvi. 18. Rom. viii. 17. Col. i. 12. & iii. 24. Tit. iii. 7. James ii. 5. 1 Pet. i. 4.
[y] ver. 5.
[z] Isa. xlvi. 10, 11.
[a] ver. 6, 14. 2 Thess. ii. 13.
[b] James i. 18.
[c] John i. 17. 2 Cor. vi. 7.

there) **all things** (neuter, and to be literally so taken: not as a masculine, which, when a neuter is so understood, must be implied in the context, as in Gal. iii. 22:—*the whole creation,* see Col. i. 20) **in** [**the**] **Christ, the things in** (literally, *on;* see below) **the heavens** (universal—not to be limited to the *angels,* nor *spirits of the just*), **and the things on the earth** (general, as before. All creation is summed up in Christ: it was all the result of the Love of the Father for the Son [see my Doctrine of Divine Love, Serm. I.], and in the Son it is all regarded by the Father. The vastly different relation to Christ of the different parts of creation, is no objection to this union in Him: it affects, as Bengel says, on Rom. viii. 19, "each genus according to its own receptivity." The Church, of which the Apostle here mainly treats, is subordinated to Him in the highest degree of conscious and joyful union: those who are not His spiritually, in mere subjugation, yet consciously;. the inferior tribes of creation, unconsciously: but objectively, all are summed up in Him); **even in Him** (emphatic repetition, to connect more closely with Him the following relative clause), **11.**] **in whom we** (Christians, *all,* both Jews and Gentiles: who are resolved below into "*me*" and "*you:*" see on ver. 12) **were also** (besides having, by His purpose, the revelation of His will, ver. 9.—Not, A. V. '*in whom also*') **taken for His inheritance** (the prevalent idea of Israel in the Old Test. is a people whom the Lord chose *for His inheritance;* see Deut. iv. 20; ix. 29; xxxii. 9; 3 Kings viii. 51, al. Olshausen calls this 'the realization *in time* of the *election in Christ* spoken of before,' viz. by God taking to Himself a people out of all nations for an inheritance—first in type and germ in the Old Test., then fully and spiritually in the New Test. This interpretation will be further substantiated by the note on ver. 12 below), **having been foreordained** (why mention this again? because here first the Apostle comes to the idea of the universal Church, the whole Israel of God, and therefore here brings forward again that fore-ordination which he had indeed hinted at generally in ver. 5, but which properly belonged to Israel, and is accordingly predicated of the Israel of the Church) **according to** (in pursuance of) **the purpose** (repeated again [see above] from ver. 9: compare also ch. iii. 11) **of Him who worketh** (energizes; but especially in and among material previously given, as here, in His material creation, and in the spirits of all flesh, also His creation) **all things** (not to be restricted to the matter here in hand, but universally predicated) **according to the counsel of His will** (the **counsel** here answers to the "*good pleasure,*" ver. 5,—the definite shape which the will assumes when decided to action—implying in this case the union of sovereign will with infinite wisdom): **12.**] (in order) **that we** (here first expressed, as distinguished from ye, ver. 13: see below) **should be to the praise of His glory** (see on ver. 6 and ver. 14 below), **namely, we who before have hoped in** [**the**] **Christ** (we Jewish Christians, who, before the Christ came, looked forward to His coming, waiting for the consolation of Israel: compare especially Acts xxviii. 20,—and xxvi. 6, 7. The objection, that *so few* thus looked, is fully met by the largeness of St. Paul's own expression in this last passage). **13.**] **In whom are ye also** (ye Gentile believers), **having** (or, since ye) **heard** (from the time when .... Their

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the gospel of your salvation: in whom also ye having believed [d] were sealed by the Spirit of the promise, even the holy [Spirit], [14] † who is the [e] earnest of our inheritance [f] for the redemption of the [g] purchased possession, [h] unto the praise of his glory. [15] For this cause I also,

d 2 Cor. i. 22. ch. iv. 30.
† *Several of our oldest MSS. read* which.
e 2 Cor. i. 22. & v. 5.
f Luke xxi. 28. Rom. viii. 23. ch. iv. 30.
g Acts xx. 28.
h ver. 6, 12. 1 Pet. ii. 9.

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salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, [14] which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. [15] Wherefore I also, after

hearing was the beginning of their being in him) **the word of [the] truth** (the word whose character and contents are the truth of God. This word is the instrument of the new birth, James i. 18. See Col. i. 5, and, above all, John xvii. 17), (viz.) **the Gospel of your salvation** (the Gospel whose contents, whose good tidings are your salvation: compare the expressions, "*the Gospel of the grace of God,*" Acts **xx.** 24,—"*of peace,*" ch. vi. 15,—"*of the kingdom,*" Matt. ix. 35, — "*of Jesus Christ,*" Mark i. 1): **in whom also** (belongs to "*having believed were sealed,*" not to either verb alone) **having believed** (i.e. **on your believing**: the *date from which,* as "*having heard*" above: see Acts xix. 2, 'Did ye receive the Holy Ghost when ye believed?'—and Rom. xiii. 11: see also 1 Cor. iii. 5; xv. 2, 11; Heb. iv. 3. The past tense marks the time when the act of belief first took place) **ye were sealed** (the fact followed on baptism, which was administered on belief in Christ. See the key-passage, Acts xix. 1—6.—The *act of belief* is, and is not, contemporaneous with *the sealing:* it is not, inasmuch as in strict accuracy, faith preceded baptism, and baptism preceded the gift of the Spirit: but it is, inasmuch as on looking back over a man's course, the period of the commencement of his faith includes all its accidents and accompaniments. The figure of *sealing* is so simple and obvious, that it is perhaps mere antiquarian pedantry to seek for an explanation of it in Gentile practices of branding with the names of their deities, or even in circumcision itself.—The sealing was *outward,* making manifest to others: see John iii. 33; Rev. vii. 3,—but also *inward,* an approval and substantiation of their faith: see Rom. viii. 16; 2 Cor. i. 22; 1 John iii. 24) **by the Spirit of the promise** (i.e. who "*was the promise of the Father,*" Luke xxiv. 49; Acts i. 4; Gal. iii. 14, 22; and I therefore insert the article), **even the Holy One** (or, **Spirit.** There is an emphatic pathos in this addition which should not be lost in the usual prefix, 'the Holy Spirit.' The Spirit with whom He sealed you is even *His own* Holy Spirit—what grace, and mercy, and love, is here!), 14.] **who** (or, **which**) **is the earnest** (the word signifies the first instalment paid as a pledge that the rest will follow. And so here—the Spirit is the "*firstfruits,*" Rom. viii. 23, — the pledge and assurer to us of "*the things granted to us by God,*" 1 Cor. ii. 12, which eye hath not seen, &c.) **of our inheritance** (here the first person comes in again, and not without reason. The inheritance belongs to both Jew and Gentile—to all who are the children of Abraham by faith, Gal. iii. 28, 29) **for** ('in order to,'—not '*until,*' as A. V. The purpose expressed is that of the *sealing,* not of the *earnest.* These two final clauses express the great purpose of all—not any mere intermediate matter—nor can the Holy Spirit be said to be any such intermediate gift) **the [full] redemption** (this word is often used by the Apostle in this sense, e. g. ch. iv. 30; Rom. viii. 23, of the full and exhaustive accomplishment of that which the word imports) **of the purchased possession** (see the sense of the unusual word here occurring in the original discussed in my Greek Test.), **unto the praise of His glory** (as before, ver. 6; but as Stier well remarks, *the glory of His grace* does not appear here, grace having *done its work.* **His** refers to the Father: compare ver. 17, "*the Father of glory.*" This, the thorough and final redemption of the Church which He hath acquired to Himself, is the greatest triumph of His glory).

(B) vv. 15—23.] *The* IDEA OF THE CHURCH *carried forward, in the form of a prayer for the Ephesians, in which the fulfilment of the Father's counsel, through the Son and by the Spirit, in His people, is set forth, as consisting in the* KNOW-

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I heard of your faith in the Lord Jesus, and love unto all the saints, [16] *cease not to give thanks for you, making mention of you in my prayers;* [17] *that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:* [18] *the eyes of your understanding being enlightened; that ye may know what is the hope of*	[i] having heard of the faith in the Lord Jesus which is among you, and † [the love which ye have] unto all the saints, [16] [k] cease not to give thanks for you, making mention of you in my prayers; [17] that [l] the God of our Lord Jesus Christ, the Father of glory, [m] would give unto you the spirit of wisdom and revelation in full knowledge of him: [18] [n] having the eyes of your † heart enlightened; that ye may know what

i Col. i. 4. Philem. 5.

† *Our three oldest MSS. omit these words.*

k Rom. i. 9. Phil. i. 3, 4. Col. i. 3. 1 Thess. i. 2. 2 Thess. i. 3.

l John xx. 17.

m Col. i. 9.

n Acts xxvi. 18.

† *So, and not* understanding, *all our ancient MSS. of every kind.*

LEDGE *of the hope of His calling, of the riches of His promise, and the power which He exercises on His saints as first wrought by Him in Christ, whom He has made Head over all to the Church.* 15, 16.] INTRODUCTION TO THE PRAYER.—**Wherefore** (i.e., on account of what has gone before since ver. 3: but especially of what has been said since ver. 13, where **ye also** first came in:—because ye are in Christ, and in Him were sealed, &c.) **I also** (also, either as resuming the first person after the second,—or as corresponding to "*ye also*" above) **having heard of** (on the indication supposed to be furnished by this respecting the readers, see Introd. § ii. 12) **the faith in the Lord Jesus which is among you** (this is not the same as "*your faith,*" A. V., but it implies the possibility of some not having this faith, and thus intensifies the prayer which follows), **and [the love which ye have] towards all the saints** (the omission of the words in brackets *may* have been occasioned by similar endings, but the three ancient MSS. which leave them out are perfectly independent of one another), **cease not giving thanks for you, making mention of you in my** (ordinary, see Rom. i. 9 note) **prayers;** 17.] *Purport and purpose of the prayer:*—**that the God of our Lord Jesus Christ** (see on ver. 3. The appellation is here solemnly and most appropriately given, as leading on to what is about to be said in vv. 20 ff. of God's *exaltation of Christ* to be Head over all things to His Church. To His God, Christ also in the days of His flesh prayed, "*Father, glorify thy Son:*" and even more markedly in that last cry, "*My God, my God*"), **the Father of Glory** (not merely the *author,* or *source,* of glory: but God is the Father,—by being the God and Father of our Lord Jesus Christ,—of that glory, the true and all-including glory, and *only glory,* of the Godhead, which shone forth in the Manhood of the only-begotten Son (John i. 14),—the true Shechinah, which His saints beheld in the face of Christ, 2 Cor. iv. 4, 6, and into which they are changed by the Lord the Spirit, ib. iii. 18. In fact, 2 Cor. iii. 7—iv. 6, is the key to this sublime expression), **would give unto you the Spirit** (certainly it would not be right to take the word here as signifying solely the Holy Spirit, nor solely the spirit of man: rather is it the complex idea, of the spirit of man indwelt by the Spirit of God, so that as such, it is His special gift; see below) **of wisdom** (not, which *gives* wisdom, but which possesses it as its character; to which appertains wisdom) **and of revelation** (i.e. that revelation which belongs to *all Christians:* see 1 Cor. ii. 10 ff.: not the *spiritual gifts* of the early Church;—nor could the Apostle be alluding to any thing so trivial and fleeting, see 1 Cor. xiii. xiv. To those who are taught of God's Spirit, ever more and more of His glories in Christ are revealed, see John xvi. 14, 15) **in** (belongs to *would give:* as the element and sphere of the working of this gift of the Spirit) **full knowledge** (not knowledge only, but knowledge full and complete: see 1 Cor xiii. 12) **of Him:** (**of Him** refers to the Father,—not to Christ, as some think; compare "*his*" four times in vv. 18, 19: Christ first becomes thus designated in ver. 20), **having the eyes of your heart enlightened** (the expression **eyes of your heart** is somewhat unusual. The word "*heart*" in Scripture signifies the very core and centre of life, where the

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is [o] the hope of his calling, † what the riches of the glory of his [p] inheritance in the saints, [19] and what the exceeding greatness of his power to us-ward who believe, [q] according to the working of the might of his strength, [20] which he † hath wrought in Christ, by [r] raising him from the dead, and he [s] made him sit at his right hand in the heavenly places,

o ch. ii. 12. & iv. 4.
† and is *omitted by our oldest authorities.*
p ver. 11.
q ch. iii. 7. Col. i. 29. & ii. 12.
† *So some of our most ancient MSS.*
r Acts ii. 24, 33.
s Ps. cx. 1. Acts vii. 55, 56. Col. iii. 1. Heb. i. 3. & x. 12.

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his calling, and what the riches of the glory of his inheritance in the saints, [19] *and what* is *the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,* [20] *which he wrought in Christ, when he raised him from the dead, and set* him *at his own right hand in the hea-*

intelligence has its post of observation, where the stores of experience are laid up, and the thoughts have their fountain. Thus the **eyes of the heart** would be those pointed at in Matt. vi. 22, 23,—that inner eye of the heart, through which light is poured in on its own purposes and motives, and it looks out on, and perceives, and judges things spiritual: the eye, as in nature, being both receptive and contemplative of the light); **that you may know** (purpose of the *enlightening*) **what is the hope** (i. e. the nature of the hope itself, involving also of course the nature of the thing hoped for, which gives its whole complexion to the hope) **of** (belonging to, see on ch. iv. 4) **His calling** (i. e. the calling wherewith he called us. All the matters mentioned, *the calling, the inheritance, the power,* are *His,*—but not all in the same sense: see below. On *calling,* see notes, Rom. viii. 28—30), **what the riches of the glory of His inheritance** ("what a rich, sublime cumulation, setting forth in like terms the weightiness of the matters described!" Meyer. See Col. i. 27) **in** (in the case, as exemplified in; not so weak as '*among,*'—nor merely '*in,*' so as to refer to its subjective realization in them) **the saints** (join together "His inheritance in the saints;"—that inheritance of His, the subjects of which, as its inheritors, are the saints), **19.**] **and what the surpassing greatness of his power to us-ward who believe** (not His future power in the actual resurrection only is spoken of, but THE WHOLE of His energizing to us-ward from first to last, principally however His *present* spiritual work, as implied by the present tense, "*who* [now] *believe,*" not, as in 2 Thess. i. 10, "*that believed:*" see also Col. ii. 12, and 1 Pet. i. 3—5. This power is exerted *to us-ward,* which expression of the A. V. I retain, as giving better the prominence to *us* in the fact of its *direction,* than the more usual but tamer '*toward us*'), **according to** (in proportion to,—as might be expected from: but more than this—His power to us-ward is a part of, a continuation of, or rather included as a consequence in, the other) **the working** (putting forth in action, in an object) **of the might of His strength** (His *might,* the actual measure of His *strength.* The latter is the attribute, subjectively considered: the former the weight of that attribute, objectively esteemed: the operation, in matter of fact, of the might of that strength), **which** (viz. *working:* compare ver. 6, note) **He hath wrought in Christ** (our *firstfruits:* nor only this, but our *Head,* in virtue of God's *working* in whom, His power to us-ward is made possible and actual), **in that He raised Him from the dead** (the resurrection of Christ was not a mere bodily act, an earnest of our bodily resurrection, but was a spiritual act, the raising of His humanity [which is ours], consisting of body and soul, from infirmity to glory, from the curse to the final triumph. In that He died, HE DIED UNTO SIN once; but in that He liveth, HE LIVETH UNTO GOD. And so *we who believe,* knit to him, have died unto sin and live unto God. It is necessary to the understanding of the following, thoroughly to appreciate this—or we shall be in danger of regarding, with the shallower expositors, Christ's resurrection as merely a *pledge* of our *bodily* resurrection, or as a mere *figure representing* our *spiritual* resurrection,—not as *involving* the resurrection of the Church in both senses), **and setting Him at His right hand** (see especially Mark xvi. 19) **in the heavenly places** (see on ver. 3: and Matt. vi. 9, note. But the fact of the universal idea, of God's dwelling being in heaven, being only a symbolism common to all men, must not for a moment induce us to

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venly places, [21] *far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:* [22] *and hath put all* things *under his feet, and gave him* to be *the head over all* things *to the church,* [23] *which is his body, the fulness of him that filleth all in all.*

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21 [t] above all [u] rule, and authority, and power, and lordship, and every name that is named, not only in this world, but also in that which is to come: 22 and [x] put all things in subjection under his feet, and gave him [y] to be head over all things to the church, 23 [z] which is his body, [a] the fulness of him that [b] filleth all things in all.

t Phil. ii. 9, 10. Col. ii. 10. Heb. i. 4.
u Rom. viii. 38. Col. i. 16. & ii. 15.
x Ps. viii. 6. Matt. xxviii. 18. 1 Cor. xv. 27. Heb. ii. 8.
y ch. iv. 15, 16. Col. i. 18. Heb. ii. 7.
z Rom. xii. 5. 1 Cor. xii. 12, 27. ch. iv. 12. & v. 23, 30. Col. i. 18, 24.
a Col. ii. 9.
b 1 Cor. xii. 6. ch. iv. 10. Col. iii. 11.

let go the verity of Christ's bodily existence, or to explain away the glories of His resurrection into mere spiritualities. As Stephen saw Him, so He veritably is: in human form, locally existent), **up above** (the word seems to imply, not *far above* but simply local elevation) **all rule** (compare Matt. xxviii. 18), **and authority, and power, and lordship** (the most reasonable account of the four words seems to be this: **above all rule** gives the highest and fullest expression of exaltation: **and authority** is added as filling out **rule** in detail: *authority* being not only government, but every kind of official power, primary and delegated: compare Matt. viii. 9; x. 1; xxi. 23 ff.; Luke xx. 20; xxiii. 7. Then in the second pair **power** is mere *might*, the raw material, so to speak, of *authority*: *lordship* is that pre-eminence which *power* establishes for itself. So that in the first pair we descend from the higher and concentrated to the lower and diffused: in the second we ascend from the lower and diffused to the higher and concentrated. The following shews that in this enumeration not only earthly, nor only heavenly authorities are meant to be included, but both together,—so as to make it perfectly general. That the *evil spirits* are included, is therefore manifest: see also ch. vi. 12; 1 Cor. xv. 24—26), **and every name that is named** (further generalization: indicating not merely titles of honour, nor persons, but a transition from the *authorities, &c.* to *all things* below: answering to "*nor any other creature,*" in Rom. viii. 39. And this transition passes into still wider meaning in the following words), **not only in this present state, but also in that which is to come** (compare again Rom. viii. 38—not only *time* present and to come, but the present [earthly] condition of things, and the future [heavenly] one. And forasmuch as that heavenly state which is for us *future*, is now, to those in it, present, *it* is by the easiest transition denoted by "*the age to come*:" compare Luke xx. 35, and especially Heb. ii. 5, "*the world to come.*" So that the meanings seem combined,—'every name now named in earth and heaven:' and, 'every name which we name,—not only now, but hereafter.' Wesley says, beautifully expanding Bengel: "We know that the king is above all, though we cannot name all the officers of his court. So we know that Christ is above all, though we are not able to name all His subjects"): 22.] **and subjected all things under His feet** (from the Messianic Ps. viii.; not without an allusion also above to Ps. cx. 1), **and gave** (*'presented;'* keep the literal sense: not *'appointed;'* see below) **Him** (emphatic, from its position: HIM, thus exalted, thus glorified, the Father not only raised to this super-eminence, but gave Him to His redeemed as their Head, &c.) **as head over all things to the Church** (the meaning is thus to be gained, from what follows: CHRIST is Head over all things: the Church is the BODY of Christ, and as such is the fulness of Him who fills all with all: the Head of such a Body, is Head over all things; therefore when God gives Christ as *Head* to the church, He gives Him as *Head over all things* to the church, from the necessity of the case. Thus what follows is explanatory of this), **which same (Church) is His BODY** (not in a figure merely: it is veritably His Body: not that which in our glorified humanity He personally bears, but that in which He, as the Christ of God, is manifested and glorified by spiritual organization. He is its Head, from Him comes

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a ver. 5. ch. iv. 18.

b 1 Cor. vi. 11. ch. iv. 22. Col. i. 21. & iii. 7. 1 John v. 19.

II. [1] You also, [a] who were dead by reason of your trespasses and your sins; [2] [b] wherein ye once walked ac-

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II. [1] *And you* hath he quickened, *who were dead in trespasses and sins;* [2] *wherein in time past ye*

its life; in Him, it is exalted: in it, He is lived forth and witnessed to; He possesses nothing for Himself,—neither His communion with the Father, nor His fulness of the Spirit, nor His glorified humanity,—but all for His Church, which is in the innermost reality, HIMSELF; His flesh and His bones—and therefore) **the fulness** (i. e. '*the thing filled*,'—"*the filled up receptacle*" [compare ch. ii. 22], as Eadie expresses it; the meaning being, that the church, being the Body of Christ, is dwelt in and filled by God: it is His **fulness** in an especial manner—His fulness abides in it, and is exemplified by it. The nearest approach to any one word in English which may express it, is made by **fulness**, though it requires explaining, as importing not the inherent plenitude of God Himself, but that communicated plenitude of gifts and graces wherein He infuses Himself into His Church) **of Him that filleth** (it is not very easy here to decide whether the word should be thus rendered, or, "*that is being filled with.*" I have discussed the two in my Greek Test. and adopted that in the text: being further inclined to this rendering by ch. iv. 10, where it is said of Christ, "*He that ascended up above all heavens,* **that He might fill all things,**" and the Apostle proceeds to enumerate the various gifts bestowed by Him on his Church. See further in note there) **all things** (the whole universe: not to be restricted in meaning. The Church is the special receptacle and abiding-place of Him who fills all things) **with all things** (i. e. who is the bestower of all, wherever found:—*with all*, not only gifts, not only blessings, but *things*: who fills all creation with whatever it possesses—who is the Author and Giver of all things. The reference is, I think, to the Father, and not to Christ).

II. 1—22.] (See on ch. i. 3.) COURSE AND PROGRESS OF THE CHURCH THROUGH THE SON; consisting mainly in the receiving of believers in the new man Christ Jesus—setting forth on one side the death and ruin in which they were;—on the other, the way to life opened to them by the finished work of Christ. This throughout the chapter, which is composed (as ch. i.) of two parts—the first, more doctrinal and assertive (vv. 1—10), the second more hortative and reminiscent (vv. 11—22). In both, the separate cases of Gentiles and Jews, and the present union in Christ, are treated of. And herein

A. 1—10.] THE POWER OF THE FATHER IN QUICKENING US, BOTH GENTILES AND JEWS, IN AND WITH CHRIST (1—6);—HIS PURPOSE IN MANIFESTING THIS POWER (7);—INFERENCE RESPECTING THE METHOD OF OUR SALVATION (8—10).

1, 2.] *Actual state of the Gentiles—dead in trespasses and sins, living under the power of the devil.* 1.] **You also** (now, ye are selected and put into prominence, from among the recipients of God's grace implied in vv. 19—23 of the former chapter. See below), **who were** (this clearly marks the state in which they were at the time when God quickened them: this in ver. 5 is brought prominently forward) **dead** (certainly not, as Meyer, '*subject to* [physical] *death*:' the whole of the subsequent mercy of God in His quickening them is *spiritual*, and therefore of necessity the death also. That it *involves* physical death, is most true; but as I have often had occasion to remark [see e. g. on John xi. 25, 26], this latter is so subordinate to spiritual death, as often hardly to come into account in Scripture) **by reason of** (not exactly as in Col. ii. 13, "*being dead* in *your trespasses*," where the *element* is more in view, whereas here it is the cause of death which is expressed.—We might render, were the expression good in serious writing, 'dead *of* your trespasses,' as we say 'he lies dead of cholera') **[your] trespasses and sins** (where the two words, **trespasses and sins**, occur together, the distinction seems to be, that the former indicate involuntary acts in which the limit of right is overstepped, the latter, conscious habits of doing wrong. As to the way in which this verse is to be brought into the construction of the context, the simplest view seems to be the usual one, that the Apostle began with **you also**, in the accusative, intending to govern it by "*quickened together with Christ*" (ver. 5), but was led away by the relative clauses, "*wherein*," &c., "*among whom*," &c., and himself takes up the dropped thread of the construction by "*But God*," &c., ver. 4. At all events, the clause should be left, in translation, pendent, as it stands, and not

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walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: [3] *among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling*

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cording to the course of this world,
according to the [c] prince of the c ch. vi. 12.
powers of the air, of the spirit that
now worketh in [d] the sons of disobe- d ch. v. 6. Col. iii. 6.
dience: [3] [e] among whom we also all e Tit. iii. 3. 1 Pet. iv. 3.
had our way of life in times past in
[f] the lusts of our flesh, performing f Gal. v. 16.

filled in conjecturally, as in A. V.); **2.] in which** (viz. *sins*, the last substantive, but applying in fact to both) **ye once walked** (we hardly need, as some, go back every time to the figure in the word **walked**—the word has become with the Apostle so common in its figurative sense) **according to** (after the leading of, conformably to) **the course** (so A. V.: the very best word, as so often. The original word is **the age**, compounded of its temporal and its ethical sense: it is not exactly '*lifetime*,' 'duration,' nor again 'fashion,' 'spirit,' but some common term which will admit of being both temporally and ethically characterized,—'career' or 'course') **of this world** (St. Paul generally uses "**the** *world*," but has "**this** *world*" in 1 Cor. iii. 19; v. 10; vii. 31. It designates the present system of things, as alien from God, and lying in the evil one), **according to the ruler of the power** (so literally: see below) **of the air** (the devil—the *god of this world*, 2 Cor. iv. 4, is clearly meant: but it is difficult exactly to dissect the phrase, and give each word its proper meaning. *The power* appears to be used here to represent *the aggregate* of those in power: as we say, 'the government.' St. Paul is supposed by many to have spoken in accordance with Rabbinical, or even with Pythagorean notions. But I am disposed to seek my interpretation of the words from a much more obvious source: viz. the persuasion and common parlance of mankind, founded on analogy with well-known facts. We are tempted by evil spirits, who have access to us, and suggest thoughts and desires to our minds. We are surrounded by the air, which is the vehicle of speech and of all suggestions to our senses. Tried continually as we are by these temptations, what so natural, as to assign to their ministers a dwelling in, and power over that element which is the vehicle of them to us? And thus our Lord, in the parable of the sower, when He would represent the devil coming and taking away the seed out of the heart, figures him by *the birds of the air* (or, *of heaven*). The Apostle then, in using this expression, would be appealing to the common feeling of his readers, not to any recondite or questionable system of dæmonology. That traces are found in such systems, of a belief agreeing with this, is merely a proof that they have embodied the same general feeling, and may be used in illustration, not as the ground, of the Apostle's saying), **of the spirit** (*the power* being used as designating [see above] the personal aggregate of those evil ones who have this power, **the spirit**, in apposition with it, represents their aggregate character, as an influence on the human mind, a spirit of ungodliness and disobedience,—the "*spirit of the world*" of 1 Cor. ii. 12,—the aggregate of the "*seducing spirits*" of 1 Tim. iv. 1) **which is now** (i. e. '*still*:' contrast to "*once*,"—to *you*, who have escaped from his government above) **working in the sons of** (the expression is a Hebraism, but is strictly reproduced in the fact: that of which they are sons, is the source and spring of their lives, not merely an accidental quality belonging to them) **disobedience**: **3.] among whom** (the "*sons of disobedience*:" not merely local, but 'numbered among whom') **we also all** (WHO? The usage of **we all** by St. Paul must decide. It occurs Rom. iv. 16, "*who is the father of us all*," undeniably for Jews and Gentiles included: viii. 32, where the universal reference is as undeniable: 1 Cor. xii. 13, where it is still more marked: 2 Cor. iii. 18, equally undoubted. It can hardly then be that here he should have departed from his universal usage, and placed an unmeaning "*all*" after "*we*," merely to signify, 'we Jews, every one of us.' I therefore infer that by **we all**, he means, we all, Jews and Gentiles alike; all, who are now Christians) **lived our life once in** (of the element, in which, see 2 Cor. i. 12; where the same double use of *in*, of the place,

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the desires of our flesh and of our thoughts; and we [g] were by nature children of wrath, even as the rest. [4] But God, [h] being rich in mercy, because of his great love wherewith he loved us, [5] [i] even when we were dead in our trespasses, [k] quickened us together with Christ, (by grace

g Ps. li. 5. Rom. v. 12, 14.
h Rom. x. 12. ch. i. 7. ver. 7.
i Rom. v. 6, 8, 10. ver. 1.
k Rom. vi. 4, 5. Col. ii. 12, 13. & iii. 1, 3.

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the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. [4] *But God, who is rich in mercy, for his great love wherewith he loved us,* [5] *even when we were dead in sins, hath quickened us together with Christ,* (*by grace ye are*

and the element, is found) **the lusts of our flesh** (of our unrenewed selves, under the dominion of the body and the carnal soul. See a contrast, Gal. v. 16), **doing the desires** (the instances in which *our will* manifested itself) **of our flesh and of our thoughts** (the plural use is remarkable. There appears to be a reference to Numb. xv. 39, in the Septuagint version, "*Ye shall not turn aside after your thoughts*" (the same word as here). '*Thoughts*' must be understood to mean, those phases of mind which may or may not affect the will, but which then in our natural state we allowed to lead us by the desires they excited); **and we were** (the change of construction has been remarked by the best Commentators as intentional, not of negligence,—"to give emphasis to the weighty clause that follows, and to disconnect it from any possible relation to present time, 'we *were* children of wrath by nature,—it was once our state and condition, it is now so no longer.'" Ellicott) **children** (not *sons*, but implying closer relation. The effect of the expression is to set those of whom it is predicated, beneath, in subjection to, as it were, the products of, *wrath*) **by nature** (the expression amounts to an assertion on the part of the Apostle of the doctrine of original sin. There is from its secondary position no emphasis on "*by nature*:" but its doctrinal force as referring to a fundamental truth otherwise known, is not thereby lessened) **of wrath** (WHOSE wrath, is evident: the meaning being, we were all concluded under and born in sin, and so actual objects of that wrath of God which is His mind against sin), **as also** [**are**] (not, *were*) **the rest** (of mankind: i. e. *all others, who are not like us, Christians*).

4.] The construction is resumed, having been interrupted (see above on ver. 1) by the two relative sentences, "*wherein*," and "*among whom*." **But** (contrast to the preceding verse,—the *mercy* and *love*, to the *wrath* just mentioned) **God, being rich** (this states the general ground for what follows, and the following, "*because of His great love*," the special or peculiar motive) **in mercy** (*mercy*, properly, as applying to our wretchedness before: compare Ezek. xvi. 6),—**on account of His great love wherewith He loved us** (the clause belongs, not to *what goes before*, but to the verb below. Us are *all Christians;* the same as "*we all*" in the last verse), 5.] **even when we were dead in our trespasses** (see on ver. 1), **vivified** (or, **quickened**: not, as A. V., '*hath* quickened'—a definite act in time, not an abiding consequence is spoken of) **us together with Christ** (Christ was THE RESURRECTION and the Life, and we follow in and because of Him. The disputes about the meaning of this *vivifying*, or *quickening*, have arisen from not bearing in mind the relation in New Test. language between natural and spiritual death. We have often had occasion to observe that spiritual death in the New Test. includes in it and bears with it natural death as a consequence, to such an extent that this latter is often not thought of as worth mentioning: see especially John xi. 25, 26, which is the key-text for all passages regarding life in Christ. So here—God vivified us together with Christ: in the one act and fact of His Resurrection He raised all His people—to spiritual life, and in that to victory over death, both spiritual, and therefore necessarily physical also. To dispute therefore whether such an expression as this is past [spiritual], or future [physical], is to forget that the whole includes its parts. Our *spiritual life* is the primary subject of the Apostle's thought: but this includes in itself our share in the Resurrection and exaltation [ver. 6] of Christ. The three past tenses, "*quickened*," "*raised up*," "*made to sit*," are all anticipatory as regards the actual fact in each man, but equally describe a past and

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saved;) [6] *and hath raised* us *up together, and made* us *sit together in heavenly* places *in Christ Jesus:* [7] *that in the ages to come he might shew the exceeding riches of his grace in* his *kindness toward us through Christ Jesus.* [8] *For by grace are ye saved through faith; and that not of yourselves:*

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ye have been saved;) [6] and raised
us up together with him, and made
us sit together with him in [l] the — l ch. i. 20.
heavenly places in Christ Jesus:
[7] that he might shew forth in the
ages which are to come the exceeding riches of his grace in [m] kindness — m Tit. iii. 4.
toward us in Christ Jesus. [8] For
[n] by grace have ye been saved — n ver. 5. Rom. iii. 24. 2 Tim. i. 9.
[o] through faith; and that not of — o Rom. iv. 16.

accomplished act on God's part when He raised up Christ)—**by grace ye have been saved** (this insertion in the midst of the mention of such great unmerited mercies to us sinners, is meant emphatically to call the reader's attention to so cogent a proof of that which the Apostle ever preached as the great foundation truth of the Gospel. Notice the perfect, '*have been* saved,' not, 'are *being* saved,' because we *have passed* from death unto life: salvation is to the Christian *not a future but a past thing*, realized in the present by faith)—

6.] **and raised us together with Him** (the Resurrection of Christ being the next event consequent on His vivification in the tomb), **and seated us together with Him** (the Ascension being the completion of the Resurrection. So that all three verbs refer strictly to the same work wrought on Christ, and in Christ on all His mystical Body, the Church) **in the heavenly places** (see on ch. i. 3, 20) **in Christ Jesus** (as again specifying the element in which, as united and included in which, we have these blessings which have been enumerated. It is an additional qualification, and recalls the mind to the fact of our union in Him as the medium of our resurrection and glorification.—The disputes as to whether these are to be taken as present or future, actual or potential, literal or spiritual, will easily be disposed of by those who have apprehended the truth of the believer's union in and with Christ. All these we have, in fact and reality [see Phil. iii. 20], in their highest, and therefore in all lower senses, in Him: they were ours, when they were His: but for their fulness in possession we are waiting till He come, when we shall be like and with Him):

7.] **that He might show forth** (see Rom. ix. 23. The original implies, that the exhibition is for His own purpose, for His own glory [see ch. i. 6, 12, 14]—compare note on Col. ii. 15) **in the ages which are hereafter to come** (what are they? the future periods of the Church's earthly career,—or the ages of the glorified Church hereafter? The answer must be given by comparing this with the very similar expression in Col. i. 26, 27, where it is manifest (1) that the *ages* from which the mystery was hidden are the past ages of this world; (2) that those to whom, as here, God will make known the riches of His glory, are His saints, i. e. His church on earth. Therefore I conceive we are compelled to interpret analogously: viz. to understand the "*ages to come*" of the coming ages of the church, and the persons involved in them to be the future members of the church. Thus the meaning will be nearly as in ch. i. 12.—The supposed reference to the future state of glory seems not to agree with *the language here*,—nor with the fact that the second coming and future kingdom of Christ are hardly ever alluded to in this Epistle) **the exceeding riches of His grace in** (of the material of which this display of His grace will consist, the department in which it will find its exercise) **kindness** (see especially Rom. ii. 4) **towards us in** (not '*through*,' as A. V.) **Christ Jesus** (again and again he repeats this "*in Christ Jesus*:" HE is the great centre of the Epistle, towards whom all the rays of thought converge, and from whom all blessings flow; and this the Apostle will have his readers never forget).

8.] **For by grace** (the import of the sentence is, to take up and expand the parenthetic clause "*by grace ye have been saved*," above: but not barely so: that clause itself was inserted on account of the matter in hand being a notable example of the fact, and this **for** takes up also that matter

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yourselves: [p] of God is the gift: 9 [q] not of works, in order that no man should boast. [10] For we are [r] his handiwork, having been created in Christ Jesus for good works, [s] which God before prepared that we should walk in them. [11] Wherefore [t] remember, that † aforetime ye being Gentiles in the flesh, who are called the Uncircumcision by that which is called [u] the Circumcision in the flesh wrought by hands; [12] [x] that ye were at that time separate from Christ, [y] being alienated from the	it is *the gift of God:* [9] *not of works, lest any man should boast.* [10] *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* [11] *Wherefore remember, that ye* being *in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;* [12] *that at that time ye were without Christ, being aliens from the commonwealth of Is-*

p Matt. xvi. 17. John vi. 44, 65. Rom. x. 14, 15, 17. ch. i. 19. Phil. i. 29.
q Rom. iii. 20, 27, 28. & iv. 2. & ix. 11. & xi. 6. 1 Cor. i. 29, 30, 31. 2 Tim. i. 9. Tit. iii. 5.
r Deut. xxxii. 6. Ps. c. 3. Isa. xix. 25. & xxix. 23. & xliv. 21. John iii. 3, 5. 1 Cor. iii. 9. 2 Cor. v. 5, 17. ch. iv. 24. Tit. ii. 14.
s ch. i. 4.
t 1 Cor. xii. 2. ch. v. 8. Col. i. 21. & ii. 13.
† *So our oldest MSS.*
u Rom. ii. 28, 29. Col. ii. 11.
x ch. iv. 18. Col. i. 21.
y see Ezek. xiii. 9. John x. 16.

in hand—the "*exceeding riches, &c.*") **ye have been saved, through faith** ("*by grace,*" above, expressed the objective instrumental condition of your salvation,—this "*through faith*" the subjective medial condition: it has been effected by grace and apprehended by faith); **and this** ('your salvation;' your *having been saved,* as Ellic.) **not of yourselves: God's** (emphatic) **is the gift** (not, as A. V., '*it is the gift of God;*'—*the gift,* viz. of your salvation:—so that the expression amounts to this, '*but it is a gift, and that gift is God's*'): **not of works** (see on Rom. iii. iv., and Gal. ii. 16), **that no man should boast** (see on Rom. iv. 2).

10.] **For** (substantiates vv. 8, 9. The English reader is likely to imagine a contrast between 'not of *works*' and 'for we are His handi*work*,' which can hardly have been in the mind of the Apostle) **his handiwork are we** (not, in our natural creation, which idea is clearly refuted by what immediately follows,—but in the spiritual creation, treated of in vv. 8, 9), **created in Christ Jesus** (see ver. 15; Tit. iii. 5, where the beginning of this new life is called *regeneration.* See also 2 Cor. v. 17; Gal. vi. 15) **for good works** (just as a tree may be said to be created for its fruit: see below), **which God before prepared** ('*before He thus created us.*' The sentiment is the same as that in John v. 36. To recur to the similitude used above, we might say of the trees,—they were created for fruits which God before prepared that they should bear them: i. e. defined and assigned to each tree its own, in form, and flavour, and time of bearing. So in the course of God's providence, our good works are marked out for and assigned to each one of us) **that we should walk in them.** Thus the truth of the maxim "good works do not go before him who is to be justified, but follow after one who is justified," is shewn. The sentiment is strictly one of the Apostle's,—in the spirit of Rom. xii.; Gal. v. 22, 25, &c.

B. 11—22.] HORTATORY EXPANSION OF THE FOREGOING INTO DETAIL: REMINDING THEM, WHAT THEY ONCE WERE (vv. 11, 12); WHAT THEY WERE NOW IN CHRIST (vv. 13—22). **11.]** **Wherefore** (since so many and great blessings are given by God to His people, among whom ye are) **remember, that once ye, the** (i. e. who belonged to the category of the) **Gentiles in the flesh** (i. e. in their corporeal condition of uncircumcision), **who are called** (the) **Uncircumcision by that which is called** (the) **Circumcision in the flesh wrought by hands** (this last addition seems made by the Apostle, not to throw discredit on circumcision, but as a reserve, *circumcision* having a higher and spiritual application: as if he had said,—'but they have it only in the flesh, and not in the heart.' As Ellicott well states the case—"The Gentiles were called, and *were* the *uncircumcision:* the Jews were called, but were not truly, the *circumcision.*" See Col. ii. 11);

12.] **that ye were** (the that takes up again the "*that*" in ver. 11, after the relative clause,—and **at that time** takes up the "*once*" there. It is only a repetition;

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rael, and strangers from the covenants of promise, having no hope, and without God in the world: [13] *but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.* [14] *For he is our peace, who hath made both one, and hath broken down the middle wall of partition* between	commonwealth of Israel, and strangers to [z] the covenants of the promise, [a] having no hope, and [b] without God in the world: [13] [c] but now in Christ Jesus ye who aforetime were [d] far off have been brought nigh in the blood of Christ. [14] For [e] he is our peace, [f] who made both one, and brake down the middle

z Rom. ix. 4, 8.
a 1 Thess. iv. 13.
b Gal. iv. 8. 1 Thess. iv. 5.
c Gal. iii. 28.
d Acts ii. 39. ver. 17. Isa. lvii. 19.
e Mic. v. 5. John xvi. 33. Acts x. 36. Rom. v. 1. Col. i. 20.
f John x. 16. Gal. iii. 28.

'that, I say . . . .') **at that time** (when ye were,—not *Gentiles in the flesh* which ye are now,—but that which is implied in the word "*once*" above,—heathens, before your conversion to Christ) **separate from Christ** (having no part in the promised Messiah. That this is the sense, is evident from ver. 13: see below), **alienated from** ("he does not say, *separated from* . . . . but the emphasis is strong, shewing a great severance. For there were also Israelites who were outside the commonwealth, only not as foreigners but as lax Jews, and lost their part in the covenants, not as foreigners, but as unworthy." Chrysostom. Gentiles and Jews were once united in the hope of redemption—this was constituted, on the apostasy of the nations, into a definite *polity* for the Jews, from which and its blessings the Gentiles were alienated) **the commonwealth of Israel** (either a synonymous genitive, 'that commonwealth which is designated by the term Israel,' or possessive, 'that commonwealth which Israel possessed.' I prefer the former, as more simple), **and strangers from** (i. e. as we say, **to**) **the covenants of the promise** (what are these covenants? That involved in the well-known promise, "To thee and thy seed, &c.," and those which followed on it. See Wisd. xviii. 22; Ecclus. xliv. 11. See note on Rom. ix. 4), **not having hope** (not 'covenanted hope,'—but 'hope' at all), **and without God** (this is the best rendering, as it leaves the original word in its latitude of meaning. It may be taken either 1) actively, '*denying God,*' '*atheist,*' 2) in a neuter sense—'*ignorant of God,*' or 3) passively, '*forsaken of God.*' This latter meaning is best here, on account of the passive character of the other descriptive clauses) **in the world** (contrast to the *commonwealth of Israel*. "He subjoins to the godless 'How,' the godless 'Where,'" Meyer): 13.] **but now** (contrast to "*at that time*:" as things are now with you) **in Christ Jesus ye who once were far off were brought** (so literally, in the historic sense: it is the effect of a definite event of which he is speaking. But in an English version, we are obliged, in combination with **now**, to adopt the perfect, **ye have been**) **near** (it was a common Jewish way of speaking, to designate the Gentiles as '*far off.*' See also Isa. lvii. 19) **in** (as the instrument by which, but more—the symbol of a fact *in* which—the seal of a covenant *in* which,—your nearness to God consists: not "*by*," as A. V., though it is so in ch. i. 7. There the blood of Christ is spoken of specifically, as the medium of our redemption—here inclusively, as *representing* the *redemption*) **the blood of Christ** (see remarks on ch. i. 7).

14.] **For He** (there is an emphasis on He, 'He and none other') **is our peace** (in the widest and most literal sense, *our peace*. He did not make our peace and then retire, leaving us to enjoy that peace,—but is Himself its medium and its substance; His making both one was no external reconciliation, but the taking both, their common nature, on and into Himself,—see ver. 15. Bear in mind the multitude of prophetic passages which connect peace with Him, Isa. ix. 5, 6; lii. 7; liii. 5; lvii. 19; Micah v. 5; Hag. ii. 9; Zech. ix. 10: also Luke ii. 14; John xiv. 27; xx. 19, 21, 26. And notice that already the complex idea of the whole verse, that of uniting both Jews and Gentiles in one reconciliation to God, begins to appear: for He is our Peace, not only as reconciling Jew to Gentile, not as bringing the far-off Gentile near *to* the Jew, but as reconciling both, united, to God; as bringing the far-off Gentile, and the near Jew, both into peace with God. For want of observing this the sense has been much obscured: see below), **who made** (specification, *how* He is our Peace. Better '*made,*' than '*hath made*:' the latter is true, but it is

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g Col. ii. 14, 20. wall of the partition, [15] [g] to wit, the
h Col. i. 23. enmity, in his flesh; [h] abolishing
the law of the commandments [consisting] in ordinances; that he
might make the two into one new
i 2 Cor. v. 17. Gal. vi. 15. ch. iv. 24. [i] man in himself, so making peace;
k Col. i. 20, 21, 22. [16] and might [k] reconcile them both in
one body unto God through his cross,
l Rom. vi. 6. & viii. 3. Col. ii. 14. [l] having slain the enmity thereby:

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us; [15] *having abolished in his flesh the enmity,* even *the law of commandments* contained *in ordinances; for to make in himself of twain one new man,* so *making peace;* [16] *and that he might reconcile both unto God in one body by the cross, having slain the*

the historic fact which is here brought out) **both** (Jews and Gentiles. In the original *both* is neuter, as abstract;—both things, both elements) **one, and** (explanatory—'namely, in that he') **threw down the middle wall of the fence** (i.e. the middle wall which belonged to—was a necessary part of the carrying out of—the *fence*, or **partition**. The primary allusion seems to be, to the rending of the veil at the crucifixion: not that that veil separated Jew and Gentile, but that it, the chief symbol of separation from God, included in its removal the admission to Him of that one body into which Christ made Jew and Gentile. This complex idea is before the Apostle throughout the sentence: and necessarily; for the reconciliation which Christ effected between Jew and Gentile was in fact only a subordinate step of the great reconciliation of both to God, which He effected by His sacrifice in the flesh,—and in speaking of one he speaks of the other also. The **partition**, from what has been said above, is more general in sense than the **middle wall**; is in fact the whole arrangement, of which that was but an instrument—the separation itself, consequent on a system of separation: it represents therefore the whole legal system, ceremonial and moral, which made the whole separation,—of Jew from Gentile,—and in the background, of both from God), **[to wit] the enmity** (not, of Jew and Gentile: so strong a term is not justified as applying to their separation, nor does such a reference satisfy ver. 16,—see there;—but, the enmity in which both were involved against God, see Rom. viii. 7. the enmity is in apposition with **the partition.** This enmity was the real cause of separation from God, and in being so, was the inclusive, mediate cause of the separation between Jew and Gentile. Christ, by abolishing the first, abolished the other also: see below), **in His flesh** (to be joined, not with **abolishing**, as the A. V., which is very harsh, breaking the parallelism,—but with **brake down.** Christ destroyed the *partition*, i.e. the enmity, in, or by, His flesh; see on ver. 16, where the same idea is nearly repeated. It was in His crucified flesh, which was "*in the likeness of the flesh of sin,*" that He slew this enmity); **having done away the law of decretory commandments** (this law was the *partition*,—the great exponent of the *enmity*. Its specific nature was that it consisted in commandments, decretorily or dogmatically expressed. This law, moral and ceremonial, its decalogue, its ordinances, its rites, was entirely done away in and by the death of Christ. See Col. ii. 13—15, notes. And the end of that *abolition* was); **that He might create the two** (Jew and Gentile) **in Himself into one new man** (observe, not that He might reconcile the two *to each other* only, nor is the Apostle speaking merely of any such reconciliation: but that he might incorporate the two, reconciled in Him to God, into one *new* man,—the old man to which both belonged, the enemy of God, having been slain in His flesh on the Cross. Observe, too, ONE new man: we are all in God's sight but one in Christ, as we are but one in Adam), **[so] making peace** (not, between Jew and Gentile: He is *the peace* of us all: see below on ver. 17); **and** (parallel with the former purpose) **might reconcile both of them** (or of us) **in one body** (not His own human body, as Chrysostom [who however seems to waver between this and His mystical body],—but the Church, compare the same expression Col. iii. 15) **unto God** (if this had not been here expressed, the *whole* reference of the sentence would have been thought to be to the uniting Jews and Gentiles. That it is expressed, now shews that throughout, that union has been thought of only as a subordinate step in a greater reconciliation) **by means of** (through) **the** (His) **cross** (the

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enmity thereby: [17] *and came and preached peace to you which were afar off, and to them that were nigh.* [18] *For through him we both have access by one Spirit unto the Father.* [19] *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;* [20] *and are built upon the foundation*

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[17] and he came and [m] brought glad tidings of peace to you which were afar off, and † of peace to [n] them that were nigh. [18] Because [o] through him we both have our access [p] in one Spirit unto the Father. [19] So then ye are no longer strangers and sojourners, but † are [q] fellow-citizens with the saints, and of the [r] household of God; [20] [s] built up [t] upon the

[m] Isa. lvii. 19. Zech. ix. 10. Acts ii. 39. & x. 36. Rom. v. 1. ver. 13, 14.

† *Thus all our oldest authorities.*

[n] Ps. cxlviii. 14.

[o] John x. 9. & xiv. 6. Rom. v. 2. ch. iii. 12. Heb. iv. 16. & x. 19, 20. 1 Pet. iii. 18.

[p] 1 Cor. xii. ch. iv. 4.

† *So all our oldest MSS.*

[q] Phil. iii. 20. Heb. xii. 22, 23.

[r] Gal. vi. 10. ch. iii. 15.

[s] 1 Cor. iii. 9, 10. ch. iv. 12. 1 Pet. ii. 4, 5.

[t] Matt. xvi. 18. Gal. ii. 9. Rev. xxi. 14.

cross regarded as the symbol of that which was done on and by it), **having slain the enmity** (this has been taken here to mean the enmity between Jew and Gentile. But see on ver. 15: and let us ask here, was this the enmity which Christ slew at His death? Was *this* the *enmity*, the slaying of which brought in the *reconciliation* as this verse implies? Does such a meaning of the word at all satisfy the solemnity of the sentence, or of the next two verses? I cannot think so: and must maintain the *enmity* here [and if here, then in ver. 15 also] to be that between man and God, which Christ did slay on the cross, and which being brought to an end, the separation between Jew and Gentile, which was the result of it, was done away) **thereby** (or, **in** or **on it**: viz. the cross: compare Col. ii. 15, notes: not *in His body:* see above): **and having come, He preached** (how? when? Obviously after his death, because by that death the peace was wrought. We seek in vain for any such announcement made by Him in person after his resurrection. But we find a key to the expression in John xiv. 18: see also ver. 28. And this coming was,—by his Spirit poured out on the Church. There is an expression of St. Paul's, singularly parallel with this, and of itself strongly corroborative of the genuineness of our Epistle, in Acts xxvi. 23: "*That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.*" This coming therefore is by His Spirit [see on ver. 18], and ministers, and ordinances in the Church) **peace to you who were far off, and peace to those** (not '*to us,*' for fear of still upholding the distinction where he wishes to merge it altogether) **that were nigh** (this peace is plainly then not mere mutual reconciliation, but that far greater peace which was effected by Christ's death, peace with God, which necessitated the union of the far off and the near in one body in Him. This is shewn especially by the repetition of the word **peace**. See Isa. lvii. 19.—Then follows the empowering reason, why he should preach *peace* to us both: and it is this ver. 18 especially which cannot be satisfied on the ordinary hypothesis of mere reconciliation between Jew and Gentile being the subject in the former verses. Here clearly the union [not reconciliation, nor is enmity predicated of them] of Jew and Gentile is subordinated to the blessed fact of an access TO GOD having been provided for both through Christ by the Spirit). **18.] For through Him we have our access** (representing, both here and in Rom. v. 2, and ch. iii. 12, *present* liberty of approach) **both of us in** (united in, 1 Cor. xii. 13) **one Spirit** (not '*one frame of mind:*' the whole structure of the sentence, as compared with any similar one, such as 2 Cor. xiii. 13, will shew what spirit is meant, viz. the Holy Spirit of God, already alluded to in ver. 17: see above. As a parallel, compare 1 Cor. xii. 13) **to the Father. 19.] So then ye no longer are strangers and sojourners** ('sojourners,' as dwelling among the Jews, but not numbered with them), **but are fellow-citizens with the saints** (*comrades, co-citizens,* of the saints. the saints are not *angels*, not *Jews*, nor *Christians then alive* merely, but the saints of God in the widest sense,—all members of the mystical body of Christ,—the commonwealth of the spiritual Israel), **and of the household** (i. e. 'members of God's family,' in the usual sense of the word) **of God; having been built up** (literally, built above: we cannot express this in one word: we have the substantive 'superstructure,' but no verb corresponding.

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foundation of the [u] apostles and prophets, Christ Jesus himself being [x] the chief corner stone; 21 [y] in whom all the building fitly framed together is growing unto [z] an holy

u 1 Cor. xii. 28. ch. iv. 11.
x Ps. cxviii. 22. Isa. xxviii. 16. Matt. xxi. 42.
y ch. iv. 15, 16.
z 1 Cor. iii. 17. & vi. 19. 2 Cor. vi. 16.

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of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 *in whom all the building fitly framed together grow-*

There is a transition from one image, a political and social, to another, a material) **upon the foundation of the apostles and prophets** (how is this genitive to be understood? Is it a genitive of apposition, so that the Apostles and Prophets themselves *are* the foundation? This has been supposed by numerous Commentators, from Chrysostom to De Wette. But, not to mention the very many other objections which have been well and often urged against this view, this one is to my mind decisive, — that it entirely destroys the imagery of the passage. The temple, into which these Gentiles were built, is the mystical body of the Son, in which the Father dwells by the Spirit, ver. 22. The Apostles and Prophets [see below], yea, Jesus Christ Himself, as the great inclusive Head Corner Stone [see again below], are also built into this temple. [That He includes likewise the *foundation,* and IS the foundation, is true, and must be remembered, but is not prominent here.] Clearly then the Apostles and Prophets cannot *be* the foundation, being here spoken of as parts of the upper building, together with these Gentiles, and with Jesus Christ Himself. But again, does the genitive mean, the foundation which the Apostles and Prophets *have laid?* So also very many Commentators. As clearly, — not thus. To introduce them here as *agents,* is as inconsistent as the other. No agents are here spoken of, but merely the fact of the great building in its several parts being built up together. The only remaining interpretation then is, to regard the genitive as simply possessive: *'the foundation of the Apostles and Prophets,'* — *'the Apostles' and Prophets' foundation'* — that upon which they as well as yourselves are built. This explanation, which I find ascribed to Bucer only, seems to me beyond question the right one. See more below.—But (2) *who are the* **prophets**? They have commonly been taken, without enquiry, as the *Old Test. prophets.* And certainly, the sense, with some little straining, would admit of this view. They may be said to be built upon Christ, as belonging to that widest acceptation of His mystical body, in which it includes all the saints, Old as well as New Test. But besides the objections arising from the form of the sentence, which the English reader cannot appreciate, there is this weighty one: the usage of the expression **apostles and prophets** in ch. iii. 5. There unquestionably the **prophets** are New Test. prophets; and again in ch. iv. 11. And it is difficult to conceive that the Apostle should have used the two words conjoined here, in a different sense. Even stronger is the consideration arising from the whole sense of the passage. All here is strictly Christian, — post-Judaic, — consequent on Christ's death, and triumph, and His coming preaching peace by the Spirit to the united family of man. So that we must decide for these **prophets** being *New Test. prophets:* those who ranked next to the Apostles in the government of the church: see Acts xi. 27, note. They were not in every case distinct from the Apostles: the apostleship probably always including the gift of *prophecy:* so that all the Apostles themselves might likewise have been *prophets*), **Christ Jesus Himself** (the **Himself** exalts the dignity of the temple, in that not only it has among its stones Apostles and prophets, but the Lord Himself is built into it) **being the Head corner stone** (see, besides reff., Jer. li. 26; Acts iv. 11. The reference here is clearly to that Headstone of the Corner, which is not only the most conspicuous but the most important in the building: "which, being placed in the corner, joins and rules the two walls of the building." Builders set up such a stone, or build such a pillar of brick, before getting up their walls, to rule and square them by. I must again repeat, that the fact of Jesus Christ being Himself the *foundation,* however it underlies the whole, is not to be brought in as interfering with this portion of the figure);

21.] **in whom** (Christ keeps the whole together: and not only so, but He is in reality the inclusive Head of the building: it all *consists,* is upheld, is squared and ruled by its unity to and in Him) **all the building being framed exactly together is growing** (there seems no reason why

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eth unto an holy temple in the Lord: [22] *in whom ye also are builded together for an habitation of God through the Spirit.*

III. [1] *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,* [2] *if ye have heard of the*

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temple in the Lord: [22] [a] in whom ye also are being builded together for an habitation of God in the Spirit.

III. [1] For this cause I Paul, [a] the prisoner of Christ Jesus [b] in behalf of you the Gentiles, [2] if indeed ye

a 1 Pet. ii. 5.

a Acts xxi. 33. & xxviii. 17, 20. ch. iv. 1. & vi. 20. Phil. i. 7, 13, 14, 16. Col. iv. 3, 18. 2 Tim. i. 8. & ii. 9. Philem. 1, 9.

b Gal. v. 11. Col. i. 24. 2 Tim. ii. 10.

the proper sense of the present should not be retained. Both participle and verb imply that the fitting together and the growing are still going on: and the only way which we in English have to mark this so as to avoid the chance of mistake, is by the auxiliary verb substantive, and the participle. The bare present, 'growcth,' is in danger of being mistaken for the abstract quality, and the temporal development is thus lost sight of: whereas the other, in giving prominence to that temporal development, also necessarily implies the 'normal, perpetual, unconditioned nature of the organic increase') **unto an holy temple in the Lord** (i. e. according to apostolic usage, and the sense of the whole passage, '*in Christ.*' These "*in whom,*"—"*in the Lord,*" "*in whom,*"—like the frequent repetitions of the name *Christ* in vv. 12, 13, are used by the Apostle to lay all stress on the fact that Christ is the inclusive Head of all the building, the element in which it has its being and its growth. The increase spoken of will issue in its being a holy temple in Christ): 22.] **in whom** (viz. **in the Lord**—it is characteristic [see above] of this part of the epistle to string together these relative expressions, all referring to the same) **ye also are being built in together** (with one another, or with those before mentioned) **for an habitation of God** (the only true temple of God, in which He dwells, being the Body of Christ, in all the glorious acceptation of that term) **in the Spirit** (it is even now, in the state of imperfection, by the Spirit, dwelling in the hearts of believers, that God has His habitation in the Church: and then, when the growth and increase of that Church shall be completed, it will be still in and by the Holy Spirit fully penetrating and possessing the whole glorified Church, that the Father will dwell in it for ever. Thus we have the true temple of the Father, built in the Son, inhabited in the Spirit: the offices of the Three blessed Persons being distinctly pointed out: God, THE FATHER, in all His fulness, dwells in, fills the Church: that Church is constituted an holy Temple to Him in THE SON,—is inhabited by Him in the ever present indwelling of the HOLY SPIRIT. The attempt to soften away **in the Spirit** into "*spiritually*" is against the whole sense of the passage, in which not the present spiritual state of believers, but their ultimate glorious completion is spoken of).

III. 1—21.] AIM AND END OF THE CHURCH IN THE SPIRIT. And herein, *the revelation to it of the mystery of Christ, through those ministers who wrought in the Spirit: primarily, as regarded the Ephesians, through* himself. *Thus first,* OF HIS OFFICE AS APOSTLE OF THE GENTILES (1—13): *secondly,* under a form of a prayer for them, THE AIM AND END OF THAT OFFICE AS RESPECTED THE CHURCH: *its becoming strong in the power of the Spirit* (14—19). Then (20, 21) *doxology,* concluding this first division of the Epistle.

1—13.] (See above.) **On this account** (in order to explain this, something must be said on the construction. In my Greek Test. I have discussed the various ways of connecting this ver. 1, and of terminating the parenthesis in the sense which begins with ver. 2: and have come to the conclusion that we must consider ver. 14 as taking up the sense, with its repetition of **For this cause,** and the weighty prayer which it introduces, and which forms a worthy justification for so long and solemn a parenthesis. **For this cause** then will mean, 'seeing ye are so built in,'—stand in such a relation to God's purposes in the Church) **I Paul** (he mentions himself here, as introducing to them the agent in the Spirit's work who was nearest to themselves, and setting forth that work as the carrying on of his enlightenment on their behalf, and the subject of his earnest prayer for them: see argument to this chapter above), **the prisoner** (but now without any prominence, or the very slightest:

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heard of [c] the dispensation of the grace of God [d] which was given me to you-ward: [3] [e] that [f] by revelation † was [g] the mystery made known unto me; [h] as I wrote afore in few words, [4] whereby, when ye read, ye can perceive my understanding [i] in the mystery of Christ; [5] [k] which in other generations was not made known unto the sons of men, [l] as it hath now been revealed unto his holy apostles and prophets in the Spirit; [6] that the Gentiles [m] are

c Rom. i. 5. & xi. 13. 1 Cor. iv. 1. ch. iv. 7. Col. i. 25.
d Acts ix. 15. & xiii. 2. Rom. xii. 3. Gal. i. 16. ver. 8.
e Acts xxii. 17, 21. & xxvi. 17, 18.
f Gal. i. 12. & ii. 2.
† *So all our oldest authorities.*
g Rom. xvi. 25.
h Col. i. 26, 27. ch. i. 9, 10.
i 1 Cor. iv. 1. ch. vi. 19.
k Acts x. 28.
l Rom. xvi. 25. ver. 9. ch. ii. 20.
m Gal. iii. 28, 29. ch. ii. 14.

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dispensation of the grace of God which is given me to you-ward: [3] how that by revelation he made known unto me the mystery; (*as I wrote afore in few words, [4] whereby, when ye read, ye may understand my knowledge in the mystery of Christ*) *[5] which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; [6] that the*

the definite article is rather generic, or demonstrative, than emphatic) **of Christ [Jesus] in behalf of you Gentiles** (see ver. 13, where this is repeated. The matter of fact was so:—his preaching to Gentiles aroused the jealousy of the Jews, and led to his imprisonment. But he rather thinks of it as a result of his great office, and himself as a sacrifice for those whom it was his intent to benefit), **if, that is** (or **if indeed**; i. e., 'assuming that.' The Ephesians *had heard* all this, and St. Paul was now delicately reminding them of it), **ye heard of** (when I was among you, not "*have heard,*" as A. V., making it appear as if it were some intelligence of his proceedings while absent from them: his whole course at Ephesus, his converse [Acts xx. 18—21], and his preaching, were just the imparting to them this knowledge) **the œconomy** (or, **dispensation**: see note on ch. i. 10. It is not the Apostolic office,—but the dispensation in which he was a *steward*, of that which follows) **of the grace of God which was given me** (the *grace which was given* was the material with respect to which the dispensation was to be exercised: so that the genitive is objective, as in ch. i. 10) **to you-ward** (to be dispensed in the direction of, to, you):

3.] **that** (explanatory of the fact implied in their hearing of this: as we say, 'how that') **by revelation** (see reff.; the stress is on these words, from their position) **was made known to me the mystery** (viz. of the *admission of the Gentiles* [ver. 6] to be fellow-heirs, &c. See ch. i. 9, directly referred to below); **even as I before wrote** (not, '*have before written.*' 'Before wrote,' viz. in ch. i. 9 ff.) **briefly,**

4.] **whereby** (viz. *by that which I wrote:* not the fact of my having written *briefly;* as some) **ye can, while reading, perceive my understanding in the mystery of Christ** (by comparing Col. i. 27, it will clearly appear that this genitive is one of apposition:—the mystery IS Christ in all His fulness; not of the object, '*relating to Christ*');

5.] **which in other generations was not made known unto the sons of men** (this last is not only a way of expressing *mankind*, but gives also the cause why men were ignorant, the natural man not receiving the things of the Spirit. Notice as contrasted, "**his holy** *Apostles and Prophets,*" below), **as** ("it was indeed made known in a manner," says Theodoret, "to the prophets of old, but not as now: for they knew not the things themselves, but wrote beforehand the matters concerning those things") **it hath been now revealed** (more properly,—'as in this present age it was revealed') **unto His holy** (see remarks above. Olshausen says, "It is certainly peculiar, that Paul here calls the Apostles, and consequently himself among them, 'holy Apostles.' It is going too far when De Wette finds in this a sign of an unapostolic origin of the Epistle: but still the expression remains an unusual one. I account for it to myself thus,—that Paul here conceives of the Apostles and Prophets as a corporation (cf. ch. iv. 11), and as such, in their official character, he gives them the predicate *holy*, as he names believers, conceived as a whole, '*holy*' or '*sanctified,*' but never an individual") **Apostles and Prophets** (as in ch. ii. 20, the New Test. Prophets—see note there) **in** (as the conditional element; in and by)

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Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: [7] *whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.* [8] *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;* [9] *and to make all* men *see what* is *the fellowship of the mystery, which from the begin-*

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joint-heirs, and [n] joined in the same body, and [o] joint partakers of the † promise in Christ † Jesus through the Gospel: [7] [p] whereof I was made a minister, [q] according to the gift of the grace of God, which was given unto me [r] according to the working of his power. [8] Unto me, [s] who am less than the least of all saints, was this grace given, to [t] bring to † the Gentiles the glad tidings of the [u] unsearchable riches of Christ; [9] and to enlighten all men what is the † dispensation of the [x] mystery, which

n ch. ii. 15, 16
o Gal. iii. 14.
† *So all our oldest authorities.*
† *So our oldest MSS.*
p Rom. xv. 16. Col. i. 23, 25.
q Rom. i. 5.
r Rom. xv. 13. ch. i. 19. Col. i. 29.
s 1 Cor. xv. 9. 1 Tim. i. 13, 15.
t Gal. i. 16. & ii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.
† *So, and not* "among," *our oldest MSS.*
u ch. i. 7. Col. i. 27.
† *So, and not* "fellowship," *all our most ancient authorities of every kind.*
x ver. 3. ch. i. 9.

the Spirit (Chrysoston remarks, "Notice, as an example, that Peter would never have gone to the Gentiles, had he not heard the truth from the Spirit"); **that** ('namely, that'—giving the purport of the mystery) **the Gentiles are** (not, as A. V., '*should be:*' a *mystery* is not a secret design, but a secret fact) **fellow-heirs** (with the Jews) **and fellow-members** (of the same body) **and fellow-partakers of the promise** (in the widest sense; the *promise of salvation:*—the complex, including all other promises, even that chief promise of the Father, the promise of the Spirit itself) **in** (not to be referred to *the promise*, but to the three foregoing appellatives,—**in Christ Jesus**, as the conditional element in which their participation consisted) **Christ Jesus through the Gospel** (He Himself was the *objective ground* of their incorporation; the Gospel, the joyful tidings of Him, the *subjective medium* by which they apprehended it): **of which** (Gospel) **I became** (a reference to the event by which he was made so) **a minister** (see the parallel, Col. i. 23), **according to** (in consequence of and in analogy with) **the gift of the grace** (genitive of apposition, as clearly appears from the definition of the grace given in the next verse: the grace *was* the gift) **of God, which was given unto me according to the working** [in me] **of His power** (because, and in so far as, His Almighty power wrought in me, was this gift of the *grace*, the *apostleship*, the office of preaching among the Gentiles, &c., bestowed upon me). 8.] Instead of going straight onward, he calls to mind his own (not past, but present and inherent, see 1 Tim. i. 15) unworthiness of the high office, and resumes the context with an emphatic declaration of it. **Unto me, who am less than the least** (thus admirably rendered by A. V.: the adjective is a double superlative in the original: literally, the *leastest*) **of all saints** ('he does not say, "*of the Apostles,*"' Chrysostom: and herein, this has been regarded as an expression of far greater depth of humility than that in 1 Cor. xv. 8: but each belongs to the subject in hand—each places him far below all others with whom he compared himself), **was given this grace,** (viz.) **to bring to the Gentiles** (emphatic, and pointing out *his* distinguishing office) **the glad tidings of the unsearchable** ("in their nature, extent, and application") **riches of Christ** (i. e. the fulness of wisdom, righteousness, sanctification, and redemption—all centred and summed up in Him); 9.] **and to enlighten** (not merely externally to teach, referred to *his work,*—but internally to enlighten the hearers, referred to *their apprehension:* as when the Apostles gave witness *with great power* of the resurrection of the Lord Jesus, Acts iv. 33. On St. Paul's mission to enlighten, see especially Acts xxvi. 18) **all men** (no emphasis on *all men*) **what is** (i. e. *as to* what is, &c.) **the œconomy** (see on ch. i. 10) **of the mystery** ("the dispensation [arrangement, regulation] of the mystery [the union of Jews and Gentiles in Christ, ver. 6] was now to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having

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[y] from the beginning of the world hath been hidden in God, who created all things †: [10] [z] to the intent that now [a] unto the principalities and to the powers in the heavenly places [b] may be made known through the church the manifold wisdom of God, [11] [c] according to the eternal purpose which he purposed in the Christ,

y Rom. xvi. 25. ver. 5. 1 Cor. ii. 7. Col. i. 26.

† *by Jesus Christ is omitted in all our oldest authorities.*

z 1 Pet. i. 12.

a Rom. viii. 38. ch. i. 21. Col. i. 16. 1 Pet. iii. 22.

b 1 Cor. ii. 7. 1 Tim. iii. 16.

c ch. i. 9.

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ning of the world hath been hid in God, who created all things by Jesus Christ: [10] *to the intent that now unto the principalities and powers in heavenly* places *might be known by the church the manifold wisdom of God,* [11] *according to the eternal purpose which he purposed in Christ Je-*

been revealed to the heavenly powers by means of the Church." Ellicott), **which hath been hidden from** (the beginning of) **the ages** (this expression gives the temporal limit from which the concealment dated: so in Rom. xvi. 25. The decree itself originated "*before the foundation of the world,*" ch. i. 4, "*before the ages,*" 1 Cor. ii. 7: the "*ages*" being the spaces or reaches of *time* necessary for the successive acts of created beings, either physical or spiritual) **in** (hidden within,—humanly speaking, 'in the bosom or the mind of') **God, who created all things** ("for the general creation is the foundation of all the rest of the œconomy of God's dealings." The stress is on **all things**: this concealment was nothing to be wondered at,—for God of His own will and power created ALL THINGS, a fact which involves His perfect right to adjust all things as He will. The expression is used in the widest sense, embracing physical and spiritual alike): **10.**] **to the intent that** (general purpose of the whole: more properly to be referred perhaps to *was this grace given,* than to any other one word in the last two verses. For this sublime cause the humble Paul was raised up,—to bring about,—he, the least worthy of the saints,—that to the heavenly powers themselves should be made known, by means of those whom he was empowered to enlighten, &c.) **there might be made known** (emphatic, as opposed to "*hidden,*" above—'no longer hidden, but . . . .') **now** (has the secondary emphasis: opposed to "*from the beginning of the ages*") **to the governments and to the powers** (see ch. i. 21 and note) **in the heavenly places** (see ch. i. 3 note. The governments and the powers are those of the holy angels in heaven: not, as has been vainly imagined *Jewish rulers, Christian rulers,* or *good and bad angels.* These are excluded by the general tenor of the passage, as Ellicott remarks, who adds well: "Evil angels more naturally recognize the *power,* good angels the *wisdom* of God") **by means of the Church** ("when we learnt it, then they also learnt it by means of us," Chrysostom. See also Luke xv. 10; 1 Pet. i. 12. "That the holy angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible." Ellicott. "See what honour is put upon men, in that God willed that these His secret counsels should be made known to angels by them, chiefly by the Apostles. For this cause the Angels henceforth refuse worship from Apostles, as their superiors in the ministry, Rev. xix. 10, and with reason." Grotius. But, as Stier well notices, it is not by the Apostles directly, nor by human preaching, that the Angels are instructed in God's wisdom, but by the Church;—by the fact of the great spiritual body, constituted in Christ, which they contemplate, and which is to them the *theatre of the glory of God*) **the manifold wisdom of God** (*how* is the wisdom of God manifold? It is all *one* in sublime unity of truth and purpose: but cannot be apprehended by finite minds in this its unity, and therefore is by Him variously portioned out to each finite race and finite capacity of individuals—so that the Church is a mirror of God's wisdom,—chromatic, so to speak, with the rainbow colours of that light which in itself is one and undivided. Perhaps there was in the Apostle's mind, when he chose this word, an allusion to the "*wings of a dove covered with silver and her feathers with yellow gold,*" the adornment of the ransomed church, in Ps. lxviii. 13. See Heb. i. 1; 1 Pet. iv. 10), **11.**] **according to** (depends on **may be made known**—this imparting of the knowledge of God's manifold wisdom was in accordance with, &c.) **the purpose of** (the) **ages** (so literally: and the genitive in the original is apparently one of time, as when we say, 'it has been an

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sus our Lord: [12] *in whom we have boldness and access with confidence by the faith of him.* [13] *Wherefore I desire that ye faint not at my tribulations for you, which is your glory.* [14] *For this cause I bow my knees unto the Father of our Lord Jesus Christ,* [15] *of whom the whole family in heaven and earth is named,*	even Jesus our Lord: [12] in whom we have our boldness and our [d] access [e] in confidence through the faith of him. [13] [f] Wherefore I intreat you not to faint at my tribulations [g] on your behalf, seeing that they [h] are your glory. [14] For this cause I [i] bow my knees unto the Father †, [15] from whom every family in hea-

d ch. ii. 18.
e Heb. iv. 16.
f Acts xiv. 22. Phil. i. 14. 1 Thess. iii. 3.
g ver. 1.
h 2 Cor. i. 6.
i Rom. xi. 4. & xiv. 11. Phil. ii. 10. Isa. xlv. 23.
† *So all our oldest MSS.*

opinion of years.' If so, the sense is best given in English by '*eternal*,' as in A. V. and our text), **which** (purpose) **He made** (constituted, ordained, **purposed.** Some would render, **wrought:** and apply it to the *carrying out, executing, in its historical realization*) **in Jesus our Lord the Christ** (or as in text, '*in the Christ,* [even] *Jesus our Lord.*' The former name is official, the latter personal. It was in his Christ that He made the purpose: and that Christ is Jesus our Lord. The words bind together God's eternal purpose and our present state of access to Him by redemption in Christ, and so close the train of thought of the last eleven verses, by bringing us again home to the sense of our own blessedness in Christ): **12.]** **in whom** (for the connexion, see note on last verse: in whom, as their element and condition) **we have our boldness** (not '*freedom of speech*' merely, nor boldness *in prayer:* the word is used in a far wider sense than these: viz. that of the *state of mind* which *gives* liberty of speech, cheerful boldness) **and** [**our**] **access** (see note on ch. ii. 18: here the intransitive sense is even more necessary, from the union with *boldness.* We may confidently say, that so important an objective truth as our *introduction to God by Christ* would never have been thus coupled to a mere subjective quality in ourselves. Both must be subjective if one is: the second less purely so than the first —but both referring to our own feelings and privileges) **in confidence** ("that is, coupled with a good courage," Chrysostom. Meyer remarks what a noble example St. Paul himself has given of this *confidence* in Rom. viii. 38 f.) **through the faith** ("in Christ points to the objective ground of the possession, through the faith, the subjective medium by which, and in confidence the subjective state in which, it is apprehended." Ellicott) **of** (objective: = '*in:*' of which He is the object) **Him.** **13.]** **Wherefore** ('seeing which things,' viz. the glorious things spoken of vv. 1—12: and especially his own personal part in them; —since I am the appointed minister of so great a matter) **I intreat you not to be dispirited in** (of the element or sphere, in which the faint-heartedness would be shewn: '*in the midst of.*' The phrase is best represented in an English version by **not to faint at**) **my tribulations for you, seeing that they are your glory** ("how, their glory? because God so loved them as to give His Son, and to afflict His servants, on their behalf. For it was that they might enjoy such blessings, that Paul was bound with chains." Chrysostom. Bengel compares 1 Cor. iv. 10).

14—19.] *His prayer for them, setting forth the aim and end of the ministerial office as respected the Church, viz. its becoming strong in the power of the Spirit.* **14.]** **For this cause** (resumes the *same words in* ver. 1 [see note there]:— viz. 'because ye are so built in, have such a standing in God's Church') **I bend my knees** (in prayer: see reff.; and compare 1 Kings xix. 18) **towards** (directing my prayer to Him) **the Father,** **15.]** **from whom** (as the source of the *name.* In Greek, Father is "pater," Family is "patria," derived from *pater.* This must be lost to the English reader. See more below) **every family** (not '*the whole family*' as A. V., which is an ungrammatical rendering. The sense, see below) **in the heavens and on earth is named** (it is difficult to convey in another language any trace of the deep connexion of *pater* and *patria* here expressed. Had the sentence been 'the *Creator*, after whom every *creature* in heaven and earth is named,' all would be plain to the English reader. But we must not thus render;

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ven and on earth is named, [16] that
he would grant you, [k] according to
the riches of his glory, to be
[l] strengthened with might through
his Spirit towards [m] the inner man;
[17] [n] so that Christ may dwell in your
hearts by your faith, [ye] having
been [o] rooted and grounded in love,
[18] that ye may be fully [p] able to comprehend with all the saints [q] what is

k Rom. ix. 23. ch. i. 7. Phil. iv. 19. Col. i. 27.
l ch. vi. 10. Col. i. 11.
m Rom. vii. 22. 2 Cor. iv. 16.
n John xiv. 23. ch. ii. 22.
o Col. i. 23. & ii. 7.
p ch. i. 13.
q Rom. x. 3, 11, 12.

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[16] *that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man:* [17] *that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,* [18] *may be able to comprehend with all saints what* is *the breadth, and*

for it is not in virtue of God's creative power that the Apostle here prays to Him, but in virtue of His adoptive love in Christ. It is best therefore to keep the simple sense of the words, and leave it to explanation to convey the idea. **Patria** is the *family* (or in a wider sense, as the Romans named it, the *gens*), named so from its all having one **pater.** It is not easy to say, to what the reference is, or why the idea is here introduced. The Apostle seems, regarding God as the Father of us His adopted children in Christ, to go forth into the fact, that He, in this His relation to us, is in reality the great original and prototype of the paternal relation, wherever found. And this he does, by observing that every **patria,** *compaternity,* body of persons, having a common father, is thus named [in Greek], *from that father,*—and so every earthly [and heavenly] family reflects in its name [and constitution] the being and sourceship of the great Father Himself. But then, what are *families in heaven?* Some have treated the idea of paternity *there* as absurd: but is it not necessarily involved in *any* explanation of this passage? He Himself is the Father of spirits, Heb. xii. 9, the Father of lights, James i. 17:—may there not be fathers in the heavenly Israel; as in the earthly? May not the holy Angels be bound up in spiritual *families,* though they marry not nor are given in marriage?), 16.] **that** (the purpose and purport of the prayer are blended) **He may give you, according to the riches of his glory** (specifies the *gift,* not what follows: give you, in full proportion to the abundance of His own glory—His own infinite perfections), **to be strengthened with might** ("*with might*" has been taken in several ways: 1) adverbially, '*mightily:*' 2) of the *form* or *shape* in which the *strengthening* was to take place: 3) the instrumental sense seems the best: '*with* [His] *might,*' imparted to you) **by His Spirit** (as the instiller and imparter of that might) **towards** (not merely 'in,' but '*to and into,*' as Ellicott: importing "the direction and destination of the prayed for gift of infused strength:" towards the building up of that hidden man of the heart, which is a man's self transformed into the likeness of Christ: "the inner man which contains Christ," as a Greek writer admirably says) **the inner man** (the spiritual man [see above]—the noblest portion of our being, kept, in the natural man, under subjection to the flesh, but in the spiritual, renewed by the Spirit of God); **that** (continuation from the being *strengthened,*—and that as its result) **Christ may dwell** (emphatic; abide, take up His lasting abode: "not looked on afar by faith, but received with the embrace of our souls, that He may dwell in you." Calvin) **by your faith** (apprehending Him, and opening the door to Him,—see John xiv. 23; Rev. iii. 20,—and keeping Him there) **in your hearts** (for there, as Calvin strikingly says, is Christ's proper place, not bandied about on the tongue, nor flitting through the brain),—**ye having been rooted and grounded** (both images, that of a tree, and that of a building, are supposed to have been before the Apostle's mind. But the verb **to root** was so constantly used in a figurative sense as hardly perhaps of necessity to suggest its primary image. The participles are what is called a pendent nominative, agreeing with **you** understood) **in love** (love generally. As Ellicott well says, "This [love] was to be their basis and foundation, on which alone they were to be fully enabled to realize all the majestic proportions of Christ's surpassing love to man"),—**that ye may be fully able to compre-**

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length, and depth, and height; [19] *and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.* [20] *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,* [21] *unto him* be *glory in the church by Christ Jesus throughout all ages, world without end. Amen.* *IV.* [1] *I therefore, the pri-*	the breadth, and length, and depth, and height; [19] and to know the love of Christ, which surpasseth knowledge, [r] that ye may be filled up unto all the fulness of God. [20] But [s] unto him that is able above all things to do exceeding abundantly [t] above what we ask or think, [u] according to the power that worketh in us, [21] [x] unto him be the glory in the church † and in Christ Jesus to all the generations of eternal ages. Amen. IV. [1] I beseech you therefore, [a] I

r John i. 16. ch. i. 23. Col. ii. 9, 10.
s Rom. xvi. 25. Jude 24.
t 1 Cor. ii. 9.
u ver. 7. Col. i. 29.
x Rom. xi. 36. & xvi. 27. Heb. xiii. 21.
† *So all our oldest MSS.*
a ch. iii. 1. Philem. 1, 9.

hend with all the saints (all the people of God, in whom is fulfilled that which is here prayed for) **what is the breadth, and length, and height, and depth** (all kinds of fanciful explanations have been given of these words. See specimens in my Greek Test. It is most probable, that the question, *of what*, after these nouns, is left indefinite—that you may be fully able to comprehend every dimension—i. e., of all that God has revealed or done in and for us [“*the mystery of God*,” Col. ii. 2]—though this is not a genitive *to be supplied*, but lying in the background entirely), **and** (this and introduces not a parallel, but a subordinate clause. The knowledge here spoken of is not *identical with* the *comprehension* above, but forms one portion of it, and by its surpassing excellence serves to exalt still more that great whole to which it belongs) **to know the knowledge-passing** (to *know* that which *passeth knowledge* is a paradox: “*knowledge*” being taken in the sense of ‘*mere*,’ ‘*bare*’ *knowledge*, and “*to know*” in the pregnant sense of that knowledge which is rooted and grounded in love, Phil. i. 9) **Love of Christ** (subjective genitive,—*Christ's love to us*—see Rom. v. 5 note, and viii. 35—39—not ‘*our love to Christ*’), **that ye may be filled even to all the fulness of God** (“*all the fulness of the Godhead*” abides in Christ, Col. ii. 9. Christ then abiding in your hearts, ye, being raised up to the comprehension of the vastness of God's mercy in Him and of His Love, will be filled, even as God is full—each in your degree, but all to your utmost capacity, with divine wisdom and might and love).

20, 21.] DOXOLOGY, ARISING FROM THE CONTEMPLATION OF THE FAITHFULNESS AND POWER OF GOD WITH REGARD TO HIS CHURCH. **20.**] **But unto Him** (brings out a slight contrast to what has just preceded—viz. *ourselves*, and our need of strength and our growth in knowledge, and fulness) **who is able to do beyond all things, far beyond the things which we ask or think** (“our *thoughts* reach wider than our *prayers*: there is a climax in the words.” Bengel), **according to the power which is working** (viz. the might of the indwelling Spirit; see Rom. viii. 26) **in us,** **21.**] **to Him** (solemn and emphatic repetition of the personal pronoun) **be the glory** (the whole glory accruing from all His dealings which have been spoken of: His own resulting glory) **in the Church** (as its theatre before men, in which that glory must be recognized and rendered) **and in Christ Jesus** (as its inner verity, and essential element in which it abides. The two clauses are not altogether independent: it is ‘in the Church, and [thus] in Christ Jesus’) **to all the generations of the age of the ages** (so literally. Probably the account of the meaning is, that the *age of ages* [eternity] is conceived as containing ages, just as our ‘age’ contains years: and then those ages are thought of as made up, like ours, of generations. Like the similar expression, *ages of ages*, it is used, by a transfer of what we know in time, to express, imperfectly, and indeed improperly, the idea of Eternity).

IV. 1—VI. 20.] SECOND (hortatory) PORTION OF THE EPISTLE: and herein

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the prisoner in the Lord, that ye [b] walk worthy of the calling wherewith ye were called, [2] [c] with all lowliness and meekness, with longsuffering, forbearing one another in love; [3] earnestly striving to maintain the unity of the Spirit [d] in the bond of peace. [4] [e] There is one body, and one [f] Spirit, as ye were also called in one [g] hope of your calling; [5] [h] one Lord, [i] one faith, [k] one bap-

b Phil. i. 27. Col. i. 10. 1 Thess. ii. 12.
c Acts xx. 19. Gal. v. 22, 23. Col. iii. 12, 13.
d Col. iii. 14.
e Rom. xii. 5. 1 Cor. xii. 12, 13. ch. ii. 16.
f 1 Cor. xii. 4, 11.
g ch. i. 18.
h 1 Cor. i. 13. & viii. 6. & xii. 5. 2 Cor. xi. 4.
i Jude 3. ver. 13.
k Gal. iii. 27, 28. Heb. vi. 6.

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soner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, [2] *with all lowliness and meekness, with longsuffering, forbearing one another in love;* [3] *endeavouring to keep the unity of the Spirit in the bond of peace.* [4] There is *one body, and one Spirit, even as ye are called in one hope of your calling;* [5] *one Lord, one faith, one*

[A] (IV. 1—16) *ground of the Christian's duties as a member of the Church*, viz. *the unity of the mystical Body of Christ* (vv. 1—6) *in the manifoldness of grace given to each* (7—13), *that we may come to perfection in Him* (14—16). 1.] **I beseech you therefore** (seeing that this is your calling: an inference from all the former part of the Epistle, as in Rom. xii. 1; but here perhaps also a resumption of "*For this cause*" of ch. iii. 1, 14, and we are thus carried back to the contents of ch. i. ii.), **I the prisoner in the Lord** (who am, as regards, and for the sake of the cause of, the Lord, a prisoner; so that my captivity is *in the Lord*, as its element and sphere, and therefore to be regarded as an additional inducement to comply with my exhortation. "For whatever is Christ's, even though disgraceful in the eyes of the world, ought to be regarded by you with the utmost respect." Calvin. Theodoret remarks, that he is prouder of his chains in Christ, than a monarch of his diadem), **to walk worthily of the calling** (see ch. i. 18, and note Rom. viii. 28, 30) **wherewith ye were called,**
2.] **with all** (see on ch. i. 8) **lowliness and meekness** (before God, accepting His dealings in humility, and before men, as God's instruments, 2 Sam. xvi. 11: resting therefore on *lowliness* as its foundation), **with longsuffering** (*longsuffering* consists in not taking swift vengeance, but leaving to an offender a place for repentance. From this, its proper meaning, it is easily further generalized to forbearance under all circumstances of provocation), **forbearing** (see Rom. ii. 4) **one another in love;** 3.] **earnestly striving to maintain the unity of the Spirit** (that unity, in which God's Holy Spirit in the Church *unites men differing in race and habits*, as Chrysostom.—The genitive is *in fact* a possessive—*the Spirit's unity*, that unity which the Spirit brings about) **in** (united together by: *within*) **the bond of peace** (the bond *is* peace, not *that which brings about peace*, namely, *love*, as Bengel says. Col. iii. 14, which is quoted to support this meaning, is not applicable, because love there is *expressly named*, whereas here it certainly would not occur to any reader, especially after *in love* has just occurred. The genitive of apposition is the simplest—peace binds together the Church as a condition and symbol of that inner unity which is only wrought by the indwelling Spirit of God).
4.] **(There is)** (these words are not expressed in the original: but it is better to supply thus, than *'ye are,'* which will not apply to the following parallel clauses. The assertion of the unity of the Church, and of our Lord in all His operations and ordinances, springs immediately out of the last exhortation, as following it up to its great primal ground in the verities of God) **one Body** ("what is this *one body?* the faithful all over the world, past, present, and to come." Chrysostom), **and one Spirit** (viz. the Holy Spirit, who dwells in, and vivifies, and rules that one body: see ch. ii. 18, 22; 1 Cor. xii. 13 al.), **as also ye were called in** (elemental—the condition and sphere in which they were called to live and move) **one hope of** (belonging to: you were called *in it* as the element, see above: it is then an accident of the *calling*. Or perhaps it may be the genitive of the *efficient cause*, 'which the calling works') **your calling;** 5.] **one Lord** (as the Head of the Church: in this verse he grounds the co-existence of the "*one body*

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baptism, [6] *one God and Father of all, who* is *above all, and through all, and in you all.* [7] *But unto every one of us is given grace according to the measure of the gift of Christ.* [8] *Wherefore he saith, When*	tism, [6] [l] one God and Father of all, who is over all, and [m] through all, and † in all. [7] [n] But unto each one of us was the grace given according to the measure of the gift of Christ. [8] Wherefore he saith, [o] When he as-

l Mal. ii. 10. 1 Cor. viii. 6. & xii. 6.

m Rom. xi. 36.

† you *is not read in any of our old MSS.: some read* us; *but the chief entirely omit any pronoun.*

n Rom. xii. 3, 6. 1 Cor. xii. 11.

o Psa. lxviii. 1.

and one Spirit" in the three great facts on which it rests—the first objective,—**one Lord**—the second subjective,—**one faith**—the third compounded of the two,—**one baptism**), **one faith** (in that one Lord: the subjective medium by which that one Lord is apprehended and appropriated: not faith *which* we believed, but, faith *by which* we believe: but it is necessarily understood, that this subjective faith has for its object the One Lord just mentioned), **one baptism** (the objective seal of the subjective faith, by which, as a badge, the members of Christ are outwardly and visibly stamped with His name. The other sacrament, being a matured act of subsequent participation, a function of the incorporate, not a seal of incorporation [a symbol of *union,* not of *unity:* so Ellicott], is not here adduced. In 1 Cor. x. 17, where an act was in question which was a clear breach of union, it forms the rallying-point),

6.] **one God** (the unity is here consummated in its central Object: "this is the chief thing, because from this all the rest flow." Calvin. But we must not miss the distinct witness to the doctrine of the Holy Trinity in these verses:—going upwards, we have 1st, the One Spirit dwelling in the one body:—2nd, the One Lord appropriated by faith and professed in baptism:—3rd, One God and Father supreme, in whom all find their end and object) **and Father of all** (masculine,—*all men;* 'of all within the Church,' for so is clearly the *primary* meaning, where he is speaking distinctly of the Church:—of all who have the *adoption.* But it can hardly be doubted, that there is a further reference—to the universal Fathership of all men—which indeed the Church only inherits in its fulness, others having fallen out of it by sin,—but which nevertheless is just as absolutely true), **who is over all** (men, primarily; and from the following,—men only, in this place. He is over all, in his *sovereignty as the* Father), **and through all** (men, in the co-extensiveness of Redemption by the Son with the whole nature of man: see on ver. 10 below, and ch. ii. 20, 21), **and in all** (men: by the indwelling of the Spirit, see ch. ii. 22. So that I cannot but recognize, in these three carefully chosen expressions, a distinct allusion again to the Three Persons of the blessed Trinity. All these are the work of the Father:—it is He who in direct sovereignty is over all—He who is glorified in the filling of all things by the Son:—He who is revealed by the witness of the indwelling Spirit).

7.] **But** (the contrast is between **in all** and **to each one**—the general, and the particular. And the connexion is—as a motive to keep the unity of the Spirit—'none is overlooked:—each has his part in the distribution of the gifts of the One Spirit, which part he is bound to use for the well-being of the whole') **to each one of us was given** (by Christ, at the time of His exaltation—when He bestowed gifts on men) **[the] grace** (which was then bestowed: *the* unspeakable gift,—or **grace**, absolutely,—was distributed to each, &c.) **according to the measure of** (subjective genitive: the amount of: compare Rom. xii. 3) **the gift of Christ** ('*Christ's gift;*'—the gift bestowed by Christ, 2 Cor. ix. 15: not, 'the gift which Christ received,'—for He is the subject and centre here—so Calvin, "He makes Christ the Author of the gift, because, as he made a beginning from the Father, so he desires to sum up us and all that is ours in Him").

8.] **Wherefore** (i. e., since the gift was bestowed by Christ on different men according to measure) **He** (viz. God, whose word the Scriptures are) **saith** (viz. in Ps. lxviii. 18, see below. With the question as to the occasion and intent of that Psalm, we are not here concerned. It is a song of triumph, as ver. 1 [compare Numb. x. 35] shews, at some bringing up of the ark to the hill of Zion. It is *therefore* a Messianic Psalm. Every part of that ark, every stone of that hill, was full of spiritual meaning. Every note struck on the lyres of the sweet singers of Israel, is but part of a chord, deep and world-wide, sounding from the golden harps of redemption. The par-

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cended up on high, he [p] led captives captive, and gave gifts unto men. 9 [q] But that he ascended, what is it but that he also first descended † into the lower parts of the earth? 10 He that descended is the same also that [r] ascended up above all the heavens, [s] that he might fill all things.

p Judges v. 12. Col. ii. 15.
q John iii. 13. & vi. 33, 62.
† *first is omitted by the majority of our oldest MSS.*
r Acts i. 9, 11. 1 Tim. iii. 16. Heb. iv. 14. & vii. 26. & viii. 1. & ix. 24.
s Acts ii. 33.

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he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might

tial triumphs of David and Solomon only prefigured as in a prophetic mirror the universal and eternal triumph of the Incarnate Son of God. Those who do not understand this, have yet their first lesson in the Old Test. to learn. With this caution, let us approach the difficulties of the citation in detail), **When he ascended up on high** (viz. Christ, at His Ascension. The ascending, in the Psalm, is that of God, whose presence was symbolized by the ark, to Zion. The Apostle changes the words from the 2nd person to the 3rd; the *address* asserting a *fact*, which fact he cites), **he led captive a captivity** (i. e. 'those who *suffer* captivity:' a troop of captives: such is the constant usage of the abstract word *captivity* for the concrete in the Septuagint: and it is never put for 'those who *cause* captivity,' as some would interpret it. In the Psalm, these would be, the captives from the then war, whatever it was: in the interpretation, they were God's enemies, Satan and his hosts), **he gave gifts unto mankind** (the original meaning of the Hebrew is obscure. The sense (see my Greek Test.) seems to be, '*Thou hast taken gifts among men*,' hast, as a victor, surrounded by thy victorious host, brought gifts home, spoils of the enemy:—and the result of such reception of gifts would be naturally stated as the distribution of them among such hosts, and the people,—as indeed ver. 12 of the Psalm has already stated. And so the Chaldee paraphrast understood the words, interpreting the passage *of Moses*: 'thou hast given gifts to the sons of men'). 9.] Further explanation of this text. **But that He ascended, what is it** (does it imply) **except that He also** (as well) **descended into the lower parts of the earth** (the argument seems to be this: the Ascension here spoken of was not a first exaltation, but a *return* to heaven of one who dwelt in heaven: compare John iii. 13, which is in fact the key to these verses. The *ascent* implied a previous *descent*. This is the leading thought. But it is doubted *how far* the words **the lower parts of the earth** carry that descent, whether to *earth* merely, so that "*of the earth*" is the genitive of *apposition*, "*the lower parts*, which are *the earth*,"—or to *Hades*, so that it is genitive of *possession*, "*the lower parts* which belong to the earth." It cannot be said that the descent into hell would be irrelevant here,—or that our Lord ascended, not from Hades, but from the earth: for, the *fact of descent* being the primary thought, we have only to ask as above, *how far* that descent is carried in the Apostle's mind. The greater the descent, the greater the ascent: and if the *captivity* consisted of Satan and his powers, the warfare in which they were taken captive would most naturally be contemplated in all its extent, as reaching to their habitation itself:—'this ascent, what does it imply but a descent, and that even to the lower parts of the earth from which the spoils of victory were fetched?' And this meaning seems to be upheld by the words, "*that he might fill* **all things**," which follow, as well as by the contrast furnished by **up above all the heavens**.—This interpretation is upheld by most of the ancients, and some of the best of the moderns: that of the Incarnation merely, *descent on earth*, by most of the moderns: that of Christ's *death* [and burial], by Chrysostom and some others)?

10.] **He that descended, He** (and no other: "for it was not one that descended, and another that ascended," Theodoret). **is also He that ascended** (in English idiom, we must express it as in the text; see again John iii. 13) **up above** (see on ch. i. 21) **all the heavens** (compare Heb. vii. 26, "*made higher than the heavens*:" and iv. 14, "*that has passed through the heavens*." It is natural that one who, like St. Paul, had been brought up in the Jewish habits of thought, should still use their methods of speaking, according to which the heaven is expressed in the

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fill all things.) [11] *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;* [12] *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;* [13] *till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature*

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[11] [t] And he gave some to be apostles; and some, [u] prophets; and some, [x] evangelists; and some, [y] pastors and [z] teachers; [12] unto the [a] perfecting of the saints, for the work of ministration, for the [b] building up of [c] the body of Christ: [13] till we all attain unto the unity of the faith [d] and of the perfect knowledge of the Son of God, unto [e] the full-grown man, unto the measure of the stature

t 1 Cor. xii. 28. ch. ii. 20.
u ver. 5. ch. ii. 20.
x Acts xxi. 8. 2 Tim. iv. 5.
y Acts xx. 28.
z Rom. xii. 7.
a 1 Cor. xii. 7.
b 1 Cor. xiv. 26.
c ch. i. 23. Col. i. 24.
d Col. ii. 2.
e 1 Cor. xiv. 20. Col. i. 28.

plural, '*the heavens.*' And from such an usage "all *the heavens*" would naturally flow. See, on the idea of a threefold, or sevenfold division of the heavens, the note on 2 Cor. xii. 2. Ellicott quotes from Bishop Pearson,—'Whatsoever heaven is higher than all the rest which are called heavens, into that place did he ascend'), **that He might fill** (not '*fulfil*') **all things** (the whole universe: see ch. i. 23, note: with His presence, His sovereignty, His working by the Spirit: not, with His glorified Body, as some have thought. "Christ is perfect God, and perfect and glorified man: as the former He is present every where, as the latter He can be present any where." Ellicott).

11.] *Resumption of the subject—the diversity of gifts, all bestowed by* HIM, *as a motive to unity.* **And HE** (emphatic; 'it is He, that') **gave** (*the gifts which He gave* to His Church are now enumerated. "The idea is, that the men who filled the office, no less than the office itself, were a divine gift." Eadie) **some as apostles** (see 1 Cor. xii. 28, and note); **some as prophets** (see on 1 Cor. xii. 10: and ch. ii. 20; iii. 5, notes); **some as evangelists** (not in the narrower sense of the word, writers of gospels, but in the wider sense, of itinerant preachers, usually sent on a special mission. See note on Acts xxi. 8); **some as pastors and teachers** (from these latter not being distinguished from the pastors by the repetition of "*some as,*" it would seem that the two offices were held by the same persons. The figure in **pastors**, if to be pressed, would imply that they were entrusted with some special flock, which they tended, "*residing in and busied about some one spot,*" as Chrysostom says; and then the "*teaching*" would necessarily form a chief part of their work. If this view be correct, this last class includes all the stationary officers of particular Churches); 12.] **in order to** (ultimate aim of these offices, see below) **the perfecting of the saints, for** (immediate object, see below) **(the) work of (the) ministry** (of *ministry* in God's Church. The articles give completeness in English, but do not affect the sense), **for building up of the body of Christ:** 13.] **until** (marks the duration of the offices of the ministry) **we** (being thus *perfected* by virtue of the *work of the ministry* and the *building up*) **arrive all of us** (Christians, Jews as well as Gentiles: first person, because he himself was among the number) **at the unity of the faith** ("how so? have not all Christians the same faith? . . . . No doubt they have, as regards its substance, but not as regards clearness and purity; because the object of faith may be diversely *known,* and knowledge has always such a powerful influence on faith. Therefore he adds to this unity of faith, *and of the perfect knowledge, &c.:* true and full unity of faith is then found, when all thoroughly know Christ, the object of faith, alike, and that in His highest dignity as the Son of God." De Wette) **and of the perfect knowledge** (further result of the faith, ch. iii. 17, 19; 2 Pet. i. 5) **of the Son of God** (this objective genitive belongs to both substantives, "*the faith*" and "*the perfect knowledge*"), **at the full-grown man** (an awkwardness is given by the coupling of an abstract [*unto the unity*] to a concrete [*unto a full-grown man*]. The singular not only denotes unity, but refers to the summation of us all in the one perfect Man Christ Jesus. The maturity of the *full-grown man* is contrasted with the *infancy* which follows), **to the measure of the stature** (or, '*age?*'

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of the fulness of Christ: [14] that we
f Isa. xxviii. 9. 1 Cor. xiv. 20. g Heb. xiii. 9. be no longer [f] children, [g] tossed as
waves and carried about by every
h Matt. xi. 7. [h] wind of teaching, in the sleight
of men, in craftiness that leadeth to
the system of error; [15] but being
i ch. i. 22. & ii. 21. followers of truth in love [i] may grow
k Col. i. 18. up into him in all things, [k] which
l Col. ii. 19. is the head, even Christ: [16] [l] from
whom the whole body being fitly

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of the fulness of Christ: [14] *that we* henceforth *be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men,* and *cunning craftiness, whereby they lie in wait to deceive;* [15] *but speaking the truth in love, may grow up into him in all things, which is the head,* even *Christ:* [16] *from whom the whole body fitly*

the Greek word may mean either. The similitude in the words "*full-grown man*" seems to be derived from *age:* that in ver. 16, from *stature.* The balance here is inclined in favour of *stature,* by the prevalence of the image of growth and extension, which can hardly be denied as pervading the passage) **of the fulness of Christ** (see note on ch. i. 23; iii. 19. **Of Christ** is a genitive subjective:—the fulness which Christ has: '*Christ's fulness.*' Compare Gal. iv. 19): **that** (apparently *another,* and subordinate, *aim* of the bestowal of gifts on the church is here adduced. For we cannot *go forward* from the finished growth of ver. 13, and say that *its* object is *that we be no longer children,* but must go back again to the growth itself and its purpose; that purpose being mainly the terminal one of ver. 13, and subordinately the intermediate one of our ver. 14) **we be no more** (having been so once) **children tossed** (like waves: see James i. 6) **and borne about by every wind of teaching** (the Commentators quote from Plutarch, that "a man is not to let himself be carried obliquely by every argument as by a wind"), **in** (elemental: "the evil atmosphere, as it were, in which the varying currents of doctrine exist and exert their force." Ellicott) **the sleight** (literally, *dice-playing.* The word was naturally and constantly used to signify 'entrapping by deceit') **of men** (as contrasted with "*of Christ,*" ver. 13), **in craftiness furthering** (tending or working towards) **the system** (see ch. vi. 11, note, and Chrysostom's explanation) **of error** (not, *deceit,* though in fact the sense is so. The genitive *of error* is subjective—the system is that which error adopts);

15.] **but** (opposition to the *whole* last verse; introducing as it does, not only *the being followers of truth,* but *the growing up* below) **being followers of truth** (the word here used cannot mean merely, as A. V., *to speak the truth,* as the whole matter dealt with is more general; the *particular* follows, ver. 25. The verb has the widest meaning of *being true*—and [as Stier remarks] not without a certain sense of effort, '*following after the truth.*' The Vulgate gives it well, but perhaps with too exclusively practical a bearing, "*doing truth:*" the Five Clergymen, '*holding the truth,*' which is objectionable as resolving the sense into mere orthodoxy: the old English versions, '*folowe the truth,*' which by "*the truth,*" still gives too much the objective sense. It is almost impossible to express it satisfactorily in English. I have somewhat modified this last rendering, restoring the general sense of 'truth.' The objection to 'followers of truth' is that it may be mistaken for 'searchers after truth'—but I can find no expression which does not lie open to equal objection) **in love** (this is added, as the element in which the Christian *following of truth* must take place: it is not and cannot be a *following of truth* at all hazards: but must be conditioned by love: a true-seeking and true-being with loving caution and kind allowance—not breaking up, but cementing, brotherly love by walking in truth) **may grow up into** (increase towards the measure of the stature of;—to the perfect man in Him. Again an allusion to the incorporation of all the Church in Christ: see below) **Him in all things** (in every department of our growth, 'in all things wherein we grow'), **which is the Head** (see ch. i. 22), **namely, Christ:**

16.] **from whom** (see Col. ii. 19, an almost exact parallel, from which it is clear that "*from whom*" belongs to "*maketh the growth,*" below—He being the source of all growth) **all the body** (see

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joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. [17] This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, [18] having the understanding darkened, being alienated from the life of God through the ignorance

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framed together and compacted by means of every joint of the supply, according to the working in the measure of each several part, maketh the growth of the body unto the building up of itself in love. [17] This therefore I say, and testify in the Lord, that [m] ye no longer walk as † also the Gentiles walk, [n] in the vanity of their mind, [18] [o] being darkened in their understanding, [p] alienated from the life of God be-

m ch. ii. 1, 2, 3. ver. 22. Col. iii. 7. 1 Pet. iv. 3.
† *So all our oldest MSS.*
n Rom. i. 21.
o Acts xxvi. 18.
p ch. ii. 12. Gal. iv. 8 1 Thess. iv. 5.

on Col.), (which is) **being closely framed together** (note the present participle—the framing is not complete, but still proceeding) **and compacted by means of every joint** (to be joined, not with the participles preceding, but [see below] with *maketh the growth, &c.*) **of the supply** (the joints are the points of union where the supply passes to the different members, and by means of which the body derives the supply by which it grows. The genitive, as in "*body of sin,*" "*vessels of the ministry,*" is "a kind of *definitive* genitive, by which the predominant use, purpose, or destination of the *joint* is specified and characterized." Ellicott),—**according to the working in the measure of each individual part,—carries on** (the original denotes that the *growth* is not carried on *from without,* but by functional energy within the body itself) **the growth of the body** (**of the body** is repeated, rather than "*of itself*" used, perhaps for solemnity, perhaps [which is more likely] to call back the attention to the subject word, *the body,* after so long a description of its means and measure of growth) **for the building up of itself in love** (Love is the element in which the edification, as well as that in which the growth, takes place).

[B] (See on ver. 1.) IV. 17—VI. 9.] *Exhortations to a course of walking and conversation, derived from the ground just laid down,* and herein (iv. 17—v. 21) *general duties of Christians as united to Christ their Head.* **17.] This** (which follows) **then** (resumptive of ver. 1. This is shewn by the fact that the "*no longer walking*" here is only the negative side of, and therefore subordinate to, the "*walking worthily*" of ver. 1. Vv. 4—16 form a digression, arising out of the words, "*the unity of the Spirit,*" in ver. 3. Still this must not be too strictly pressed: the digression is all in the course of the argument, and "*no longer*" here is not without reference to "*no longer*" in ver. 14. The fervid style of St. Paul will never divide sharply into separate logical portions—each runs into and overlaps the other) **I say** (see Rom. xii. 3. That an imperative sense is involved, lies in the context), **and testify in the Lord** (element in which he spoke, not a formula of conjuring them; see 1 Thess. iv. 1, note), **that ye no longer** ('*as once:*' implied too by **also** below) **walk as also** (besides yourselves: though the Ephesians did not walk so now, their returning to such a course is made the logical hypothesis) **the Gentiles** (ye being now distinguished from them by being members of God's church, though once Gentiles according to the flesh. Perhaps from this not being seen, "*the rest of*" was inserted) **walk, in** (element) **vanity** (see Rom. i. 21: they *were made vain* in their downward course from God. But we must not restrict the word to idolatry: it betokens the *waste* of the whole rational powers on worthless objects. See also on Rom. viii. 20) **of their mind** (their rational part),

18.] darkened (see again Rom. i. 21, and the contrast brought out 1 Thess. v. 4, 5, and ch. v. 8) **in** (the sphere or element in which) **their understanding** (perceptive faculty: intellectual discernment), **alienated** (objective result of the subjective '**being darkened**') **from the life of God** (these words do not mean "the kind of life which God appointed," as the ancients [Thdrt., Thl., and Grot., al.], for the peculiar word here used for *life* never has this meaning

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cause of the ignorance that is in them, because of the hardening of their heart: [19] who [q] being past feeling [r] gave themselves up unto wantonness, in order to the working of uncleanness of every kind in greediness. [20] But not so did ye learn Christ; [21] [s] if indeed it was him that ye heard, and in him that ye were taught, according as is truth

q 1 Tim. iv. 2.

r Rom. i. 24, 26. 1 Pet. iv. 3.

s ch. i. 13.

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that is in them, because of the blindness of their heart: [19] *who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.* [20] *But ye have not so learned Christ;* [21] *if so be that ye have heard him, and have been taught by him, as the truth is in Je-*

[see the two clearly distinguished in Gal. v. 25], but always *life*, as opposed to death. Thus '*the life of God*' will mean, as Beza beautifully says, "that life which God liveth in His own:" for, as Bengel says, "the spiritual life is kindled in believers from God's own life." Stier makes an important remark: "The Apostle is here treating, not so much of the life of God in Christ which is regenerated in believers, as of the original state of man, when God was his Life and Light, before the irruption of darkness into human nature") **on account of the ignorance** (of God: see 1 Pet. i. 14) **that is in them** (not, by nature: compare Rom. i. 21—28: they did not *choose to retain* God in their knowledge, and this loss of the knowledge of Him alienated them from the divine Life), **on account of** (second clause, subordinate to **alienated, &c.**) **the hardening** (not *blindness*, as A. V., which is a mistaken rendering of the word. The proper meaning is *becoming callous*, as a part of the body does where the skin is hardened by constant friction or pressure. "By '*hardening*' he means the last degree of insensibility: for the callosities in the body have no feeling, being altogether deadened." Theodoret) **of their heart,**

19.] **who as being past feeling gave up themselves** ("**themselves**, with terrific emphasis. It accorded here with the hortatory object of the Apostle to bring into prominence that which happened on the side of their own free will. It is otherwise in Rom. i. 24, '*God gave them up:*' and the two treatments of the fact are not inconsistent, but parallel, each having its vindication and its full truth in the matter of fact of the context." Meyer) **to wantonness** (see Gal. v. 19 note), **in order to** (conscious aim, not merely incidental result of the *giving themselves up*—see below) **the working** (this and more is implied: the being *workmen*—the working as at a trade or business—but we have no one word for it: so Chrysostom, "See how he shuts them out from excuse by using these words, *the working of uncleanness:* they sinned not, saith he, by chance fault, but they went and wrought the dread things themselves, and used that employ as their care in life") **of impurity of every kind** (see Rom. i. 24—27) **in greediness** (such is the meaning, and not '*with greediness*,' i. e. greedily, as A. V. **greediness**, the desire of having more, is obviously a wider vice than mere covetousness, though this latter is generally its prominent form. It is self-seeking, or *greed:* in whatever direction this central evil tendency finds its employment. So that it may include in itself as an element, as here, lustful sins, though it can never actually mean 'lasciviousness').

20.] **But YOU** (emphatic) **did not thus** (not on these conditions, nor with such prospects) **learn Christ** (Christ personal—not to be explained away into *a Christian life*, or any thing else: see 1 Cor. i. 23; Phil. i. 15—18; Col. ii. 6. CHRIST Himself is the subject of all Christian preaching and all Christian learning—*to know Him* [Phil. iii. 10] is the great lesson of the Christian life, which these Ephesians began to learn at their conversion: see next verse); **if, that is** (see ch. iii. 2 note, and 2 Cor. v. 3. He does not *absolutely* assume the fact, but implies that he then believed and still trusts it was so), **it was Him that ye heard** (if ye really heard at your conversion the voice of the Shepherd Himself calling you as his sheep—John x. 27, see also John v. 25), **and in Him that ye were taught** (if it was in vital union with Him, as members of Him, that ye after your conversion received my teaching. Both these clauses are contained in *learning Christ*,—the

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sus: [22] *that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;* [23] *and be renewed in the spirit of your mind;* [24] *and that ye put on the new man, which after God is created in righteousness and true holi-*

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in Jesus: [22] that [t] as concerneth your former way of life ye [u] put off [x] the old man, which is corrupting according to the lusts of deceit, [23] and [y] be renewed by the Spirit of your mind; [24] and that ye [z] put on the new man, which [a] hath been created after God's image in righteousness and holiness of the truth.

t ch. ii. 2, 3. ver. 17. Col. iii. 7. 1 Pet. iv. 3.
u Col. ii. 11. & iii. 8, 9. Heb. xii. 1. 1 Pet. ii. 1.
x Rom. vi. 6.
y Rom. xii. 2. Col. iii. 10.
z Rom. vi. 4. 2 Cor. v. 17. Gal. vi. 15. ch. vi 11. Col. iii. 10.
a ch. ii. 10.

first hearing of the voice of the Son of God, and growing in the knowledge of Him when awakened from spiritual death), **according as is truth in Jesus** (the rendering and connexion of this clause have been much disputed. I will remark, 1) that it seems by its form to be subordinate to "*in Him that ye were taught*," and the **according as** to express the quality of the teaching: 2) that in this case we have **truth is in Jesus** answering to "*in Him that ye were taught*." 3) To take the easier members first, **in Jesus** is a closer personal specification of **in Him**—in Jesus—that one name recalling their union in both in His Person, and, which is important here, in His example also: 4) **as is truth** expands **ye were taught**—if the nature of the teaching which you received was according to that which is truth [in Him]. So that the meaning will amount to this—if ye were taught in Him according to that which is truth in Jesus;—if you received into yourselves, when you listened to the teaching of the Gospel, that which is true [respecting you—and Him] in your union with and life in Jesus, the Son of God manifest in the flesh),

22.] **namely, that ye put off as regards your former way of life** (explains the reference of the term **put off**: as if he had said, "for you were clothed with it in your former conversation") **the old man** (your former unconverted selves, see note on Rom. vi. 6), **which is** (i. e., seeing that it is) **corrupting** (i. e., waxing corrupt) **according to** (in conformity with; as might be expected under the guidance of) **the lusts of deceit** (*deceit* is personified—the lusts which are the servants, the instruments of deceit: the rendering, '*deceitful lusts*,' A.V., destroys the whole force and beauty of the contrast below to *holiness of the truth*),

23.] **and be renewed** (both in the original are marked,—the gradual process implied in the *present tense*, and the *passive* character of the verb) **by** (not merely the sphere in which, but the agency by which) **the Spirit of your mind** (the expression is unusual, and can only be understood by reference to the New Test. meaning of the word **Spirit**, as applied to men.—First, it is clearly here not exclusively nor properly 'the Holy Spirit of God,' because it is called "*the Spirit of* **your mind**." It is a **Spirit**, in some sense belonging to, not merely dwelling in, you. The fact is, that in the New Test. the "*spirit*" of man is only then used in its *proper sense*, as worthy of its place and governing functions, when it is one Spirit with the Lord. We read of no "*old spirit*:" the *spiritual man* is necessarily a man dwelt in by the Spirit of God: the *psychic man* is the 'animal' man led by the *psyché* (the animal soul), and *not having a spirit*, Jude 19. Thus then the disciples of Christ are *being renewed*, undergoing a process of renewal in the life of God, by the agency of the **spirit** of their minds, the restored and divinely-informed leading principle of their **mind**, just as the children of the world are walking in the *vanity* of *their* minds);

24.] **and put on the new man** (as opposed to the *old*, not meaning *Christ*, any further than as He is its great Head and prototype; see below), **which was created** (as historical fact, once for all, in Christ. In each individual case, it is not created again, but put on: cf. Rom. xiii. 14) **after God** (i. e., *after God's image*: see Col. iii. 10; also Gen. i. 27: so 1 Pet. i. 15. The doctrine of the restoration to us of the divine image in Christ, as here implied, is not to be overlooked. Not the bare fact of Gen. i. 27, but the great truth which that fact represents, is alluded to. The image of God in Christ is a far more glorious thing than Adam ever had, or could have had: but still the being "*after the image of God*," "*after God*," is true of both) **in** (element,

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[25] Wherefore having put away falsehood, [b] speak ye truth each one with his neighbour: because [c] we are members of one another. [26] [d] Be angry, and sin not: let not the sun go down upon your wrath: [27] [e] neither give occasion to the devil. [28] Let him that stealeth steal no longer: but rather [f] let him labour, working with his own hands that which is

b Zech. viii. 16. Col. iii. 9.
c Rom. xii. 5.
d Psa. iv. 4. & xxxvii. 8.
e 2 Cor. ii. 10, 11. James iv. 7. 1 Pet. v. 9.
f Acts xx. 35. 1 Thess. iv. 11. 2 Thess. iii. 8, 11, 12.

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ness. [25] *Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.* [26] *Be ye angry, and sin not: let not the sun go down upon your wrath:* [27] *neither give place to the devil.* [28] *Let him that stole steal no more: but rather let him labour, working with* his *hands the thing which is good, that*

or sphere, of the character of the new man) **righteousness and holiness of the truth** (again, beware of '*true holiness,*' A. V.—as destroying the whole antithesis and force of the words. The genitive, too, belongs to both substantives. **the truth,** God's essence, John iii. 33; Rom. i. 25; iii. 7; xv. 8, opposed to "*deceit.*" "*Righteousness* and *holiness* occur together, but in contrary order, in Luke i. 75, and Wisd. ix. 3. The adjectives and adverbs are connected, 1 Thess. ii. 10: Tit. i. 8. *Righteousness* betokens a just relation among the powers of the soul within, and towards men and duties without. But *holiness* betokens the integrity of the spiritual life, and the piety towards God of which that is the condition. Hence both expressions together complete the idea of moral perfection [Matt. v. 48]. As here the *ethical side* of the divine image is brought out, Col. iii. 10 brings out the *intellectual.* The new birth alone leads to *perfect knowledge:* all knowledge which proceeds not from renewal of heart is but outward appearance: and of this kind was that among the false Colossian teachers." Olshausen).

25.] **Wherefore** (because of the general character of the *new man* as contrasted with the *old,* which has been given: "before, he spoke generally of the old man: now he describes it part by part." Chrysostom) **having put away** (the past tense should be noticed here: it was open to the Apostle to write "*putting away,*" but he prefers the past—because the man must have once for all put off falsehood as a characteristic before he enters the habit of speaking truth) **falsehood** (abstract), **speak truth each one with his neighbour** (a quotation from the prophet Zechariah, see reff.): **for we are members of one another** (Rom. xii. 5. **of one another** brings out the relation between man and man more strongly than if he had said, *of one body:* at the same time it serves to remind them that all mutual duties of Christians are grounded on their union to and in Christ, and not on mere ethical considerations). 26.] **Be ye angry, and sin not** (citation: see ref.: and from the Septuagint version, not from the Hebrew, which [see Hupfeld on the Psalms in loc.] means '*tremble* ['stand in awe,' A. V.] *and sin not.*' The first imperative, although by way of command, is so in a weaker degree than the other: it is rather assumptive, than permissive.—'Be angry [if it must be so].' It has been asked (by Tholuck, Serm. on the Mount):—"If Paul speaks of culpable anger, how can he distinguish sinning from being angry? If of allowable anger, how can he expect not to retain it over the night?"—but we may answer that he speaks of anger which *is* an infirmity, but by being cherished, may become a sin): **let the sun not set upon your irritation** (i. e. set to your wrath with a brother a speedy limit, and indeed that one which nature prescribes—the solemn season when you part from that brother, to meet again perhaps in eternity): 27.] **nor again** (there is a slight climax: see below) **give scope** (opportunity of action, which you would do by continuing in a state of *irritation*) **to the devil** (not, *to the slanderer,* as some attempt to make it mean: the word "*diabolos*" as a substantive *always* has this personal meaning in the New Test.). 28.] **Let him that stealeth** (not '*that stole,*' as A. V. Stier remarks well, that the word lies between "*him that stole*" and "*the thief:*" the former would be too mild, the latter too strong) **steal no longer: but rather** ("for it is not enough to leave off his sin, but he must enter on a course of life opposite to it." Theophylact) **let him labour, working** (see John vi. 27 and note) **with his**

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he may have to give to him that needeth. [29] *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.* [30] *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.* [31] *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:* [32] *and be ye kind one to another, tenderhearted, forgiving one*

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good, that he may be able to impart [g] to him that hath need. [29] [h] Let no corrupt communication proceed out of your mouth, but [i] whatever is good for the building up of the need, [k] that it may give grace unto the hearers. [30] And [l] grieve not the holy Spirit of God, in whom ye were [m] sealed unto the day of [n] redemption. [31] [o] Let all bitterness, and wrath, and anger, and clamour, and [p] evil speaking, be put away from you, [q] with all malice: [32] and be ye [r] kind one to another, tenderhearted, [s] for-

g Luke iii. 11.
h Matt. xii. 36. ch. v. 4. Col. iii. 8.
i Col. iv. 6. 1 Thess. v. 11.
k Col. iii. 16.
l Isa. vii. 13. & lxiii. 10. Ezek. xvi. 43. 1 Thess. v. 19.
m ch. i. 13.
n Luke xxi. 28. Rom. viii. 23. ch. i. 14.
o Col. iii. 8, 19.
p Tit. iii. 2. James iv. 11. 1 Pet. ii. 1.
q Tit. iii. 3.
r 2 Cor. ii. 10. Col. iii. 12, 13.
s Matt. vi. 14. Mark xi. 25.

hands (contrast to his former idleness for good, and bad use of those hands) **that which is good** (contrast to his former evil gain by theft), **in order that** (as a purpose to be set before every Christian in his honest labour) **he may have to impart to him that hath need.** **29.] Let every corrupt** (or, **worthless**; "that has no profitable work to do," Chrysostom: not so much '*filthy*,'—see ch. v. 4) **saying not come forth** (so the original, according to the Greek idiom) **from your mouth, but whatever** (saying) **is good for building up of the** (present) **need** (the need is *the deficiency;* the part which needs *to be built up*, the defect to be supplied by edification), **that it may give grace** (minister spiritual benefit: be a means of conveying through you the grace of God) **to them that hear.**

30.] And (Theophylact finely gives the connexion: "If thou speak a word corrupt and unbefitting a Christian mouth, thou hast grieved, not man, but the Spirit of God") **grieve not** (the expression is according to *man's* ideas,—but truly and touchingly sets forth the *love* of God, which [Rom. v. 5] is shed abroad in our hearts by His Spirit) **the Holy Spirit of God, in whom** (as the element, condition, of the sealing: not, as A. V., "*whereby;*" the sealing, both of the Lord and of us His members, is the act of the Father, John vi. 27: the Spirit *being the seal*, ch. i. 13) **ye were sealed unto** (in reservation for) **the day of redemption** (the day when redemption shall be complete in glory—see again ch. i. 13. So far from the doctrine of final perseverance, for which Eadie here more sharply than reasonably contends, being involved here, there could hardly be a plainer denial of it by implication. For in what would issue the *grieving* of the Holy Spirit, if not in quenching His testimony, and causing Him to depart from them? The caution of Theophylact, "*break not the seal*," is a direct inference from the passage).

31.] Let all bitterness (not only of speech, but of disposition), **and wrath, and anger** ("*wrath* is a temporary, *anger* a chronic bearing of malice." Ammonius. Both are effects of *bitterness*, considered as a rooted disposition), **and clamour** ("in which angry men break forth," Estius), **and evil speaking** (the more chronic form of *clamour*—the reviling another not by an outbreak of abuse, but by the insidious undermining of evil surmise and slander. Chrysostom traces a progress in the vices mentioned: "See how he pushes forward the description of evil. Bitterness begets wrath, wrath begets anger, anger begets clamour, clamour begets slander"), **be put away from you, with all malice** (the inner root, out of which all these spring. "We know, that those enmities are most savage which are cherished within and make no show to those who are without." Chrysostom): **32.] but be ye** (literally, **become ye**: but it is very difficult to mark the distinction between *become* and *be* in a translation. *Become ye* is certainly too far off the time present; *be ye*, too immediately belonging to it. The difficulty is best seen in such a command as that in John xx. 27, "*Be not* (*become not*) *faithless, but believing*") **towards one another, kind** (see note, Gal. v. 22), **tenderhearted, forgiving** (see Luke vii. 42. Bengel notices

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giving each other, even as God also in Christ forgave you.

V. [1] [a] Be ye therefore followers of God, as beloved children; [2] and [b] walk in love, even [c] as Christ also loved † us, and gave himself up for † us an offering and a sacrifice to God for [d] an odour of a sweet smell. [3] But [e] fornication, and all uncleanness, or covetousness, [f] let it not be

[a] Matt. v. 45, 48. Luke vi. 36. ch. iv. 32.

[b] John xiii. 34. & xv. 12. 1 Thess. iv. 9. 1 John iii. 11, 23. & iv. 21.

[c] Gal. i. 4 & ii. 20. Heb. vii. 27. & ix. 14, 26. & x. 10, 12. 1 John iii. 16.

† *Two of our oldest MSS. read* you.

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another, even as God for Christ's sake hath forgiven you.

V. [1] Be ye therefore followers of God, as dear children; [2] and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. [3] But fornication, and all uncleanness, or covetousness, let it

† *One of our oldest MSS. reads* you.

[d] Gen. viii. 21. Lev. i. 9. 2 Cor. ii. 15.

[e] Rom. vi. 13. 1 Cor. vi. 18. 2 Cor. xii. 21. ch. iv. 19, 20. Col. iii. 5. 1 Thess. iv. 3, &c.

[f] 1 Cor. v. 1.

that the three, **kind, tenderhearted, forgiving,** are opposed respectively to **bitterness, wrath,** and **anger**) **each other, even as** (argument from His example whom we ought to resemble—also from the mingled motives of justice and gratitude, as Matt. xviii. 33) **God in Christ** (not *'for Christ's sake,'* as A. V., see 2 Cor. v. 19, 20. God IN Christ, manifested in Him, in all He has done, and suffered: Christ is the sphere, the conditional element in which this act took place) **forgave you** (not *'has forgiven,'* as A. V. It is the historical fact of Christ once for all putting away sin by the sacrifice of Himself, which is alluded to. So that we are not to attempt to change the meaning into a future, as is often done, especially in prayers: e. g. "even, as thou, Lord, for Christ's sake, hast promised to forgive us." Family Prayers by the late Bishop Blomfield, p. 43).

V. 1, 2.] These verses are best taken as transitional,—the inference from the exhortation which has immediately preceded, and introduction to the dehortatory passage which follows. Certainly Stier seems right in viewing the **walk in love** as resuming ch. iv. 1, and indicating a beginning, rather than a close, of a paragraph.—**Be ye** (or, "*become ye,*" see on last verse) **therefore** (seeing that God forgave you in Christ, see next verse) **imitators of God** (viz. in walking in love, see below), **as children beloved** (see next verse: and 1 John iv. 19); **and** (shew it by this, that ye) **walk in love, as Christ also** (this comes even nearer: from the love of the Father who gave His Son, to that of the Son, the Personal manifestation of that love in our humanity) **loved** (not, *'hath loved,'* as A. V.) **us** (the appeal, with the reading **us,** is a general one, deduced from the universal relation of us all to Christ: with **you,** it is more a personal one to the Ephesians), **and gave up Himself** (absolute; not to be joined with "*to God*") **for us** (see note on Gal. iii. 13:—*'on our behalf:'* in fact, but not necessarily here implied, *'in our stead'*) **an offering and a sacrifice** (I believe the nearest approach to the truth in the question of the difference between **offering** and **sacrifice** will be made by regarding **offering** as the more general word, including all kinds of offering,—**sacrifice** as the more special one, usually involving the death of a victim. The great prominent idea here is the *one* sacrifice, which the Son of God made of Himself in his redeeming Love, in our nature—bringing it, in Himself, near to God—offering Himself as our representative Head: whether in perfect righteousness of life, or in sacrifice, properly so called, at his Death) **to God** (to be joined with the substantives "*offering*" and "*sacrifice,*" not with the verb, *gave Himself up*) **for an odour of sweet smell** (the question so much discussed, whether these words can apply to a sin-offering strictly so called, is an irrelevant one here. It is not [see above] the *death* of Christ which is treated of, but the whole process of His redeeming love. His death lies in the background, as one, and the chief, of the acknowledged facts of that process: but it does not give the character to what is here predicated of Him. The allusion primarily is to Gen. viii. 21, where after Noah had brought to God a sacrifice of every clean beast and bird, "*the Lord smelled a sweet savour,*"—and the promise followed, that He would no more destroy the earth for man's sake).

3—21.] *Dehortation* (for the most part) *from works unbecoming the holiness of the life of children and imitators of God.*

3.] **But** (not transitional merely: there is a contrast brought out by the very mention of *fornication* after what has just been said) **fornication, and all impurity,**

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not be once named among you, as becometh saints: [4] *neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.* [5] *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.* [6] *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*

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even named among you, as becometh saints; [4] [g] neither filthiness, nor foolish talking, or jesting, things [h] which are not becoming; but rather giving of thanks. [5] For of this ye are sure, † knowing that no [i] whoremonger, nor unclean person, nor covetous man, [k] † which is an idolater, [l] hath any inheritance in the kingdom of Christ and God. [6] [m] Let no man deceive you with empty words: for because of these things [n] the wrath of God cometh upon

[g] Matt. xii. 35. ch. iv. 29.
[h] Rom. i. 28.
† *So all our most ancient authorities.*
[i] 1 Cor. vi. 9. Gal. v. 19, 21.
[k] Col. iii. 5. 1 Tim. vi. 17.
† *So our most ancient MSS.*
[l] Gal. v. 21. Rev. xxii. 15.
[m] Jer. xxix. 8. Matt. xxiv. 4. Col. ii. 4, 8, 18. 2 Thess. ii. 3.
[n] Rom. i. 18.

or (see ch. iv. 19 note) **covetousness** (ib.), **let it not be even named** (i. e. let not the thing be even talked of. Compare Ps. xv. 4) **among you, as becometh saints** (meaning, that if it were talked of, such conversation would be *unbecoming* the holy ones of God);

4.] **and obscenity** (not in word only), **and foolish talking** (Trench well maintains, that in Christian ethics, this means more than mere '*random talk*:' it is that talk of fools, which is folly and sin together), **or** (disjunctive, marking off *jesting*, as *covetousness* before) **jesting** (much interest attaches to this word. It had at first a *good* signification: "the habit of one easy and genial," but got a bad sense, the being time-serving, easily turned,—or given to levity and inconsistency in talk; then finally settled down to the sense of jesting, ordinarily in a profligate sense), **which are not becoming; but rather thanksgiving** (how are we to fill up this clause? Probably, "but rather thanksgiving is becoming:" or, "but rather let thanksgiving be named among you." The former seems the more probable. The connexion is apparently, 'your true cheerfulness and play of fancy will be found, not in buffoonery, but in the joy of a heart overflowing with a sense of God's mercies').

5.] *Appeal to their own knowledge that such practices exclude from the kingdom of God:* see below.—**For this ye know** (indicative, not imperative, "*For this know*"), **being aware that every fornicator or** (or now, not "*and*," for individualization of each) **unclean man, or covetous man, which is** (i. e. which word means. This reading necessarily confines the reference to *that one word*) **an idolater** (compare Col. iii. 5, and Job xxxi. 24—28; Ps. lii. 7; Matt. vi. 24. Meyer remarks well, that it was very natural for St. Paul, whose forsaking of all things [2 Cor. vi. 10; xi. 27] so strongly contrasted with selfish greediness, to mark with the deepest reprobation the sin of *covetousness*), **hath not inheritance** (the *present* implying more the fixedness of the exclusion, grounded on the eternal verities of that Kingdom,—than mere future certainty: see 1 Cor. xv. 25) **in the kingdom of Christ and God** (not '*and of God*,' as A. V. No *distinction* is to be made, **Christ and God** being, in the Greek, in the closest union. The words bear no legitimate rendering, except on the substratum of our Lord's Divinity. But on the other hand, we cannot safely say here, that the same *person* is intended by *Christ and God*).

6.] **Let no one deceive you with empty** (not containing the kernel of truth, of which words are but the shell—words with no underlying facts) **sayings** (the persons pointed at are heathen, or pretended Christian, palliators of the fore-mentioned vices. The caution was especially needed, at a time when moral purity was so generally regarded as a thing indifferent. Harless quotes from Bullinger,—"There were at Ephesus corrupt men, as there are in abundance among us now, who receive these salutary precepts of God with loud laughter, calling sins of uncleanness mere human weakness: acts of extortion, prudence: idle jesting, pleasantry,—and inferring that God will not be very severe on lapses of this kind"): **for** (let them say what they will, it is a fact, that) **on account of these things** (the above-mentioned crimes, see Col. iii. 6) **cometh** (present, as "*hath*," ver. 5) **the wrath of God** (not merely, nor chiefly, His

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[o] the sons of disobedience. [7] Be not therefore partakers with them. [8] [p] For once ye were darkness, but [q] now are ye light in the Lord: walk as [r] children of light: [9] for the fruit of the † light is in all goodness and righteousness and truth; [10] [s] proving what is well pleasing unto the Lord. [11] And [t] have no fellowship with the [u] unfruitful works of darkness, but rather even [x] reprove them. [12] For the things which are done by them in secret [y] it is a shame even to speak of. [13] But [z] all

o ch. ii. 2.
p Isa. ix. 2. Matt. iv. 16. Acts xxvi. 18. Rom. i. 21. ch. ii. 11, 12. & iv. 18. Tit. iii. 3. 1 Pet. ii. 9.
q John viii. 12. & xii. 46. 2 Cor. iii. 18. & iv. 6. 1 Thess. v. 5. 1 John ii. 9.
r Luke xvi. 8. John xii. 36.
† *So all our oldest MSS.*
s Rom. xii. 2. Phil. i. 10. 1 Thess. v. 21. 1 Tim. ii. 3.
t 1 Cor. v. 9, 11. & x. 20. 2 Cor. vi. 14. 2 Thess. iii. 6, 14.
u Rom. vi. 21. & xiii. 12. Gal. vi. 8.
x Lev. xix. 7. 1 Tim. v. 20.
y Rom. i. 24, 26. ver. 3.
z John iii. 20, 21. Heb. iv. 13.

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[7] *Be not ye therefore partakers with them.* [8] *For ye were sometimes darkness, but now* are ye *light in the Lord: walk as children of light:* [9] *(for the fruit of the Spirit* is *in all goodness and righteousness and truth;)* [10] *proving what is acceptable unto the Lord.* [11] *And have no fellowship with the unfruitful works of darkness, but rather reprove* them. [12] *For it is a shame even to speak of those things which are done of them in secret.* [13] *But*

ordinary judgments, "of which examples are before our eyes:" but His *special* wrath, His vengeance *for these sins*, over and above their state of *disobedience*) **on the sons of** (see on ch. ii. 2) **disobedience** (the active and practical side of the state of the *unbeliever* [John iii. 36] is here brought out. The word [which in the original may mean either] is a valuable middle term between unbelief and disobedience, implying their identity in a manner full of the highest instruction). 7.] **Be not** (the distinction '*Become not*' is unnecessary and indeed unsuitable: it is not a gradual 'becoming,' but 'being,' like them, which he here dehorts from. See note, ch. iv. last verse) **therefore** (since this is so—that God's wrath comes on them) **partakers** (see ch. iii. 6) **with them** (the *sons* of disobedience, not the *sins*:—sharers in that which they have in common, viz. these practices: their *present* habitude, not, *their punishment*, which is future). 8.] **For** (your state [present, see above] is a totally different one from theirs —excluding any such participation) **ye** WERE (emphatic) **once darkness** (stronger than "*in darkness*," Rom. ii. 19; 1 Thess. v. 4: they were *darkness itself*—see on "*light*" below), **but now** (*are ye*, in the original, is not expressed—perhaps, as Stier suggests, not only for emphasis, but to carry a slight tinge of the coming exhortation, by shewing them what they *ought* to be, as well as were by profession) **light** (not "*enlightened*"—light has an active, illuminating power, which is brought out in ver. 13) **in** ('*in union with*'—conditioning element) **the Lord (Jesus): walk** (the omission of "*therefore*" makes the inference rhetorically more forcible) **as children of light;** 9.] **for** (gives the reason of the introduction of the comparison in the context, connecting this with the moral details which have preceded) **the fruit of the light is in** (is borne within the sphere of, as its condition and element) **all goodness and righteousness and truth** (in all that is good [Gal. v. 22], right, and true); 10.] **proving** (to be joined with the verb **walk**, ver. 9 having been parenthetical. The Christian's whole course is a continual proving, testing, of the will of God in practice: investigating not what pleases himself, but what pleases Him) **what is well pleasing unto the Lord.** 11.] **And have no fellowship with the unfruitful works of darkness** (see Gal. v. 19, 22; on which Jerome says, "Vices finish with themselves and perish; virtues put forth fruit and abound." See also the distinction in John iii. 20, 21; v. 29), **but rather even reprove them** (*in words:* not only abstain from fellowship with them, but attack them and put them to shame). 12.] **For** (the connexion seems to be, 'reprove them—this they want, and this is more befitting you—for to have the least part in them, even in speaking of them, is shameful') **the things done in secret by them it is shameful even to speak of** (the connexion being—'I mention not, and you need not *speak of*, these deeds of darkness, much less have any fellowship with them— your connexion with them must be only that which the act of *reproof* necessitates'). 13.] **But** (opposition to *things done*

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all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. [14] *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* [15] *See then that ye walk circumspectly, not as fools, but as wise,* [16] *redeeming the time, because the days are evil.* [17] *Wherefore be ye not unwise, but understanding what the will*

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things when they are reproved are made manifest by the light: for every thing that is made manifest is light. [14] Wherefore he saith, [a] Up! thou that sleepest, and [b] arise from the dead, and Christ shall shine upon thee. [15] [c] Take heed then how ye walk strictly, not as unwise men, but as wise, [16] [d] buying up opportunities, [e] because the days are evil. [17] [f] Therefore be ye not foolish,

[a] Isa. lx. 1. Rom. xiii. 11, 12. 1 Cor. xv. 34. 1 Thess. v. 6.
[b] John v. 25. Rom. vi. 4, 5. ch. ii. 5. Col. iii. 1.
[c] Col. iv. 5.
[d] Gal. vi. 10. Col. iv. 5.
[e] Eccles. xi. 2. & xii. 1. John xii. 35. ch. vi. 13.
[f] Col. iv. 5.

in secret) **all things** (not only, all the things done *in secret*, as Ellicott after Jerome, al.: the Apostle is treating of the *general detecting power of light*, as is evident by the resumption of the *all* in the next clause) **being reproved are made manifest by the light: for every thing that is made manifest is light** (the meaning being, 'the light of your Christian life, which will be by your reproof shed upon these deeds of darkness, will bring them out of the category of darkness into light' ["when it is manifested it becomes light," Chrysostom]. They themselves were thus 'once darkness,' but having been 'reproved' by God's Spirit, had become 'light in the Lord.' The A. V. is doubly wrong—1) in '*all things that are reproved*:' 2) in '*whatsoever doth make manifest is light*' [which is also an ungrammatical reading of the Greek]: besides that such a proposition has absolutely no meaning in the context). **14.**] **Wherefore** (this being so—seeing that every thing that is made manifest becomes light,—is shone upon by the detecting light of Christ,—objectively,—it only remains that the man should be shone upon *inwardly* by the same Christ revealed in his awakened heart. We have then in Scripture an exhortation to that effect) **He** (viz. God, in the Scripture: see ch. iv. 8 note. No other reading is allowable) **saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee** (*where is this citation to be found?* In the first place, by the introduction of the word **Christ** it is manifestly a *paraphrase, not an exact citation.* The Apostle cites, and had a perfect right to cite, the language of prophecy in the light of the fulfilment of prophecy: and that he is here doing so, the bare word '*Christ*' shews us beyond dispute. I insist on this, that it may be plainly shewn to be no shift in a difficulty, no hypothesis among hypotheses,—but the *necessary* inference from the form of the citation. This being so,—of what passage of the Old Test. is this a paraphrase? I answer, of Isa. lx. 1, 2. There, the Church is set forth as being in a state of darkness and of death [cf. lix. 10], and is exhorted to awake, and become light, for that her light is come, and the glory of Jehovah has arisen upon her). **15.**] He now resumes the hortative strain, interrupted by the digression of vv. 12—14. **Take heed then** (there is not any immediate connexion with the last verse: but the **then** resumes from the "*walk*" in ver. 8, and that which followed it there) **how ye walk strictly** (the construction is exactly as in 1 Cor. iii. 10, "*Let every man take heed how he buildeth thereupon.*" 'Take heed of what sort your *strict walking* is:'—the implication being, 'take heed not only that your walk be exact, strict, but also *of what sort* that strictness *is*—not only that you *have* a rule, and *keep to it*, but that that rule be the *best* one.' So that a double exhortation is involved),(**namely**) **not as unwise, but as wise** (qualification of the *walking strictly*, and expansion of the *manner of such walking*), **16.**] **buying up** (for yourselves) (**the**) **opportunity** (viz. of good, whenever occurring [best rendered in an English version by a plural, **opportunities**]; let it not pass by, but as merchants carefully looking out for vantages, make it your own: see Col. iv. 5), **because the days** (of your time,—in which you live) **are evil.** **17.**] **On this account** (because ye have need so prudently to define your rule of life, and so carefully to watch for opportunities of good) **be not** (better than 'do not become,' which puts the

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g Rom. xii. 2.
† *So our oldest MSS.*
h 1 Thess. iv. 3. & v. 18.
i Prov. xx. 1. & xxiii. 20, 30. Isa. v. 11, 22. Luke xxi. 34.
k Acts xvi. 25. 1 Cor. xiv. 26. Col. iii. 16. James v. 13.
† spiritual *is omitted by one of our oldest MSS.*
l Ps. xxxiv. 1. Isa. lxiii. 7. Col. iii. 17. 1 Thess. v. 18. 2 Thess. i. 3.
m Heb. xiii. 15. 1 Pet. ii. 5. & iv. 11.
n Phil. ii. 3. 1 Pet. v. 5.

[g] but † understand what is [h] the will of the Lord. [18] And [i] be not drunken with wine, wherein is profligacy; but be ye filled with the Spirit; [19] speaking to one another [k] in psalms and hymns and † [spiritual] songs, singing and making melody in your heart to the Lord; [20] [l] giving thanks always for all things unto God and the Father [m] in the name of our Lord Jesus Christ; [21] [n] submitting

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of the Lord is. [18] *And be not drunk with wine, wherein is excess; but be filled with the Spirit;* [19] *speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;* [20] *giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;* [21] *submitting your-*

process of degeneracy too strongly in English) **senseless** (or foolish), **but understand** (know intelligently,—as matter of fact, as the servant who knew his lord's will and did it not, Luke xii. 47) **what is the will of the Lord.**

18.] The connexion seems to be: after the general antithesis in ver. 17, "*be not foolish, but understand,*" *&c.*, he proceeds to give one prominent instance, in the same antithetical shape. **And** (introducing a particular case after a general *injunction*) **be not drunken with wine, in which** [**practice**] (not, *in wine*, but *the being drunken with it*—the crime is not in *God's gift*, but in the *abuse* of it: and the very arrangement of the sentence in the Greek, besides the spirit of it, implies the lawful use of wine—see 1 Tim. v. 23) **is profligacy** (the word in the Greek is derived from *not saving, squandering:* and, as spendthrifts are almost of necessity self-indulgent and reckless, the word comes to have the meaning of '*dissoluteness*,' '*debauchery*,' '*profligacy*'); **but** (contrast, see above) **be filled** (antithesis to *being drunken with wine*) **with** (literally, '*in*:' let this be the region in, and the ingredient with which you are filled) **the Spirit** (*your own spirit, dwelt in and informed by the Holy Spirit of God*, see note on ch. iv. 23. If this is so, if you are full of the Spirit, full in Spirit, there will be a joy indeed, but not that of *profligacy:* one which will find its expression not in drunken songs, but in Christian hymns, and continual thankfulness); **19.**] **speaking to one another** (ch. iv. 32; see also the parallel place, Col. iii. 16. It is perhaps too much to find in this the practice of antiphonal chanting: but it is interesting to remember that in Pliny's letter the Christians are described as accustomed to meet on a set day before day, and to sing a song to Christ as God *by turns among themselves:* Nicephorus, Hist. xiii. 8, says, "The custom of antiphonal chanting the church has received from as far back as the Apostles") **in psalms** (not to be confined, as Olshausen and Stier, to Old Test. hymns; see 1 Cor. xiv. 26; James v. 13. The word properly signified those sacred songs which were performed with musical accompaniment,—as **hymns** without it: but the two must evidently here not be confined strictly to their proper meaning) **and hymns** (see above) **and** [**spiritual**] **songs** (or, **odes**: the general name for all lyrical poetry, and applying especially to such effusions as persons used in the state of drunkenness; the Christian's *ode* is to be spiritual, inspired by that fulness of the Spirit which is in him), **singing and playing** (as well as *speaking*, not explanatory of it: singing and playing corresponding to hymns and psalms above) **in your heart to the Lord** (i.e. Christ—compare Pliny's letter above); **20.**] **giving thanks** (another additional, not explanatory, clause) **always for all things** (see Phil. iv. 6: not only for blessings, but for every dispensation of God) **in the name** (the element in which the *giving thanks* must take place. "The name of the Lord is there, where He is named. *How* He is named, depends on the particular circumstances: it is one thing to be reproached [1 Pet. iv. 14], another to be saved [Acts iv. 12], another to be baptized [Acts x. 48], another to command [2 Thess. iii. 6], another to pray [John xiv. 13], another to give thanks [compare Col. iii. 17] in the name of the Lord. . . . . The Apostle says, that all the Christian would do, he must do *in the name of Christ* [Col. iii. 17]." Harless) **of our Lord Jesus Christ to God and the**

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selves one to another in the fear of God. [22] *Wives, submit yourselves unto your own husbands, as unto the Lord.* [23] *For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.* [24] *Therefore as the church is subject unto Christ, so* let *the wives* be *to their own husbands in every thing.* [25] *Husbands,*

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yourselves to one another in the fear of † Christ; [22] ye [o] wives, † unto your own husbands, [p] as unto the Lord. [23] Because [q] an husband is the head of his wife, as [r] Christ also is the head of the church, † himself the saviour of [s] the body. [24] Nevertheless as the church is subject unto Christ, so let the wives also be to their † husbands [t] in every thing. [25] [u] Husbands, love your

† *So all our oldest MSS.*

o Gen. iii. 16. 1 Cor. xiv. 34. Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1.

† *So our oldest MSS., and, by the testimony of Jerome, the Greek MSS. in his time. The other MSS. fill up in different ways: a true sign that the shorter reading is the genuine one.*

p ch. vi. 5.

q 1 Cor. xi. 3.

r ch. i. 22. & iv. 15. Col. i. 18.

† *Thus all our oldest MSS.*

s ch. i. 23.

† own *is omitted by our oldest MSS.*

t Col. iii. 20, 22. Tit. ii. 9.

u Col. iii. 19. 1 Pet. iii. 7.

Father (see on ch. i. 3); 21.] **submitting yourselves to one another** (a fourth additional, not subordinate clause: *speaking,—singing and playing,—giving thanks,—submitting yourselves:* and then out of this last general injunction are unfolded all the *particular applications to the relations of life,* ver. 22—ch. vi. 9. It is not so easy to assign precisely its connexion with those which have preceded. I would regard it as a thought suggested by the "*Be not drunken,*" *&c.,* with which the sentence began—that as we are otherwise to be filled, otherwise to sing and rejoice, so also we are otherwise to behave—not blustering nor letting our voices rise in selfish vaunting, as such men do,—but subject to one another, &c.) **in the fear of Christ** (this is an uncommon phrase: of Him, whose members we all are, so that any displacement in the Body is a forgetfulness of the reverence due to Him).

22—VI. 9.] The Church, in her relation to Christ, comprehending and hallowing those earthly relations on which all social unity (and hers also) is founded, the Apostle proceeds to treat of the *three greatest of those:* that of *husband and wife* (vv. 22—33), that of *parent and child* (ch. vi. 1—4), that of *master and servant* (vi. 5—9). 22—33.] *Mutual duties of wives and husbands,* arising from the relation between Christ and the Church.

22.] **Wives** (supply, as has been inserted, "*be subject,*" seeing that the subsequent address to husbands is in the 2nd person), **unto your own husbands** (**own**, as we often use the word [e. g. 'He murdered his own father'], to intensify the recognition of the relationship, and to suggest its duties: see 1 Cor. vii. 2: also John v. 18), **as unto the Lord** (i. e. 'in obeying your husbands, obey the Lord:' not merely as in all things we are to have regard to Him, but because, as below expanded, the husband stands peculiarly in Christ's place. But he is not thus identified in power with Christ, nor the obedience, in its nature, with that which is owed to Him). **For an husband** (any husband, taken as an example) **is head of his wife, as also** (introducing identity of category) **Christ is head of the church** (see for the sentiment, 1 Cor. xi. 3 note), (*being,* in His case—see below) **Himself Saviour of the Body** (i. e. 'in Christ's case the Headship is united with, nay gained by, His having SAVED the body in the process of Redemption: so that I am not alleging Christ's Headship as one entirely identical with that other, for He has a claim to it and office in it peculiar to Himself.' "The man is not the saviour of his wife: in that, Christ excels him: hence '*nevertheless*' follows." Bengel).

24.] **Nevertheless** (what I do say is, that notwithstanding this difference, thus far the two Headships are to be regarded as identical, in the *subjection of the body* to the Head) **as the church is subjected to Christ, so also** (again, identity of category) **let the wives be to their husbands in every thing.**

25.] I cannot refrain from citing Chrysostom's very beautiful remarks on this next passage:—"You see the rule of obedience? Well, hear also the rule of love. Do you wish your wife to obey you, as the Church obeys Christ? Then take care for her, as Christ did for the Church: and even if you must give your life for her, or be cut in a thousand pieces, or whatever you must undergo and suffer, shrink not from it: and even if you suffer all this, you have not yet done

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wives, even as Christ also loved the church, and [x] gave himself for her; [26] that he might sanctify her, cleansing her by the [y] laver of the water [z] in the word, [27] [a] that he might † himself present unto himself the church glorious, [b] not having spot, or wrinkle, or any such thing; [c] but that she might be holy and without blemish. [28] So ought husbands † also

x Acts xx. 28. Gal. i. 4. & ii. 20. ver. 2.
y John iii. 5. Tit. iii. 5. Heb. x. 22. 1 John v. 6.
z John xv. 3. & xvii. 17.
a 2 Cor. xi. 2. Col. i. 22.
† *So all our oldest MSS.*
b Cant. iv. 7.
c ch. i. 4.
† *So our oldest MSS.*

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love your wives, even as Christ also loved the church, and gave himself for it; [26] *that he might sanctify and cleanse it with the washing of water by the word,* [27] *that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.* [28] *So ought men to love their*

any thing that Christ did: for you do this being already joined in marriage to her, but He suffered for a Bride who rejected and hated Him. As then He brought to His feet her who rejected Him and hated Him and scorned Him and despised Him, with wonderful care and affection, not with terror, not with threats, nor with any thing of the sort; so do you towards your wife: if you see her despising you, scorning you, treating you with contempt, you can bring her to your feet by spending care on her, love, and kindness. No bonds are more despotic than these, and especially between man and wife. A slave a man may perhaps bind by terror; but nay, not even him, for he soon will escape and be free: but the partner of your life, the mother of your children, the subject of all your joy, you ought to bind not by terror and threats, but by love and gentle consideration." **Husbands, love your wives, as also** (see above) **Christ loved the church, and gave Himself for her** (better than 'it;' the comparison is thus brought out as in the original); 26.] **that** (intermediate purpose, as regarded *her;* see below, ver. 27) **He might sanctify her, having purified her by the laver** (not '*washing*,' as A. V.: a meaning the word never has: but the *laver* or *font*) **of the water** (of which we all know: viz. the *baptismal water,* see Titus iii. 5. We can hardly set aside the reference to the purifying bath of the bride previous to marriage:—see below on ver. 27, and compare Rev. xxi. 2) **in the word** (*what word?* "*In the name of the Father, and Son, and Holy Ghost,*" says Chrysostom, alluding to the formula in Baptism: and so many Fathers:—others say, on which Baptism rests:—others, the preached *word of faith* [Rom. x. 8] of which confession is made in baptism, and which carries the real cleansing [John xv. 3; xvii. 17] and regenerating power [1 Pet. i. 23; iii. 21 (?)]—so Augustine, who uses those memorable words,—"Take away *the word,* and what is water but water? The word is added to the element, and it becomes a sacrament, as it were the word made visible." And this certainly seems the sense most analogous to St. Paul's usage. Thus, *the word,* preached and received, is the conditional element of purification,—the real water of spiritual baptism;—that wherein and whereby alone the efficacy of baptism is conveyed—that wherein and whereby we are regenerated, the process of sanctification being subsequent and gradual), 27.] **that** (further purpose of His *giving Himself for her*) **He might Himself present unto Himself** (as a bride, see 2 Cor. xi. 2: not as a sacrifice, which is quite against the context. The expression sets forth that the preparation of the Church for her bridal with Christ is exclusively by His own agency) **the church glorious, not having spot, or wrinkle, or any of such things; but that she may be holy** (perfect in holiness) **and blameless** (see on both, note, ch. i. 4). The *presentation* here spoken of is clearly, in its full sense, that future one at the Lord's coming, so often treated under the image of a marriage (Matt. xxii. 1 ff.; xxv. 1 ff.; Rev. xix. 7 ff.; xxi. 2, &c.), not any progress of sanctification here below.

28.] **Thus** (two ways of understanding this thus are open to us: 1) as referring back to Christ's love for the church,—'Thus,' 'in like manner,' &c., as [being] 'their own bodies:' and 2) as referring forward to the similitude below,—'*Thus,*' '*so,*' &c., '*as* [they love] *their own bodies.*' After weighing maturely what has been said on one side and the other, I cannot but decide for the *latter,* as most in accordance

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wives as their own bodies. He that loveth his wife loveth himself. [29] *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:* [30] *for we are members of his body, of his flesh, and of his bones.* [31] *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.* [32] *This is a great mystery: but I*

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to love their own wives as their own bodies. He that loveth his own wife loveth himself. [29] For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ † also doth the church: [30] because [d] we are members of his body † [, being of his flesh, and of his bones]. [31] [e] For this cause shall a man leave father and mother, and shall be joined unto his wife, and the [f] two shall be one flesh. [32] This mystery is a great one: but I say

† *So all our oldest MSS.*

d Gen. ii. 23. Rom. xii. 5. 1 Cor. vi. 15. & xii. 27.

† *Omitted by our three oldest MSS.*

e Gen. ii. 24. Matt. xix. 5. Mark x. 7, 8.

f 1 Cor. vi. 16.

with the usage of St. Paul and with ver. 33: also as more simple. The sense remains substantially the same, and answers much better to the comment furnished by the succeeding clauses:—husbands ought to love their own wives as they love their own bodies [i.e., themselves: for their wives are in fact part of their own bodies, ver. 31]: this being illustrated by and referred to the great mystery of Christ and His church, in which the same love, and the same incorporation, has place) **ought the husbands also** (as well as Christ in the archetypal example just given) **to love their own** (emphatic: see above on ver. 22) **wives as** (with the same affection as) **their own bodies. He that loveth his own** (see above) **wife loveth himself** (is but complying with that universal law of nature by which we all love ourselves. The best words to supply before the following "*for*" will be, "And this we all do").

29.] For (see above) **no man ever hated his own flesh** (meaning, *himself*, but put in this form to prepare for "*one flesh*" in the Scripture proof below); **but nourisheth it up and cherisheth it, as also** (doth) **Christ** (nourish and cherish) **the church:**

30.] for (again a link is omitted; 'the church, which stands in the relation of marriage to Him: for, &c.') **members we are of His Body** [,—(being) **of His flesh, and of His bones**] (see Gen. ii. 23. As the woman owed her natural being to the man, her source and head, so we owe our entire spiritual being to Christ, our source and head: and as the woman was one flesh with the man in this natural relation, so we in our entire spiritual relation, body, soul, and Spirit, are one with Christ, God manifested in our humanity,—parts and members of His glorified Body). **31.] For this cause** (the allusion, or rather free citation, is still carried on: compare Gen. ii. 24:—i. e. because we are members of Him in the sense just insisted on. This whole verse is said [see on ver. 32 below] not of human marriages, but of Christ and the church. HE is the **man** in the Apostle's view here, the Church is the **woman**. I would regard the saying as applied to that, past, present, and future, which constitutes Christ's Union to His Bride the Church: His leaving the Father's bosom, which is *past*—His gradual preparation of the union, which is *present:* His full consummation of it, which is *future*. This seems to me to be necessary, because we are as truly now **one flesh** with Him, as we shall be, when heaven and earth shall ring with the joy of the nuptials;—and hence the exclusive future sense is inapplicable. In this allegorical sense most of the ancients, and the best of the moderns, interpret: and Eadie would have done well to study more deeply the spirit of the context before he characterized it as 'strange romance,' 'wild and visionary,' and said, 'there is no hint that the Apostle intends to allegorize.' That allegory, on the contrary, is the *key to the whole*) **shall a man leave father and mother, and shall be closely joined to his wife, and they two shall become** (see Matt. xix. 5, note) **one flesh** ("not only, as they were before, in respect of their origin, but in respect of their new conjunction." Bengel). **32.] This mystery is great** (viz. the matter mystically alluded to in the Apostle's application of the text just quoted: the mystery of the spiritual union

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it in regard to Christ and to the church. [33] Nevertheless [g] do ye also severally each one of you so love his wife as himself; and [let] the wife [see] that she [h] reverence her husband.

VI. [1] Children, [a] obey your parents † [in the Lord]: for this is right. [2] [b] Honour thy father and thy mother; which is the first commandment with promise; [3] that it

g ver. 25. Col. iii. 19.
h 1 Pet. iii. 6.
a Prov. xxiii. 22. Col. iii. 20.
† in the Lord *is omitted by some of our oldest MSS.*
b Exod. xx. 12. Deut. v. 16. & xxvii. 16. Jer. xxxv. 18. Ezek. xxii. 7. Mal. i. 6. Matt. xv. 4. Mark vii. 10.

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speak concerning Christ and the church. [33] *Nevertheless let every one of you in particular so love his wife even as himself; and the wife* see *that she reverence* her *husband.*

VI. [1] *Children, obey your parents in the Lord: for this is right.* [2] *Honour thy father and mother; which is the first commandment with promise;* [3] *that it*

of Christ with our humanity, typified by the close conjunction of the marriage state. This meaning of **mystery**, which is strictly that in which St. Paul uses the word,—as something passing human comprehension, but revealed as a portion of the divine dealings in Christ,—is, it seems to me, required by the next words. It is irksome, but necessary, to notice the ridiculous perversion of this text by the Romish church, which from the Vulgate rendering, deduces that 'marriage is a great sacrament in Christ and in His Church.' It will be enough to say that this their foolish blunder of "*sacrament*" for "*mystery*," had long ago been exposed by their own Commentators, Cajetan and Estius): **but I** (emphatic) **say** (allege) **it with reference to Christ and [with reference to] the church** (i. e. *my* meaning, in citing the above text, is to call your attention, not to mere human marriage, but to that high and mysterious relation between Christ and His Church, of which that other is but a faint resemblance). 33.] **Nevertheless** (not to go further into the mystical bearings of the subject) **you also** (as well as Christ) **every one, let each so love his own wife as himself; and the wife** (in the making out of the sentence, a verb must be supplied:—but the wife, for her part,—'*I order*,' or, '*let her see*'), **that she fear** (so literally: Œcumenius says, "As a wife ought to fear, not as a slave") **her husband.**

Ch. VI. **1**—**4.**] See on ch. v. 22.—*Duties of children and parents.* **Children, obey your parents [in the Lord** (i. e. Christ: the sphere in which the action is to take place, as usual: **in the Lord** belonging to **obey your parents**, not to the words **your parents** ("*your parents in the Lord*"), nor can this be combined, as a second reference, with the other, as Origen does, understanding 'your fathers in the faith,' "as Paul was of the Corinthians." I should venture however to question whether the Apostle's view was to hint that such commands of parents as might not be according to the will of God, should *not* be obeyed, as is very generally supposed: for in Col. iii. 20 he says, "*Obey your parents* **in all things**." I should rather believe, that he regards both parents and children as *in the Lord*, and the commands, as well as the obedience, as having that sphere and element. How children were to regard commands *not answering to this description*, would be understood from the nature of the case: but it seems to violate the simplicity of this passage, which proceeds on the general principle of *being subject to one another*, to introduce into it a by-thought of this kind)]: **for this is right** (many regard the word **right** as explained by the next verse, and meaning *according to the law of God*. But it seems rather an appeal to the first principles of natural duty; that we should render obedience to those from whom we have received life). 2.] **Honour thy father and thy mother; for such is the first commandment** (in the Decalogue, which naturally stands at the head of all God's other commandments; and which, though not formally binding on us as Christians, is quoted, in matters of eternal obligation [not of positive enactment], as an eminent example of God's holy will) **with a promise** (i. e. with a special promise attached. The occurrence of the description of God as 'shewing mercy unto thousands, &c.,' after the second commandment, does not, as Jerome and others have thought, present

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may be well with thee, and thou mayest live long on the earth. [4] *And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.* [5] *Servants, be obedient to them that are* your *masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;* [6] *not with eyeservice, as menpleasers; but as the servants of Christ, doing the*

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may be well with thee, and thou mayest live long on the earth. [4] And, [c] ye fathers, fret not your children to anger; but [d] bring them up in the discipline and admonition of the Lord. [5] [e] Bondmen, be obedient unto your masters according to the flesh, [f] with fear and trembling, [g] in simplicity of your heart, as unto Christ; [6] [h] not with eyeservice, as menpleasers; but as bondmen of Christ, doing the will of

c Col. iii. 21.
d Gen. xviii. 19. Deut. iv. 9. & vi. 7, 20. & xi. 19. Ps. lxxviii. 4. Prov. xix. 18. & xxii. 6. & xxix. 17.
e Col. iii. 22. 1 Tim. vi. 1. Tit. ii. 9. 1 Pet. ii. 18.
f 2 Cor. vii. 15. Phil. ii. 12.
g 1 Chron. xxix. 17. Col. iii. 22.
h Col. iii. 22, 23.

any difficulty—for that is *no special promise attached to the commandment.* Nor does the fact that no other commandment occurs in the *decalogue* with a promise); 3.] **that it may be well with thee, and thou be long-lived upon the earth** (he paraphrases the latter portion of the commandment: thus adapting the promise to his Christian readers, by taking away from it that which is special and peculiar to the Jewish people. It is surely a mistake to *spiritualize* the promise, and understand by **the earth**, the heavenly Canaan. The very fact of the omission of the special clause, "*which the Lord thy God giveth thee,*" removes the words from the region of type into undoubted reality: and when we remember that the persons addressed are "*children,*" we must not depart from the simplest sense of the words). 4.] **And, ye fathers** (the mothers being included, as *in subjugation to their own husbands*: these last being the fountains of domestic rule: not for any other less worthy reason, to which the whole view of the sexes by the Apostle is opposed), **irritate not** ("as," says Chrysostom, "the generality do, disinheriting them, and driving them from their houses, and abusing them with coarse language, as if they were slaves, and not free." But the Apostle seems rather to allude to provoking by vexatious commands, and unreasonable blame, and uncertain temper, in ordinary intercourse: compare Col. iii. 21) **your children; but bring them up in** (as the sphere and element) **the discipline and admonition** (the first word is wrongly rendered "*nurture*" by the A. V.: it imports *discipline by means of punishment*, and the second implies "training by word—by the word of encouragement, when no more is wanted; of remonstrance, reproof, or blame where these are required." Trench) **of the Lord** (i. e. Christ: either objective,—'*concerning the Lord:*' or subjective,—'*such as the Lord approves* and dictates by His Spirit'). 5—9.] See on ch. v. 22.—*Duties of masters and slaves.* 5.] **Slaves** (or, '*bondmen.*' There is no reason to render this word '*servants,*' as in A. V., for by this much of the Apostle's exhortation is deprived of point), **obey your lords according to the flesh** (Chrysostom sees in these words, *according to the flesh,* a consolatory hint that the *lordship over them* is *temporary and of short duration:* Calvin, that their real liberty was still their own: Ellicott, in citing these, rightly observes, that however they may be doubted, still both, especially the latter, are obviously *deductions* which must have been made, and which the Apostle *might* have intended to have been made), **with fear and trembling** (see note on 1 Cor. ii. 3: whence it appears that the **fear and trembling** was to be not that of dread, arising from their condition as slaves, but that of *anxiety* to do their duty,—"anxious reverence, which will be the fruit of simplicity of heart," as Calvin says), **in** (as its element) **simplicity** (singleness of view) **of your heart, as to Christ** (again—He being the source and ground of all Christian motives and duties); 6.] **not in a spirit of** (according to, measuring your obedience by) **eyeservice** (i. e. service while the master's eye is on them, and then only. Xenophon relates an anecdote of a king who, having bought a capital horse, asked some skilful horsekeeper what would get him as soon as possible into good condition. The horsekeeper answered, "His master's eye"), **as menpleasers; but as bondmen of Christ**

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God; [7] from the heart with good will doing service, as to the Lord, and not to men: [8] [i]knowing that † each man, if he shall have done any good thing, shall receive the same from the Lord, [k]whether he be bondman or free. [9] And, [l]ye masters, do the same things unto them, [m]forbearing your threatening: knowing that † [n]their Master and your's is in heaven; and [o]that there is no respect of persons with him. [10] † Henceforth be ye strengthened in the Lord, [p]and in the power

i Rom. ii. 6. 2 Cor. v. 10. Col. iii. 24.
† *So the majority of our oldest MSS.*
k Gal. iii. 28. Col. iii. 11.
l Col. iv. 1.
m Lev. xxv. 43.
† *So all our oldest MSS.*
n John xiii. 13. 1 Cor. vii. 22.
o Rom. ii. 11. Col. iii. 25.
† *So, and omitting* my brethren, *all our oldest MSS.*
p ch. i. 19. & iii. 16. Col. i. 11.

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will of God from the heart; [7] *with good will doing service, as to the Lord, and not to men:* [8] *knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether* he be *bond or free.* [9] *And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.* [10] *Finally, my brethren, be strong in the Lord, and in the power of*

(the contrast is between **with eyeservice** and **as bondmen of Christ**; and **doing the will of God** is a qualification of **bondmen of Christ**), **doing the will of God** (serving not a *seen* master only [as the *eye-servant* does], but the great invisible Lord of all, which will be the surest guarantee for your serving your earthly masters, even when unseen), 7.] **from your soul** (so literally) **with good will doing service** (this arrangement, which is that of most of the ancient and principal moderns, seems to me far better than the other, as in A. V., which joins *"from the heart"* to *"doing the will of God."* For 1) these words need here no such qualification as *"from the heart:"* if the will of God be the real object of the man's obedience, that it is not an eye-service will be sufficiently ensured, whereas 2) the double qualification, *"from the heart with good will,"* attached to *doing service*, describes beautifully the source in himself [*from the heart*] and the accompanying feeling towards another [*with good will*] of Christian service), **as to the Lord, and not to men;** 8.] **knowing** (as ye do; i.e. seeing that ye are aware) **that each man, if he shall have done** (at Christ's coming) **any good thing** (the reading is in some doubt. The sense comes to the same, whether it be read thus, or as the A. V., '*whatsoever good thing any man doeth.*' But it must be, on either reading, **each man shall have done**), **this** (emphatic: 'this in full,' 'this exactly') **he shall receive** (see reff., where the same expression occurs—this he shall then receive in its value as then estimated, —changed, so to speak, into the currency of that new and final state) **from the Lord** (Christ), **whether he be slave or free.** Chrysostom beautifully gives the connexion of thought: "Hence it was probable that many masters, being unbelievers, would not pay regard to nor requite their slaves for their obedience: see how he consoled them, that they might not be distressed at their requital, but be of good courage, respecting their ultimate reward. For just as those who receive a benefit, if they be not grateful to their benefactors, make God a debtor to them: so in this case the masters, if you treat them well and they make you no return, have in fact made a greater return, by making God your debtor." 9.] **And, ye masters, do the same things** (i.e. act analogously, as *they* are to remember one whom they serve, so [below] are *ye*—and, *mutatis mutandis*, to act to them as they to you) **with regard to them, forbearing your** (usual: such as most masters do use) **threatening: knowing** (as ye do, see ver. 8) **that both of them and of yourselves the Master is in the heavens; and respect of persons** (warping of justice from regard to any man's individual pre-eminence) **exists not with Him.**

10—20.] *General exhortation to the spiritual conflict and to prayer.* 10.] **Henceforth** (Olshausen's remark, that the Apostle never addresses his readers as *brethren* in this Epistle, is perfectly correct: ver. 23 does not contravene it [as Eadie], but rather establishes it. He there sends his apostolic blessing *to the brethren*, but does not directly address them) **be strengthened** (passive) **in the Lord** (Christ), **and in the**

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his might. [11] *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.* [12] *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high* places. [13] *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*

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of his might. [11] [q] Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. [12] For our wrestling is not against [r] flesh and blood, but against the [s] principalities, against the powers, against the [t] world-rulers of this present † darkness, against the spiritual hosts of wickedness in [u] the heavenly places. [13] [x] Wherefore take up the whole armour of God, that ye may be able to withstand [y] in the evil day, and having accomplished all, to stand.

q Rom. xiii. 12. 2 Cor. vi. 7. ver. 13. 1 Thess. v. 8.
r Matt. xvi. 17. 1 Cor. xv. 50.
s Rom. viii. 38. ch. i. 21. Col. ii. 15.
t Luke xxii. 53. John xii. 31. & xiv. 30. ch. ii. 2. Col. i. 13.
† of this world *is omitted by all our oldest MSS.*
u ch. i. 3.
x 2 Cor. x. 4. ver. 11.
y ch. v. 16.

power of his might (see on ch. i. 19). **11.] Put on the entire armour** (emphatic: repeated again ver. 13: offensive, as well as defensive. It is probable that the Apostle was daily familiarized in his imprisonment with the Roman method of arming) **of God** (i. e. as supplied, ministered by God), **that ye may be able to stand against the schemes** (the original word here also occurs in ch. iv. 14) **of the devil.** **12.] For** (confirms *the purpose just stated*) **our** (or, '*your:*' the ancient authorities are divided) **wrestling** (this must be literally taken—it is a hand to hand and foot to foot 'tug of war'—that in which the combatants close, and wrestle for the mastery) **is not** (Meyer well remarks, that the negative is not to be softened down into *not so much*, or *not only*, as Grotius, &c.—the conflict which the Apostle means is absolutely *not* with men, but &c. Augustine says, "Our struggle is not against flesh and blood," i. e. against *men*, whom you see raging against you. "They are vessels, which another uses: instruments, which another touches") **against flesh and blood, but** (see above) **against the governments, against the powers** (see note on ch. i. 21), **against the world-rulers** (compare John xii. 31 note; xiv. 30; xvi. 11; 2 Cor. iv. 4; 1 John v. 19) **of this** (present state of) **darkness** (see ch. ii. 2; v. 8, 11), **against the spiritual** (armies) **of wickedness in the heavenly places** (*what is the meaning?* Chrysostom connects **in the heavenly places** with "*our wrestling is*"—saying, "It is in heavenly matters that our fight takes place." Others do the same, understanding the *heavenly places*, properly so called, as the *scene* of the combat. "But how can the heavenly places, the scenes of divine blessing, of Christ's exaltation, &c., be the seat or abode of impure fiends?" But if they are "*the scene of*" our "*combat*" with these fiends, how can our enemies be any where else but in them? Two ways then remain: to join the words **in the heavenly places** a) with **the spiritual hosts of wickedness**—b) with **wickedness** only. And in my Greek Testament I have concluded, on account of the form of the Greek sentence, that the former of these is preferable. And in sense, if properly understood, it is unobjectionable. That habitation of the evil spirits, which in ch. ii. 2 was said, when speaking of mere matters of fact, to be in the *air*, is, now that the difficulty and importance of the Christian conflict is being forcibly set forth, represented as "*in the heavenly places*"—over us, and too strong for us without the panoply of God). **13.] Wherefore** (since our foes are in power too mighty for us,—and in dwelling, around and above us) **take up** (so literally: but not 'to the battle,' but 'to put it on') **the entire armour of God** (see on ver. 11), **that ye may be able to withstand in the evil day** (not as Chrysostom, who makes the *evil day* mean the *present life:*—for then the evil day would be upon the Christian before he has on the armour. The right interpretation is well given by Bengel—"The war is perpetual: the fight rages less on one day, more on another. It is *the evil day*, on the approach of death, or during life: longer or shorter, varying in itself, where the evil one attacks us and his malignant hosts infest us, ver. 12"), **and having accomplished all things** (requisite to the combat: being

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z Isa. xi. 5. Luke xii. 35. 1 Pet. i. 13. Isa. lix. 17.
a 2 Cor. vi. 7. 1 Thess. v. 8.
b Isa. lii. 7. Rom. x. 15.
† *Our two oldest MSS. read* In all things.
c 1 John v. 4.
d Matt. xiii. 19. 1 John ii. 13. & v. 18.

[14] Stand therefore, [z] having girt your loins about with truth, and [a] having put on the breastplate of righteousness; [15] [b] and having shod your feet with the readiness of the gospel of peace; [16] † besides all, taking up [c] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the [d] evil one. [17] And [e] re-

e Isa. lix. 17. 1 Thess. v. 8.

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[14] Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; [15] and your feet shod with the preparation of the gospel of peace; [16] above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. [17] And

fully equipped and having bravely fought. The words must not be taken in the sense of, '*when the war is finished, and all foes overcome,*' nor again, understood of *preparation* only. To finish, or accomplish, is the invariable Pauline usage of the word when taken in a good sense), **to stand firm** (at your post: that when you shall have done all that belongs to a good soldier, you may be able to stand and be firm:—that you may not, after having done your duty well in battle, fall off, but stand your ground to the end).

14—20.] *Particulars of the armour, and attitude of the soldier.* **14.] Stand therefore** (whether 'ready for the fight,' or 'in the fight,' matters very little), **having girt about your loins with** (literally **in**, and *local:* the girt person is within, surrounded by, the girdle: but this is necessarily expressed in English by '*with*') **truth** (not *truth objective,* which is rather the "*word of God*" below, ver. 17: but '*truthfulness,*' subjective truth: to be understood however as based upon the faith and standing of a Christian, necessarily *his* truthfulness in *his place in Christ.* As the girdle [hardly here, however true that may have been, to be regarded as carrying the sword, for that would be confusing the separate images, compare ver. 17] kept all together, so that an ungirded soldier would be a contradiction in terms,—just so Truth is the band and expediter of the Christian's work in the conflict, without which all his armour would be but encumbrance. Gurnall's notion [Christian Armour, vol. i. p. 378], that 'the girdle is used as an ornament, put on uppermost, to cover the joints of the armour, which would, if seen, cause some uncomeliness,' is against the context, and against the use of the phrase **to gird the loins** in the New Test.), **and having put on the breastplate of righteousness** (see Isa. in the reff., and Wisd. v. 19. As in those passages, righteousness *is* the breastplate—the genitive here being one of apposition. The righteousness spoken of is that of Rom. vi. 13—the purity and uprightness of Christian character which is the result of the work of the Spirit of Christ; the inwrought righteousness of Christ, not merely the imputed righteousness); **15.] and having shod your feet** (as the soldier with his sandals. The Roman *caliga,* or soldier's buskin, may be in the Apostle's mind: see on ver. 11) **with** (local again, not instrumental: see on ver. 14) **the readiness** ('*the preparedness of,*' i. e. arising from, suggested by, '*the Gospel of peace*') **of the Gospel of Peace** (the Gospel whose message and spirit is peace); **16.] besides** (or, **over**) **all** (not as A. V. '*above* all,' as if it were the most important. And the **all**, as no "*these*" is specified, does not apply only to the particulars of the armour which have been enjoined, but generally, to all things whatever. But it is perhaps doubtful, whether we ought not to read **in all things**, i. e. on all occasions), **having taken up** (see on ver. 13) **the shield** (the large oval shield, as distinguished from the small and light buckler. Polybius in his description [vi. 23] of the Roman armour, says of the shield, that its measure across the shorter axis was two feet and a half: across the longer, four feet) **of** (genitive of apposition) **faith, in which** (so literally: as lighting on it and being quenched in it; or perhaps, "as protected by and under cover of which") **you shall be able** (not to be referred to the last great future fight—but used as stronger than 'in which ye may, &c.,' implying the certainty that the shield of faith will at all times and in all combats, quench, &c.) **to quench all the fiery darts** (these are described as being cane arrows, with a head in the form of a distaff filled with lighted material. The idea that *poisoned* darts are meant ['*causing fever*'], is untenable) **of the wicked one** (see reff. and notes on Matt. v. 37; John xvii. 15. Here, the conflict being

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take the helmet of salvation, and the sword of the Spirit, which is the word of God: [18] *praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;* [19] *and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,* [20] *for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.* [21] *But that ye also*

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ceive the helmet of salvation, and the [f] sword of the Spirit, which is the word of God: 18 [g] praying at all times in the Spirit with all prayer and supplication, and [h] watching thereunto in all perseverance and [i] supplication for all the saints; 19 [k] and on my behalf, that utterance may be given unto me, in the opening of my mouth, to make known [l] in boldness the mystery of the gospel, 20 for the sake of which [m] I am an ambassador [n] in chains: that therein [o] I may speak boldly, as I ought to speak.

f Heb. iv. 12. Rev. i. 16. & ii. 16. & xix. 15.
g Luke xviii. 1. Rom. xii. 12. Col. iv. 2. 1 Thess. v. 17.
h Matt. xxvi. 41. Mark xiii. 33.
i ch. i. 16. Phil. i. 4. 1 Tim. ii. 1.
k Acts iv. 29. Col. iv. 3. 2 Thess. iii. 1.
l 2 Cor. iii. 12.
m 2 Cor. v. 20.
n Acts xxvi. 29. & xxviii. 20. ch. iii. 1. Phil. i. 7, 13, 14. 2 Tim. i. 16. & ii. 9. Philem. 10.
o Acts xxviii. 31. Phil. i. 20. 1 Thess. ii. 2.

personal, the adversary must be not an abstract principle, but a concrete person). 17.] **And take** (receive, the Lord offering it to you) **the helmet of** (genitive of apposition as above) **salvation** (in the parallel, 1 Thess. v. 8, the helmet is the hope of salvation. Here, it is *salvation appropriated*, by faith), **and the sword of** (furnished, forged, by: not here the genitive of apposition, for **which is** follows after) **the Spirit, which sword is** (see on *is*, Gal. iv. 24 reff.) **the word of God** (the Gospel: see the obvious parallel, Heb. iv. 12: also Rom. i. 16: and our pattern for the use of this sword of the Spirit, Matt. iv. 4, 7, 10): 18.] **with** (as the state through which, as an instrument, the action takes place) **all** (kind of) **prayer and supplication** ("it has been doubted whether there is any exact distinction between **prayer** and **supplication**. Chrysostom and Theodoret on 1 Tim. ii. 1 explain *prayer* as the asking for good things,—*supplication* as the beseeching deliverance from trouble. The most natural and obvious distinction is that adopted by nearly all recent Commentators, viz. that **prayer** denotes *prayer in general*; **supplication**, a special character or form of it, a petition, or *rogation*"), **praying in every season** (literal: see Luke xviii. 1 note, and 1 Thess. v. 17. There seems to be an allusion to our Lord's saying, which is expressed in these same words, Luke xxi. 36) **in the Spirit** (the Holy Spirit: see especially Jude 20, and Rom. viii. 15, 26; Gal. iv. 6), **and thereunto** (with reference to their employment which has been just mentioned. Continual habits of prayer cannot be kept up without watchfulness to that very end) **watching in** (element in which: watching, being employed, in) **all** (kind of) **perseverance** (or, **importunity**) **and supplication** (i. e., '*importunity, and* [accompanied with, i.e. exemplified by] *supplication*') **concerning all the saints;** 19.] **and** (and brings into prominence a particular included in the general description) **for me, that there may be given me utterance, in the opening of my mouth** (many renderings have been proposed. The words must be joined with the preceding, not with the following, as in the A. V., which would [see below] be too tame and prosaic for the solemnity of the passage. The best rendering is, '*in* [at] *the opening of my mouth*,' i. e. 'when I undertake to speak:' thus we keep the meaning of *opening the mouth*, see Matt. v. 2; Acts viii. 35; x. 34; also Job iii. 1; Dan. x. 16, which always carries some solemnity of subject or occasion with it), **in boldness** (freedom of speech) **to make known** (the purpose of the gift) **the mystery of the gospel** (contained in the gospel: subjective genitive. The mystery of the gospel), 20.] **on behalf of which I am an ambassador** (*of Christ: to whom*, is understood: we need not supply, *to the court of Rome*) **in chains** (Wetst. remarks, an *ambassador in chains* was an unknown thing, ambassadors being, by the law of nations, inviolable. His being thus a captive ambassador, was all the more reason why they should pray earnestly that he might have boldness, &c.): **that in** (the

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p Col. iv. 7. [21] But [p] that ye also may know the things concerning me, how I fare,
q Acts xx. 4. 2 Tim. iv. 12. Tit. iii. 12. [q] Tychicus, the beloved brother and faithful minister in the Lord, shall
r Col. iv. 8. make all known to you: [22] [r] whom I have sent unto you for this very purpose, that ye may know our affairs, and that he may comfort your hearts.
s 1 Pet. v. 14. [23] [s] Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. [24] Grace be with all them that love our
t Tit. ii. 7. Lord Jesus Christ in [t] incorruption. Amen.

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may know my affairs, and *how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:* [22] *whom I have sent unto you for the same purpose, that ye might know our affairs, and* that *he might comfort your hearts.* [23] *Peace* be *to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.* [24] *Grace* be *with all them that love our Lord Jesus Christ in sincerity. Amen.*

matter of, in dealing with) **it I may speak freely, as I ought to speak.**

21—24.] CONCLUSION OF THE EPISTLE. 21.] **But** (transition to another subject: the contrast being between his more solemn occupations just spoken of, and his personal welfare) **that ye also** (the also may have two meanings: 1) as *I* have been going at length into the matters concerning *you,* so if *you also* on your part, wish to know my matters, &c.: 2) it may relate to some others whom the same messenger was to inform, and to whom he had previously written. If so, it would be an argument for the priority of the Epistle to the Colossians: for that was sent by Tychicus, and a similar sentiment occurs there, iv. 7. But I prefer the former meaning) **may know the matters concerning me, how I fare** (not, '*what I am doing;*' he was always doing *one thing*), **Tychicus** (Acts xx. 4. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12. He appears in the first-cited place amongst St. Paul's companions to Asia from Corinth, classed with *Trophimus* as *Asians.* Nothing more is known of him) **shall make known all to you, the beloved brother and faithful** (trustworthy) **servant** (or, **minister**; the original is *diaconos:* '*minister*' must not lead to the idea of Estius, who says, on the words **in the Lord,**—"It is hence fairly presumed, that Tychicus was in the holy orders of deacon: see Col. iv. 7, and note there") **in the Lord** (belongs to *minister,* not to both *brother* and *minister.* He *ministered in the Lord,* Christ's work being the field on which his labour was bestowed); 22.] **whom I sent to you for this very purpose** (not, '*for the same purpose,*' as A. V.), **that ye may know the matters respecting us** (see Col. iv. 8, where this verse occurs word for word, but with "that he may know *your* affairs" for these words. Does not this variation bear the mark of genuineness with it? The "*us*" are those mentioned Col. iv. 10), **and that he may comfort** (we need not assign a reason why they wanted comfort:—there would probably be many in those times of peril) **your hearts.**

23, 24.] *Double* APOSTOLIC BLESSING; addressed (23) to the brethren, and (24) to all real lovers of the Lord Jesus Christ. 23.] **Peace** (need not be further specified, as is done by some:—the Epistle has no special conciliatory view. It is sufficiently described by being *peace from God*) **to the brethren** (of the Church or Churches addressed: see Introd. to this Epistle, § ii.: not as addressed to the Jews, and the next verse to the Gentiles: for least of all in this Epistle would such a distinction be found), **and love with faith** (faith is perhaps presupposed as being theirs: and he prays that love may always accompany it, see Gal. v. 6: or both are invoked on them, see 1 Tim. i. 14), **from God the Father and the Lord Jesus Christ** (see note on Rom. i. 7). 24.] General benediction on all who love Christ: corresponding with the malediction on all who love Him not, 1 Cor. xvi. 22. **May the grace** (so literally: viz. of God, which comes by Christ) **be with all who love our Lord Jesus Christ in incorruptibility** (i. e. whose love is incorruptible. The way to explain this difficult expression will be to endeavour to find some clue to the idea in the Apostle's mind. He speaks, in Col. ii. 22, of worldly things which become *corrupt* with the using. *Incorruptible* is with him an epithet of God [Rom. i. 23. 1 Tim. i. 17]: the dead are raised *incorruptible* [1 Cor. xv. 52]: the Christian's crown is *incorruptible* [1 Cor. ix. 25]. The word always elsewhere in N. T. signifies the *incorruptibility* of future immortality. If we seek elsewhere in the Epistles for an illustration of the term as applied to inward qualities, we find a close parallel in 1 Pet. iii. 4; where the ornament of women is to be "*the hidden man of the heart, in the incorruptibility of a meek and quiet spirit*"—the contrast being between the "*corruptible things, gold and silver,*" and the *incorruptible* graces of the renewed spiritual man. I believe we are thus led to the meaning here;—that the love spoken of is *in incorruptibility*;—in, as its sphere and element and condition, *incorruptibility*—not a fleeting earthly love, but a spiritual and eternal one. And thus only is the word worthy to stand as the crown and climax of this glorious Epistle: whereas in the ordinary [A. V.] rendering, '*sincerity*,'—besides that this does not give the meaning of the Greek word,—the Epistle would end with an anti-climax, by lowering the high standard which it has lifted up throughout to an apparent indifferentism, and admitting to the apostolic blessing all those, however otherwise wrong, who are only not hypocrites in their love of Christ).

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

AUTHORIZED VERSION REVISED.

I. [1] Paul and Timothy, servants of † Christ Jesus, to all the saints [a] in Christ Jesus which are at Philippi, with the [b] bishops and deacons: [2] [c] Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. [3] [d] I thank my God in all my remembrance of

† *So our oldest MSS.*
a 1 Cor. i. 2.
b See Acts xx. 28.
c Rom. i. 7. 2 Cor. i. 2. 1 Pet. i. 2.
d Rom. i. 8, 9. 1 Cor. i. 4. Eph. i. 15, 16. Col. i. 3. 1 Thess. i. 2. 2 Thess. i. 3.

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I. [1] *PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:* [2] *Grace* be *unto you, and peace, from God our Father, and* from *the Lord Jesus Christ.* [3] *I thank my God upon every remem-*

Chap. I. 1, 2.] Address and greeting. **1.**] Timothy seems to be named as being well known to the Philippians (Acts xvi. 3, 10 ff.), and present with St. Paul at this time. The mention is merely formal, as the Apostle proceeds (ver. 3) in the first person singular. Certainly no *official* character is intended to be given by it, as some have thought: for of all the Epistles, this is the least official: and those to the Romans and Galatians, where no such mention occurs, the most so. Observe, there is no title of *Apostle* subjoined to *Paul* (as in Col. i. 1), probably because the Philippians needed no such reminiscence of his authority. Compare also 1 and 2 Thess. **all**] both here and in vv. 4, 7, 8, 25; ch. ii. 17, 26, is best accounted for from the warm affection which breathes through this whole Epistle (see on ver. 3), not from any formal reason, as that the Apostle wishes to put those Philippians who had not sent to his support, on a level in his affection with those who had,—that he wishes to set himself above all their party divisions (ch. ii. 3): &c. **with the bishops**] Theodoret remarks, "He calls the presbyters, bishops: for at that time they had both names,"—and alleges Acts xx. 28, Tit. i. 5, 7, as shewing the same. See on the whole subject, note on Acts xx. 17. **and deacons**] See on Rom. xii. 7; xvi. 1.—Chrysostom enquires why he writes *here* to the *clergy* as well as to the *saints*, and not in the Epistles to the Romans, or Corinthians, or Ephesians. And he answers it, "because they had joined in sending to the Apostle, and had borne fruit for him, and themselves had sent Epaphroditus to him." But the true reason seems to be, the late date of our Epistle. The ecclesiastical offices were now more plainly distinguished than at the time when the two former of those Epistles were written. That to the Ephesians rests on grounds of its own.—The simple juxtaposition of the officers with the members of the Church, and indeed *their* being placed *after* those members, shews, as it seems to me, the absence of hierarchical views such as those in the Epistles of the apostolic fathers. **2.**] See on Rom. i. 7.

3—11.] Thanksgiving for their

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brance of you, [4] always in every prayer of mine for you all making request with joy, [5] for your fellowship in the gospel from the first day until now; [6] being confident of this very thing, that he which hath begun a good work in you will perform it *until the day of Jesus Christ: [7] even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confir-*

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you, [4] always in every prayer of mine making my prayer for you all with joy, [5] [e] for your fellowship in regard to the gospel from the first day until now; [6] being confident of this very thing, that he which began [f] a good work in you will perfect it [g] up to the day of Jesus Christ: [7] even as it is just for me to be thus minded for you all, because you have me [h] in your heart, both [i] in my bonds, and in [k] my defence and con-

e Rom. xii. 13. & xv. 26. 2 Cor. viii. 1. ch. iv. 14, 15.
f John vi. 29. 1 Thess. i. 3.
g ver. 10.
h 2 Cor. iii. 2. & vii. 3.
i Eph. iii. 1. & vi. 20. Col. iv. 3, 18. 2 Tim. i. 8.
k ver. 17.

FELLOWSHIP REGARDING THE GOSPEL (3—5), CONFIDENCE THAT GOD WILL CONTINUE AND PERFECT THE SAME (6—8), AND PRAYER FOR THEIR INCREASE IN HOLINESS UNTO THE DAY OF CHRIST (9—11). 3.] See the similar expressions, Rom. i. 9; 1 Cor. i. 4; Eph. i. 16; Col. i. 3; 1 Thess. i. 2; Philem. 4. 4.] **always—every—for you all**—here we have the overflowings of a full heart. The sense is, that every time he prayed, he joyfully offered up that portion of his prayers which was an intercession for them. 5.] **for** (*ground* of the last assertion) **your fellowship** (with one another: entire accord, unanimous action: not your fellowship *with me*) **as regards the Gospel** (not '*in the Gospel*,' as A. V. Their mutual accord was *for the purposes of the Gospel*—i. e. the perfecting, of which he proceeds to treat. The expression "your fellowship as regards the Gospel" may include without expressly mentioning their contribution (ch. iv. 15) to the Apostle's necessity:—that particular manifestation of this *fellowship*, which so especially marked the liberal and warm-hearted Christians of Philippi) **from the first day** (of your receiving it) **until now**; 6.] **being** (i.e. seeing I am) **confident of this very thing** (it points out sharply and emphatically, implying, as here, that the very matter of confidence is one which will ensure the success of the *prayer*), **that He who began in you a good work** (viz. God: compare ch. ii. 13.—By '*a good work*,' he refers his confidence to the *general* character of God as the doer and finisher of good: the one good work in his mind, being their *fellowship, &c.*—The words **up to the day of Jesus Christ** assume the nearness of the coming of the Lord. Here, as elsewhere, Commentators (even Ellicott recently) have endeavoured to escape from this inference. Thus Theophylact and Œcumenius refer the saying not only to the then existing generation of Philippians, but *also to their descendants:* Estius, in the case of each man, "*up to his own death:*" Calovius, understanding not the continuance till the day of Christ, but "term and complement of perfection which we shall possess at that day:" and so nearly Calvin, but saying very beautifully,—"Although they who are freed from the mortal body, no longer war with the lusts of the flesh, and are as they say beyond range of the enemy: yet there will be nothing out of place in speaking of them as still in progress, because they have not yet attained to the point at which they aspired: they are not yet in possession of the felicity and glory for which they hoped: in a word, the day has not yet dawned which is to reveal the treasures hidden in hope. And on this account, whenever hope is spoken of, the eyes must be fixed on the blessed resurrection as their point of reference." Doubtless, this is *our* lesson, and must be our application of such passages: but this surely was not the sense in which the Apostle wrote them). 7.] *Justification of the above-expressed confidence:*—it was fair and right for him to entertain it. **to be thus minded**] viz. with the confidence of ver. 6. **for you all**] because it is an opinion involving their good. **you have me**] The Greek will equally admit the rendering of the A. V.

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l ch. iv. 14.
m Rom. i. 9. & ix. 1. Gal. i. 20. 1 Thess. ii. 5.
n ch. ii. 26. & iv. 1.
† So our oldest MSS.
o 1 Thess. iii. 12. Philem. 6.
p Rom. ii. 18. & xii. 2. Eph. v. 10.
q Acts xxiv. 16. 1 Thess. iii. 13. & v. 23.
r 1 Cor. i. 8.
† So all our oldest MSS.

firmation of the gospel, [l] being partakers of my grace. [8] For [m] God is my witness, [n] how I long after you all in the tender heart of † Christ Jesus. [9] And this I pray, [o] that your love may abound yet more and more in knowledge and all perception; [10] so that ye may [p] discern the things that are more excellent; [q] that ye may be sincere and without offence [r] unto the day of Christ; [11] being filled with the † fruit of

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mation of the gospel, ye all are partakers of my grace. [8] *For God is my record, how greatly I long after you all in the bowels of Jesus Christ.* [9] *And this I pray, that your love may abound yet more and more in knowledge and in all judgment;* [10] *that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;* [11] *being filled with the fruits*

But the context here clearly determines for the other. *Their* bearing *him* always in mind was the ground of his confidence that they were prospering in the Gospel.—His **bonds** were his situation: his **defence and confirmation of the Gospel**, his *employment* in that situation;—whether he refers to a *public* defence (2 Tim. iv. 16), or only to that defence of the Gospel, which he was constantly making in private. However this may be, the two, his *defence* and his *confirmation*, are most naturally understood as referring to one and the same course of action. One such *defence* and *confirmation* we have recorded in Acts xxviii. 23 ff. **being partakers of my grace** (the grace vouchsafed to me by God in Christ: not the grace of *suffering in Him*, as ver. 29, still less the grace of *apostleship*, Rom. i. 5, which the Philippians had furthered by their subsidies: ver. 8 decides the **grace** to be spiritual in its meaning). 8.] Confirmation of ver. 7. On the words, **in the tender heart** (literally, **bowels**) **of Christ Jesus**, Bengel remarks, "In Paul, it is not Paul that lives, but Christ Jesus: therefore Paul is moved, not in his own heart, but in that of Christ Jesus." All real spiritual love is but a portion of the great love wherewith He hath loved us, which lives and yearns in all who are vitally united to Him.

9—11.] *The substance of his prayer* (already, ver. 4, alluded to) *for them.* 9.] **And** refers back to the *prayer* of ver. 4: 'and this is the purport of my prayer.' At the same time this purport follows most naturally, after the expression of desire for them in the last verse. **your love**] not, '*towards me*,'—nor *towards God and Christ*, but either perfectly general, or, 'towards one another:' virtually identical with the "*fellowship*" of ver. 5. In the words, **your love**, its existence is recognized: in the prayer, *that it may abound more and more*, its deficiency is hinted at. **in** is not to be taken as if *knowledge* and *perception* were departments of Love, *in which it* was to increase; but they are rather elements, in whose increase in their characters Love is also, and as a separate thing, to increase: as if it had been said, 'that your love may increase, but not without an increase in *knowledge* and *perception*.' For by these Love is guarded from being ill-judged and misplaced, which, separate from them, it would be: and accordingly, on the increase of these is all the subsequent stress laid. **knowledge** means, accurate knowledge of moral and practical truth: **perception**, the power of apprehending the same: "the contrary of that dulness and inactivity of the *inward senses*, which brings about moral want of judgment, and indifference." It has been well explained as **moral tact**. 10.] *Purpose of the increase in knowledge and perception:* **with a view to your distinguishing things that are more excellent** (or, **different**), and so choosing the good, and refusing the evil. Whichever meaning, *more excellent* or *different*, we choose, the thing to be done amounts to the same, the selection of the good. **without offence**] i. e. not *giving no offence* (to others), but void of offence, or stumbling, yourselves. **unto the day of Christ**] See above on ver. 6: but **unto** is not exactly "*up to*;" it has more the meaning of '*for*,'—'so that when that day comes, ye may be found.' Our temporal use of 'against' exactly gives it

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of righteousness, which are by Jesus Christ, unto the glory and praise of God. [12] *But I would ye should understand, brethren, that the things* which happened *unto me have fallen out rather unto the furtherance of the gospel;* [13] *so that my bonds in Christ are manifest in all the palace, and in all other* places; [14] *and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.* [15] *Some in-*

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righteousness, [s] which is through Jesus Christ, [t] unto the glory and praise of God. [12] But I would have you know, brethren, that the things concerning me have fallen out rather unto the furtherance of the gospel; [13] so that my bonds became manifest in Christ [u] in all the palace, and to all others; [14] and that most of the brethren in the Lord, waxing confident by my bonds, are more abundantly bold to speak the word without fear. [15] Some indeed are preaching

[s] John xv. 4, 5. Eph. ii. 10. Col. i. 6.
[t] John xv. 8. Eph. i. 12, 14.
[u] ch. iv. 22.

11.] filled with the fruit of righteousness (that result of work for God's glory which is the product of a holy life: righteousness being here, the whole purified moral habit of the regenerate and justified man. Gal. v. 22; Eph. v. 9; James iii. 18), **which is** (specifies the *fruit*—that it is not of nor by man, but) **through Jesus Christ** (by the working of the Spirit which He sends from the Father. "We are wild olives and useless, till we are grafted into Christ, who by His living root makes us fruit-bearing trees." Calvin), **unto the glory and praise of God** (belongs to being filled).

12—26.] DESCRIPTION OF HIS CONDITION AT ROME: HIS FEELINGS AND HOPES. And first he explains,

12—18.] *how his imprisonment had given occasion to many to preach Christ: how some indeed had done this from unworthy motives, but still to his joy that, any how, Christ was preached.*

12. rather] i. e. than the contrary: not, '*more now than before.*' **13.] so that** (effect of this *falling out rather to the furtherance of the Gospel*) **my bonds** (the fact of my imprisonment) **have become manifest in Christ** (these words, not "*my bonds in Christ,*" as A. V., are to be taken together. They became known, not as a matter simply of notoriety, but of notoriety *in Christ*, i. e. in connexion with Christ's cause,—as endured for Christ's sake;—and thus the Gospel was furthered) **in the whole prætorium** (this may mean (1), the *barrack of the prætorian guards* attached to the palace of Nero. This idea seems supported by the greeting sent, ch. iv. 22, from "*those of Cæsar's household,*" who would, it is said, hardly have been mentioned, had the *prætorian camp* (see below) been meant. The word here, '*prætorium,*' is also used of castles or palaces belonging to Cæsar, or to foreign princes, or even to private persons: it cannot be shewn ever to have signified the palatium at Rome, but the above meanings approach so nearly to this, that no serious objection can be taken to it. The fact here mentioned *may* be traced to St. Paul being guarded by a prætorian soldier, and having full liberty of preaching the Gospel [Acts xxviii. 30 f.]: but more probably his situation had been changed since then,—see Introd. to this Epistle, § iii. 6.—But the expression may also be taken (2) in its larger acceptation,—the quadrangular camp now forming part of Aurelian's city walls,—including also the smaller camp on the Palatine. And this seems favoured by the words "*in* **all** *the palace*" (prætorium), **and to all others**), **and to all others** (literally, **the rest**, a popular hyperbole:—i. e., to others, besides those in the prætorium: not to be taken, as A. V., as signifying, '*in all other places.*' The matter-of-fact interpretation would be, that the soldiers, and those who visited him, carried the fame of his being bound for Christ over all Rome);

14.] and (so) **that most of** (not '*many of,*' as A. V.) **the brethren in the Lord** (this is the most natural connexion, and not that maintained by some, "*trusting in the Lord by my bonds*"), **encouraged by** (having confidence in) **my bonds** ("for if the preaching were not of God, said they, Paul would not have endured to be bound for it." Œcumenius), **are venturing more abundantly** (than,

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Christ even for envy and [x] strife; and some also for good will: † [16] these indeed out of love, knowing that I am set for the [y] defence of the gospel: [17] but the others out of self-seeking proclaim Christ, not sincerely, thinking to † raise up tribulation to my bonds. [18] What then? notwithstanding, every way, whether in pretence, or in truth, Christ is proclaimed; and therein I do rejoice, yea, and I shall rejoice; [19] for I know that this shall fall out to me unto salvation [z] through your prayer,

x ch. ii. 3.

† *So these two verses are arranged and read in all our most ancient authorities.*

y ver. 7.

† *So all our oldest MSS.*

z 2 Cor. i. 11.

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deed preach Christ even of envy and strife; and some also of good will: [16] *the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:* [17] *but the other of love, knowing that I am set for the defence of the gospel.* [18] *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.* [19] *For I know that this shall turn to my salvation through your prayer, and the sup-*

before) **to speak the word [of God] fearlessly.** 15.] The two classes mentioned here are not subdivisions of the "*brethren in the Lord*" above, but the first are a new class, over and beyond those *brethren*, and the second are identical with the *brethren* above. The first were the anti-pauline Christians, of whom we hear so often in the Epistles (see Rom. xiv.; 1 Cor. iii. 10 ff.; iv. 15; ix. 1 ff.; 2 Cor. x. 1 ff.; xi. 1 ff. &c.).

for envy and strife, not strictly '*for the sake of*,' so that they set envy (of me) and strife before them as their *object*—but '*in pursuance of*,'—so **on account of,**—to forward and carry out. **and some also,—on account of,** in pursuance of, **good will** (towards me). 16, 17.] The two classes here take up again those of the preceding verse, the last being treated first. **These last indeed** (preach Christ: omitted, as having just occurred: see below) **out of** (induced by) **love, knowing** (motive of their conduct) **that I am set** (not '*lie in prison*:'—'am appointed by God') **for the defence** (as in ver. 7; see note there: helping me in the solemn matter of my account of my ministry to God) **of the Gospel:**

17.] **but the former out of self-seeking** (or 'intrigue:' not '*contention*,' as A. V., which has arisen from a mistake as to the derivation of the word, see note, Rom. ii. 8) **proclaim Christ, insincerely, thinking** (explains *their insincerity*;—'in that they think.' In this expression is involved, 'they do not succeed in their purpose') **to raise up tribulation for** (me in) **my bonds** (i. e. endeavouring to take opportunity, by my being laid aside, to depreciate me and my preaching, and so to cause me trouble of spirit). 18.] **What then** (i. e. 'what is my feeling thereupon?')? **nevertheless** (literally **except that**: i. e. "nothing, except that:" notwithstanding this opposition to myself; it has no other result, than . . . .), **in every way** (of preaching;—from whatever motive undertaken and however carried out), **in pretext** (with a by-motive, as in ver. 17), **or in verity** ('truth and sincerity of spirit'), **Christ** IS PROCLAIMED (then these adversaries of the Apostle can hardly have been those against whom he speaks so decisively in Gal., and indeed in our ch. iii. 2. These men *preached Christ*, and thus forwarded, so far, the work of the Gospel, however mixed their motives may have been, or however imperfect their work); **and in this I rejoice, yea, and I shall** (hereafter) **rejoice;**

19.] **for I know that this** (viz. the greater spread of the preaching of Christ, last mentioned, ver. 18) **shall turn out to my salvation** (salvation is variously interpreted: of *deliverance* from present custody: of *sustenance in life*: of *victory* over foes: of the *salvation of others*. But from the context it must refer to *his own spiritual good*—his own fruitfulness for Christ and glorification of Him, whether by his life or death;—and so eventually his own *salvation*, in *degree* of blessedness, not in relation to the absolute fact itself) **through your prayer** (his affection leads him to make this addition—i. e., if you continue to pray for me;—not without the help of your prayers: see similar expressions,

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ply of the Spirit of Jesus Christ, [20] *according to my earnest expectation and* my *hope, that in nothing I shall be ashamed, but* that *with all boldness, as always,* so *now also Christ shall be magnified in my body, whether* it be *by life, or by death.* [21] *For to me to live* is *Christ, and to die* is *gain.* [22] *But if I live in the flesh, this* is *the fruit of my labour: yet what I shall choose I wot not.* [23] *For I am in a strait betwixt two, having a de-*

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and supply of [a] the Spirit of Jesus Christ, [20] according to my [b] expectation and hope, that [c] in nothing I shall be ashamed, but that [d] with all boldness, as always, so now also Christ shall be magnified in my body, whether by life or by death. [21] For to me to live is Christ, and to die is gain. [22] But if to live in the flesh, [if] this be to me fruit of my labour, then what I shall choose I know not. [23] But [e] I am in a strait betwixt the two, having my

[a] Rom. viii. 9.
[b] Rom. viii. 19.
[c] Rom. v. 5.
[d] Eph. vi. 19, 20.
[e] 2 Cor. v. 8.

2 Cor. i. 11; Rom. xv. 30, 31; Philem. 22), **and (your) supply** (to me, by that prayer and its answer) **of the Spirit of Jesus Christ** (the construction obliges us to take **supply** as parallel with **prayer**, and as also included under the description **your**. Were the sense as A. V., and ordinarily, '*through your prayer and the supply of the Spirit of Jesus Christ*,' the form of the original would have been different. How such a meaning can *be doctrinally* objectionable, I am wholly unable to see. Surely, that intercessory prayer should *attain its object*, and the supply take place *in consequence of the prayer*, is only in accord with the simplest idea of any reality in such prayer at all.—By a delicate touch at the same time of personal humility and loving appreciation of their spiritual eminence and value to him, he rests the advancement of his own salvation on the supply of the Holy Spirit won for Him by their prayers),

20.] according to (for it is '*our confidence*, which hath great recompense of reward,' Heb. x. 35 f.) **my expectation** (not, as A. V., '*earnest* expectation') **and hope, that in nothing** (in no point, no particular) **I shall be ashamed** (general: have reason to take shame for my work for God, or His work in me), **but** (on the contrary) **in** (or **with**) **all** (as contrasted with *in nothing* above) **boldness** (contrast to *shame*:—boldness *on my part*, seeing that life or death are both alike glorious for me—and thus I, my body, the passive instrument in which Christ is glorified, shall any how be bold and of good cheer in this His glorification of Himself in me), **as always, now also** (that I am in the situation described above, ver. 17) **Christ shall be magnified** (*shewn to be what He is*: by His kingdom being spread among men: it is more than '*praised*') **in my body** (*my body* being the *subject* of *life* or *death*,—in the occurrence of either of which he would not be ashamed, the one bringing active service for Christ, the other union with Him in heaven, ver. 21 ff.), **either by** (means of) **life or by** (means of) **death.** **21.] For** (justification of the preceding expectation and hope, in either event) **to me** (emphatic) **to live** (continue in life, present) (**is**) **Christ** (see especially Gal. ii. 20. All my life, all my energy, all my time, is His—I *live Christ*), **and to die** (literally, **to have died**; the *act of living* is to him Christ; but it is the *state after* death, *not* the *act of dying*, which is gain to him) (**is**) **gain.** This last word has surprised some Commentators, expecting a repetition of *Christ*, or something at all events higher than mere *gain*. But it is to be explained by the foregoing context. 'Even if my death should be the result of my enemies' machinations, it will be no *shame* to me, but gain, and my boldness is secured even for that event.' **22.] But if** (not the hypothetical 'if:' but, assuming that it is so) **the continuing to live in the flesh** (expansion of "*to live*"), **this very thing** (this very *life* which I am undervaluing) **is to me the fruit of my work** (i. e. that in which the fruit of my apostolic ministry will be involved,—the condition of that fruit being brought forth), **then what** (i. e. which of the two) **I shall choose** (for myself) **I know not.** **23.] But** (the contrast is to the decision involved in the word "*know*") **I am perplexed** (literally, held in, kept back from decision, which

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f 2 Tim. iv. 6. desire for [f] departing, and being
with Christ; for it is very far better:
[24] yet to abide in my flesh is more
necessary for your sake. [25] And
g ch. ii. 24. [g] being confident of this, I know
that I shall abide and shall continue with you all for your furtherance and joy in your faith; [26] that
h 2 Cor. i. 14. & v. 12. [h] in me your matter of boasting may
abound in Christ Jesus, through my
presence with you again. [27] Only
i Eph. iv. 1. Col. i. 10. [i] conduct yourselves worthily of the
1 Thess. ii. 12. & iv. 1. gospel of Christ: that whether I
come and see you, or be absent, I
may hear of your state, that ye are
k ch. iv. 1. l 1 Cor. i. 10. [k] standing fast in one spirit, [l] with
m Jude 3. one soul [m] striving together for the

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sire to depart, and to be with Christ; which is far better: [24] *nevertheless to abide in the flesh* is *more needful for you.* [25] *And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;* [26] *that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.* [27] *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

would be a setting at liberty) **by** (*from the direction of*,—kept in on both sides) **the two** (which have been mentioned, viz. *life* and *death:* not, which *follow*), **having my desire towards** (the A. V., '*having a desire to*,' entirely misses the delicate sense) **departing** (from this world—used on account of the "*being with Christ*" which follows), **and being with Christ** ("this place," says Calvin, "suffices to refute their folly, who dream that our souls sleep when separated from our bodies: for Paul openly declares that we enjoy Christ's presence when we are dissolved in death." Thus much is true: but not perhaps that which some have inferred from our verse, that it shews a change of view respecting the nearness of the Lord's advent—for it is only said *in case of* his death: he immediately takes it up [ver. 25] by an assurance that he should continue with them: and compare ver. 6; ch. iii. 20, 21, which shew that the advent was still regarded as imminent); **for it is by far better:**

24.] **but to continue in my flesh is more needful on account of you** (and others—but the expressions of his love are now directed solely to them). 25.] **And being confident of this, I know that I shall remain and continue alive with you all for your advancement and joy in your faith** (both substantives belong to **in your faith**; it is their faith which is to advance, by the continuance of his teaching, and to rejoice, as explained below, on account of his presence among them); 26.] **that your matter of boasting** (not, as commonly rendered, '*your boasting:*' where the two can be distinguished they should be. Their Christian matter of boasting in him was, the possession of the Gospel, which they had received from him, which would abound, be assured and increased, by his presence among them) **may abound in Christ Jesus** (its field, element of increase, it being a Christian matter of glorying) **in me** (its field, element, of *abounding in Christ Jesus*, I being the worker of that which furnishes this material), **by means of my presence again with you.**

27—II. 18.] EXHORTATIONS TO UNITED FIRMNESS, TO MUTUAL CONCORD, TO HUMILITY; AND IN GENERAL TO EARNESTNESS IN RELIGION. 27.] **Only,**—i. e. I have but this to ask of you, in the prospect of my return. **conduct yourselves**] literally, live as citizens of a polity. The "*polity*" being the heavenly state, of which you are citizens; see especially ch. iii. 20. **in one spirit**] refers to the unity of spirit in which the various members of the church would be fused and blended in the case of *perfect unity*. This *one spirit* of Christians united for their common faith would of necessity be the Spirit of God which penetrates and inspires them: compare Eph. iv. 3, 4. Then, as this Spirit is the highest principle in us,

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[28] *and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.* [29] *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;* [30] *having the same conflict which ye saw in me, and now hear* to be *in me.*

II. [1] *If* there be *therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,* [2] *fulfil ye my*

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faith of the gospel; [28] and not being terrified in any thing by your adversaries: [n] the which is to them an evidence of perdition, [o] but of † your salvation, and that from God. [29] Because unto you [p] it hath been given, in the behalf of Christ [q] not only to believe in him, but also to suffer in his behalf; [30] [r] having the same conflict [s] as ye saw in me, and now hear of in me.

II. [1] If then there be any exhortation in Christ, if any comfort of love, if [a] any communion of the

n 2 Thess. i. 5.
o Rom. viii. 17. 2 Tim. ii. 11.
† *So our oldest MSS.: some very ancient ones reading,* to us of salvation.
p Acts v. 41. Rom. v. 3.
q Eph. ii. 8.
r Col. ii. 1.
s Acts xvi. 19, &c. 1 Thess. ii. 2.
a 2 Cor. xiii. 14.

—he includes also the lower portion, the animal soul; **with one soul striving together** (the soul, receiving on the one hand influence from the spirit, on the other impressions from the outer world, is the sphere of the affections and moral energies, and thus is that in and by which the exertion here spoken of would take place. **striving together**, either *with one another* or *with me*. The former is I think preferable, both on account of the **one spirit** and **one soul**, which naturally prepare the mind for an *united* effort, and because *his own* share in the contest comes in as a new element in ver. 30) **for the faith** (compare Jude 3). **28.**] **The adversaries**, from the comparison which follows with his own conflict, and the *suffering in Christ's behalf* spoken of in the next verse, must be the *adversaries of the faith*, whether Jews or Gentiles, compare 1 Cor. xvi. 9. **the which**, viz. "*your not being terrified.*" **an evidence of perdition**, because it will shew that all their arts are of no avail against your union and firmness and hopefulness: and thus their own ruin (*spiritual*, as the whole matter is spiritual), in hopelessly contending against you, is pointed out, not perhaps to themselves *as perceiving it*, but to themselves if they *choose* to perceive it. **but** (is a sign) **of your salvation** (*spiritual* again: not merely, *rescue and safety from them*), **and this** (viz. the being a *sign*, to them of perdition, to you of your salvation: the sign is one from God) **from God.** **29.**] **Because** (proof that the sign is from God, in that He has granted to *you* the double proof of His favour, not only, &c.) **unto you** (first emphasis) **it was granted** (second emphasis—it was *given* by grace), **on behalf of Christ** (the rendering '*to you it is given in the behalf of Christ*' (A. V.), is wrong) **not only to believe on Him, but also on his behalf to suffer**; **30.**] **having** (i. e., *ye* having) **the same conflict** (one in its nature and object) **as ye saw** (viz. when I was with you, Acts xvi. 16 ff.) **in me** (in my case as its example), **and now hear of in me** (he means, by report of others, and by this Epistle).

CHAP. II. 1—11.] *Exhortation to unity and humility* (1—4), *after the example of Christ* (5—11). **1.**] He introduces in the fervour of his affection ("see how persistently, how vehemently, with what earnest sympathy," Chrysostom) four great points of the Christian life and ministry, and by them enforces his exhortation. The four fall into *two pairs*, in each of which we have first the objective principle of Christian life (**in Christ,—of the Spirit**), and next the subjective principle "*of love*,"—*tenderness and compassions*. And thus the awakening of motives by these four points is at the same time powerful and touching. The first particular mentioned is here, **exhortation**, not "*consolation*," which follows in the word **comfort**. **in Christ** specifies the *element* of the exhortation. The Greek word, *paraklēsis*, signifies both *exhortation* and *consolation*: see Acts iv. 36. **of love** is the subjective genitive,—'consolation furnished by love.' **communion,—fellowship, of the** *Holy Spirit*; compare 2 Cor. xiii. 13;

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Spirit, if any [b] tenderness and com-
passions, 2 [c] make ye my joy full,
[d] that ye be of the same mind,
having the same love, with united
souls being of one mind, 3 [e] in no-
thing following self-seeking nor vain-
glory; but [f] through your lowliness
of mind esteeming each other better
than yourselves. 4 [g] Not looking each
of you on his own things, but each
of you on the things of others also.
5 [h] † Have this mind in you, which
was also in Christ Jesus: 6 who, [i] ex-
isting in the form of God, [k] deemed

b Col. iii. 12.
c John iii. 29.
d Rom. xii. 16. & xv. 5. 1 Cor. i. 10. 2 Cor. xiii. 11. ch. i. 27. & iii. 16. & iv. 2. 1 Pet. iii. 8.
e Gal. v. 26. ch. i. 15, 16. James iii. 14.
f Rom. xii. 10. Eph. v. 21. 1 Pet. v. 5.
g 1 Cor. x. 24, 33. & xiii. 5.
h Matt. xi. 29. John xiii. 15. 1 Pet. ii. 21. 1 John ii. 6.
† So all our oldest MSS.
i John i. 1, 2. & xvii. 5. 2 Cor. iv. 4. Col. i. 15. Heb. i. 3.
k John v. 18. & x. 33.

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joy, that ye be likeminded, having the same love, being *of one accord, of one mind.* 3 Let *nothing* be done *through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.* 4 *Look not every man on his own things, but every man also on the things of others.* 5 *Let this mind be in you, which was also in Christ Jesus:* 6 *who, being in the form of God, thought it not robbery to be equal*

tenderness (literally, bowels), of *affectionate emotion* in general: **compassions,** of the *compassionate* emotions in particular.—I may remark, that the exhortation being addressed to the Philippians, the **if there be any** is to be taken subjectively—**If there be** with you **any** &c. **2.] make . . . . full** has the emphasis—'he already had joy in them, but it was not *complete,* because they did not walk in perfect unity:' compare ch. i. 9). **be of the same mind** is more general than '*being of one mind*' below. And this is all that can be reasonably said of the difference between them. In the more fervid portions of such an Epistle as this, we must be prepared for something very nearly approaching to tautology. "It is astonishing," says Chrysostom, "how often he repeats the same thing, from his exceeding earnestness"). **having the same love**] "i. e. equally loving and being loved," Chrysostom. **with united souls being of one mind**] to be taken together as one designation only: **with union of soul unanimous** (minding one thing). **3.] entertaining no thought in a spirit of** (according to, after the manner of) **self-seeking** (see note, Rom. ii. 8, on the common mistaken rendering of this word), **none in a spirit of vain-glory; but through your lowliness of mind** (assuming *lowliness* as a Christian grace which you possess. And it is this lowliness, thus existing already in you, which leads you to the estimate recommended. In the A. V. this fine point is lost, and the lowliness of mind appears as if it were the grace *recommended,* instead of *assumed*) **esteeming one another superior to yourselves** (i. e. each man his neighbour better than himself). **4.] Each regarding not their own matters but each also the matters of others** ("this second clause [Mey.] is a feebler contrast than might have been expected after the absolute negation in the first." The **also** shews that that first is to be taken with some allowance, for by our very nature, each man must *look on his own things* in some measure).—On the nature of the strife in the Philippian Church, as shewn by the exhortations here, see Introduction, § ii. 7.

5—11.] *The exhortation enforced, by the example of the self-denial of Christ Jesus.* **5.] Think this in yourselves, which was also** (*the mind*) **in Christ Jesus** (it is disputed whether this is said of the Son of God *before,* or *since* His Incarnation. See below. I assume now, and will presently endeavour to prove, that the Apostle's reference is first to the *taking on him* of our humanity, and then to his *further humiliation in* that humanity): **6.] who, subsisting** (originally. Less cannot be implied in this word than eternal præ-existence. The participle is hardly equivalent to "although he subsisted," still less "inasmuch as he subsisted;" but simply states its fact as a link in the logical chain, "subsisting as He did;" without fixing the character of that link as causal or concessive) **in the form of God** (not merely the *nature* of God, which however is *implied:* but, as in Heb. i. 3, the "*brightness of God's glory and the express image of His person:*" compare John v. 37

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with God: [7] *but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:* [8] *and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death*

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not his being on an equality with God a thing to grasp at, [7] [l] but emptied himself, taking upon him the form [m] of a servant, [n] being made in the likeness of men: [8] and being found in fashion as a man, he humbled himself, [o] becoming obedient even unto death, and that the

l Ps. xxii. 6. Isa. liii. 3. Dan. ix. 26. Mark ix. 12. Rom. xv. 3.
m Isa. xlii. 1. & xlix. 3, 6. & lii. 13. & liii. 11. Ezek. xxxiv. 23, 24. Zech. iii. 8. Matt. xx. 28. Luke xxii. 27.
n John i. 14. Rom. i. 3. & viii. 3. Gal. iv. 4. Heb. ii. 14, 17.
o Matt. xxvi. 39, 42. John x. 18. Heb. v. 8. & xii. 2.

with xvii. 5. "The divine nature had an infinite beauty in itself, even without any creature to look on it." Bengel. See also Col. i. 15; 2 Cor. iv. 4. That the divine *nature* of Christ is not here meant, is clear: for He did not with reference to *this empty Himself*, ver. 7), deemed **not his equality with God a matter for grasping** (on the difficulty of the rendering, and the reasons for pressing that here adopted, see in my Greek Test. The *meaning* is plain enough. Our Lord possessed equality with God. In "the mind which was in Him, He regarded not this His equality a thing to be grasped at by Him, so as to hold it firm for Himself, but" &c. We have now to enquire, whether the opening of the passage will bear to be understood of our Lord *already incarnate.* De Wette and others have maintained that the name **Christ Jesus** cannot apply to *Him before His Incarnation.* But the answer to this is easy, viz. that that name applies to the *entire historical Person* of our Lord, of whom the whole passage is said, and not merely to Him in his præ-existent state. That one and the same person of the Son of God, "*existing in the form of God,*" afterwards "*became in the likeness of men,*" gathering to itself the humanity, in virtue of which He is now designated in the concrete, Christ Jesus. The dispute seems to me to be satisfactorily settled by the contrast between the two clauses just quoted. These two cannot belong to Christ in the same incarnate state. Therefore the former of them must refer to his *præ-incarnate state*), **7.**] **but emptied Himself** (*Himself* is the emphatic word, *not the verb.*—He not only did not *enrich* himself, but he *emptied* himself:—He used His equality with God as an opportunity, not for self-exaltation, but for self-abasement. And the word simply and literally means, **emptied.** He emptied Himself of the *form of God* [not His *essential* glory, but its manifested possession: see on the words above: the glory which He had with the Father before the world began, John xvii. 5, and which He resumed at His glorification]—He ceased, while in this state of exinanition, to reflect the glory which He had with the Father), [by] **taking the form of a servant** (specification of the *method in which* He emptied Himself. The term **servant** is contrasted with 'equality with God'—and imports '*a servant of God,*'—not *a servant generally,* nor a servant of man and God. And this state, of a *servant of God,* is further defined by what follows), **being made** (by birth into the world,—'*becoming*') **in the likeness of men** (compare Rom. viii. 3. He was not *a man pure and simple, and nothing else,* but the Son of God manifest in the flesh and nature of men. The expression, *in the likeness,* is forcible, in giving another subordinate specification, viz. that He was made in *like form* to *men,* who *are servants of God*). **8.**] (the term, **being found,** serves to denote the taking up afresh of the subject, and introducing a new portion of the history. Hitherto of the act of laying aside the form of God, specified to have consisted in *taking the form of a servant,* and *being made in the likeness of men.* But now we take Him up again, this having past; we *find* Him in his human appearance—and what then? we have further acts of self-humiliation to relate): **and when He was** (having been) **found in habit** (guise, outward semblance; e.g. of look, and dress, and speech. The term is a more specific repetition of "*in the likeness*" above: and is here *emphatic:* 'being found in *habit,* &c.—He did not stop with this outward semblance, but . . . .') **as a man** (for He was not *a man,* but God [in Person], with the humanity taken on him: "As *a man:* for this was the nature which He took up into Him: He himself was not this, but He put this on." Theodoret), **He humbled himself** (in His humanity: a further act

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death of the cross. [9] Wherefore God also [p] exalted him exceedingly, and [q] bestowed on him † the name which is above every name: [10] that [r] in the name of Jesus every knee should bend, of things in heaven and on earth and under the earth; [11] and [s] that every tongue should confess that Jesus Christ is Lord, to

p John xvii. 1, 2, 5. Acts ii. 33. Heb. ii. 9.
q Eph. i. 20, 21. Heb. i. 4.
† So all our oldest MSS.
r Isa. xlv. 23. Matt. xxviii. 18. Rom. xiv. 11. Rev. v. 13.
s John xiii. 13. Acts ii. 36. Rom. xiv. 9. 1 Cor. viii. 6. & xii. 3.

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of the cross. [9] *Wherefore God also hath highly exalted him, and given him a name which is above every name:* [10] *that at the name of Jesus every knee should bow, of* things *in heaven, and* things *in earth, and* things *under the earth;* [11] *and* that *every tongue should confess that Jesus Christ* is *Lord, to the*

of self-denial. The stress here is on the verb, not on "*himself:*" in ver. 7 the weight rested on the *reflexive reference* of the act, but here it rests on the *reflexive act* itself) [by] becoming (this participle specifies, *wherein the humiliation consisted*) **obedient** (to God; as before in the term *servant*. See Rom. v. 19, Heb. v. 8 f., and ver. 9,—"*wherefore God also,*" —referring to the words "*to God,*" here understood) **even unto** (as far as) **death** (the climax of His obedience. **Unto death** must not be taken with "*humbled himself,*" which breaks the sentence awkwardly), **and that** (death) **the death of the cross** (i. e., "that accursed death, and appropriated to the worst of criminals." Theophylact).

9—11.] *Exaltation of Jesus, consequent on this His humiliation:*—brought forward as an encouragement to follow His example. "He proves by Christ's example, that they are blessed who voluntarily humiliate themselves with Christ: for from the most despised estate to the most exalted height, whoever humbles himself shall be in like manner exalted. Who then will refuse that submission by which he may rise to the glory of the heavenly kingdom?" Calvin. 9.] **Wherefore** (i. e. on account of this His self-humiliation and obedience: see Heb. ii. 9, note. But we must always bear in mind, that herein Christ was not *a man*, nor an example what we can do, but the eternal Son of God, lowering Himself to take the nature of men, and in it rendering voluntary and perfect obedience) **also** (introduces the result, Luke i. 35) **God** (on His part: on the reference, see on the word "*obedient*") **highly exalted Him** (not only *exalted*, but **highly exalted**; His exaltation being a super-eminent one. Not, as A. V. above, '*hath* highly exalted;' the reference is to an historical fact, viz. that of His Ascension), **and gave to Him** (the Father being greater than the incarnate Son, John xiv. 28, and having by His exaltation of Jesus to His throne, freely bestowed on him the kingly office, which is the completion of His Mediatorship, Rom. xiv. 9) **the name which is above every name** (the word must be kept, against most Commentators, to its plain sense of NAME,—and not rendered '*glory,*' or understood of His office. The name is, the very name which He bore in His humiliation, but which now is the highest and most glorious of all names, the name of JESUS. Compare His own answer in glory, Acts ix. 5, "*I am* JESUS, *whom thou persecutest*"): 10.] **that** (intent of this exaltation) **in the name of Jesus** (emphatic, as the ground and element of the act which follows) **every knee should bend** (i. e. all prayer should be made [not, as A. V., '*at* the name of Jesus every knee should bow,'—which the words of the original will not bear]. But *what* prayer? *to* JESUS, or *to* GOD THROUGH HIM? The only way to answer this question is to regard the general aim of the passage. This undoubtedly is, the *exaltation of Jesus.* The clause, "*to the glory of God the Father,*" below, is no deduction from this, but rather an additional reason why we should carry on the exaltation of Jesus *until this new particular is introduced.* This would lead us to infer that the universal prayer is to be *to* JESUS. And this view is confirmed by the next clause, where every tongue is to confess that Jesus Christ is Lord, when we remember the common expression, "*to call upon the name of* the Lord," for prayer: Rom. x. 12 f.; 1 Cor. i. 2 [2 Tim. ii. 22]; Acts [vii. 59] ix. 14, 21; xxii. 16), **of those in heaven** (angels. Eph. i. 20, 21. Heb. i. 6) **and those on earth** (men) **and those under the earth** (the dead); 11.] **and that every tongue** (of all the classes just named) **should confess** (result of the *bending of*

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glory of God the Father. [12] *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.* [13] *For it is God which worketh in you both to will and to do of* his *good pleasure.* [14] *Do all things without murmurings and disputings:* [15] *that*

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the glory of God the Father. [12] So
then, my beloved, even [t] as ye were t ch. i. 5.
always obedient, not as in my pre-
sence only, but now much more in
my absence, carry out [u] with fear u Eph. vi. 5.
and trembling your own salvation.
[13] For [x] it is God which worketh in x 2 Cor. iii. 5. Heb. xiii. 21.
you both to will and to work for
his good pleasure. [14] Do all things
[y] without murmurings and [z] dis- y 1 Cor. x. 10. 1 Pet. iv. 9.
putings: [15] that ye may be blame- z Rom. xiv. 1.

every knee) **that Jesus Christ is Lord** (see 1 Cor. xii. 3), **to the glory** (so as for such confession to issue in the glory) **of God the Father** (which is the great end of all Christ's mediation and mediatorial kingdom, compare 1 Cor. xv. 24—28. "That the majesty of God may shine in Christ, and the Father be glorified in the Son; see John v. and xvii., and you will have the exposition of this place." Calvin).

12—16.] *After this glorious example, he exhorts them to earnestness after Christian perfection.* **12. So then]** i. e. as a consequence on this pattern set you by Christ. The more obedient answers to "*becoming obedient,*" ver. 8, and salvation to the exaltation of Christ. It is therefore better to refer "*so then*" to that which has just preceded, than to all the foregoing exhortations, ch. i. 27 ff. **ye were obedient]** i. e. *to God,* as Christ above: not as ordinarily, '*to me*' or '*my Gospel.*' The following clauses are to be connected not with this, but with "*work out,*" &c., at the end of the verse. **as** is by no means superfluous, but gives the sense **not as** if (it were a matter to be done) **in my presence only, but now** (as things are at present) **much more** (with more earnestness) **in my absence** (because spiritual help from me is withdrawn from you), **carry out** (bring to an accomplishment) **your own** (emphasis on **your own**, perhaps as directing attention to the example of Christ which has preceded,—as HE obeyed and won HIS exaltation, so do *you* obey and carry out *your own* salvation) **salvation** (which is *begun* with justification by faith, but must be carried out, brought to an issue, by sanctification of the Spirit—a life of holy obedience and advance to Christian perfection. For this reason, the A. V., '*work out* your own salvation,' is bad, because ambiguous, giving the idea that the salvation is a thing to be gotten, brought in and brought about, by ourselves) **with fear and trembling** (lest you should fail of its accomplishment at the last. The expression indicates a state of anxiety and self-distrust. And the stress of the exhortation is on these words:—considering the immense sacrifice which Christ made for you, and the lofty eminence to which God hath now raised Him, be ye more than ever earnest that you miss not your own share in such salvation. The thought before the Apostle's mind is much the same as that in Heb. ii. 3).

13.] Encouragement to fulfil the last exhortation—for you are not left to yourselves, but have the almighty Spirit dwelling in you to aid you.—This working must not be explained away, with Pelagius, into "a mere persuasion and encouraging by promises:" it is an efficacious working which is here spoken of: God not only *brings about* the will, but *creates* the will —we owe both the will to do good, and the power, to His indwelling Spirit. **in you,** as in 1 Cor. xii. 6, and 2 Cor. iv. 12; Eph. ii. 2; Col. i. 29. **for [the sake of] His good pleasure,**—i. e. in order to carry out that good counsel of His will which He hath purposed towards you.

14 ff.] *More detailed exhortations,* as to the manner of their Christian energizing. **murmuring,** in every other place in the N. T., as also in Exod. xvi. 7, 9, signifies murmuring against men, not against God. And the context here makes it best to keep the same sense: such murmurings arising from selfishness, which is especially discommended to us by the example of Christ. **disputings]** by the same rule, we should rather understand disputings

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a Matt. v. 45. Eph. v. 1.
b 1 Pet. ii. 12.
c Deut. xxxii. 5.
d Matt. v. 14, 16. Eph. v. 8.
e 2 Cor. i. 14. 1 Thess. ii. 19.
f Gal. ii. 2. 1 Thess. iii. 5.
g 2 Tim. iv. 6.
h Rom. xv. 16.
i 2 Cor. vii. 4. Col. i. 24.

less and harmless, [a] children of God, without reproach, [b] amidst a [c] crooked and perverse generation, among whom [d] ye shine as lights in the world; [16] holding forth the word of life, [e] for a boast to me against the day of Christ, that [f] I have not run in vain, neither laboured in vain. [17] Yea, if [g] I am even being poured out upon the sacrifice and [h] ministration of your faith, [i] I joy, and congratulate you all. [18] And in like manner do ye also joy, and congratulate me. [19] But I hope in

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ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; [16] *holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.* [17] *Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.* [18] *For the same cause also do ye joy, and rejoice with me.* [19] *But I trust in the*

with men, than doubts respecting God or duty. **15.]** The whole clause is a reminiscence of Deut. xxxii. 8. **ye shine]** indicative, not "*shine ye,*" imperative: for this *is* the position of Christians in the world: see Matt. v. 14; Eph. v. 8. Not '*lights*' merely, but **luminaries**, '*heavenly bodies.*' But this can hardly be satisfactorily given in an English version. **16.]** Probably as E. V., **holding forth** (to them, **applying** to them). **for** (result of your thus walking, *as concerns myself*) **a matter of boasting for me against** (temporal: reserved for) **the day of Christ, that I did not run** (the past tense is from the point of view of that day) **for nothing, nor labour for nothing.** **17, 18.]** These verses are closely connected with the preceding; not as De Wette and others maintain, with ch. i. 26, which is most unnatural, and never would occur to any reader. The connexion is this: in ver. 16 he had tacitly assumed that he should live to witness their blameless conduct even till the day of Christ. *Now* he puts the other alternative —that the dangers which surrounded him would result in his death:—and in that case equally he rejoiced, &c. **17. Yea, if even]** In the present case (see on the construction in my Greek Test.), the Apostle seems to believe the supposition which he makes: that it veritably will be so. **if I am even being poured out,** because the danger was besetting him *now,* and waxing onward to its accomplishment. He uses the word literally, with reference to the shedding of his blood. "He represents his whole apostolic work for the faith of the Philippians, as a *sacrifice:* if he is put to death in the course of it, he will be, by the shedding of his blood, poured out as a libation upon this sacrifice, as among the Jews (Num. xxviii. 7; xv. 4 ff.) and heathens, in their sacrifices, libations of wine were usual, which were poured over the offerings." Meyer. **ministration** here means, **priest's ministration** at the sacrifice. **of your faith]** your faith *is the sacrifice,* which I, as a priest, offer to God. The image is precisely as in Rom. xv. 16, where he is the priest, offering up the Gentiles to God. And the case which he puts is, that he, the priest, should have his own blood poured out at, upon his sacrificing and presentation to God of their faith. **I joy]** not to be joined with "*with you,*" but absolute, **I rejoice for myself and congratulate you** (not, '*rejoice with you,*' as A. V. and many Commentators. Meyer well observes that the following verse is decisive against this: for if *they rejoiced* already, what need of "*do ye also joy?*"—congratulate you, viz. on the fact that I have been thus poured out for your faith, which would be an honour and a boast for you). **18.] And on the same account do ye joy** (answer to his *congratulation,*—for this your honour), **and congratulate me** (answer to his *joy* above,—on this my joy).

19—30.] ADDITIONAL NOTICES RESPECTING THE APOSTLE'S STATE IN HIS IMPRISONMENT: HIS INTENDED MISSION OF TIMOTHY AND ACTUAL MISSION OF EPAPHRODITUS. The connexion with the foregoing seems to be,—'and yet this

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Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. [20] *For I have no man likeminded, who will naturally care for your state.* [21] *For all seek their own, not the things which are Jesus Christ's.* [22] *But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.* [23] *Him therefore I hope to send presently, so soon as I shall see how it will go with me.* [24] *But I trust in the Lord that I also myself shall come shortly.* [25] *Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your mes-*

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the Lord Jesus to send [k] Timothy shortly unto you, that I also may be of good courage, when I know your state. [20] For I have no man [l] like-minded, who will naturally be careful about your state. [21] For they all [m] seek their own things, not the things of Christ Jesus. [22] But ye know the proof of him, [n] that, as a child [serveth] a father, he hath served with me unto the gospel. [23] Him therefore I hope to send presently, so soon as I see how it will go with me. [24] But [o] I trust in the Lord that I myself also shall come shortly. [25] Yet I thought it necessary to send to you [p] Epaphroditus, my brother, and fellow-labourer, and [q] fellow-soldier, but

k Rom. xvi. 21. 1 Thess. iii. 2.
l Ps. lv. 13.
m 1 Cor. x. 24, 33. & xiii. 5. 2 Tim. iv. 10, 16.
n 1 Cor. iv. 17. 1 Tim. i. 2. 2 Tim. i. 2.
o ch. i. 25. Philem. 22.
p ch. iv. 18.
q Philem. 2.

pouring out of my blood is by no means certain, for I hope to hear news of you soon, nay, to see you myself.' **19. in the Lord Jesus**] 'my hope is not an idle one, as a worldly man's might be; but one founded on faith in Christ.' **shortly**, see ver. 23. **I also**] 'as well as you, by your reception of news concerning me.' **20.**] Reason why he would send Timothy above all others: **For I have none else like-minded** (with myself, not with Timothy), **who** (of that kind, who) **will really** (emphatic:—with no secondary regards for himself, as in ver. 21) **care for your affairs** (have real anxiety about your matters, to order them for the best). **21.**] **For they all** (my present companions: who these were, we know not: they are characterized, ch. iv. 21, merely as *"the brethren who are with me"*—certainly not Luke—whether Demas, in transition between Philem. 24 and 2 Tim. iv. 10, we cannot say) **seek their own matters, not those of Jesus Christ** (no weakening of the assertion must be thought of, as that of understanding the word all as hyperbolically put for *many*, or *most*,—or understanding the assertion, *care more about &c. than &c.*,—as many Commentators: nor must it be restricted to the *love of ease*, &c., *unwillingness to undertake so long a journey*, as Chrysostom and others: both all and the assertion are absolute). **22.**] **But the approved worth of him ye know** (viz. by trial, when we were at Philippi together, Acts xvi. 1, 3,—xvii. 14),—viz.: **that as a son (serveth) a father, he served with me for the Gospel.** The construction is this: the Apostle would have written, 'as a son a father, so he *served* me,'—but changes it to 'so he served *with* me,' from modesty and reverence, seeing that we are not servants one of another, but all of God, in the matter of the Gospel. **24. in the Lord**] See above, ver. 19. **also**, as well as Timothy.

25—30.] *Of Epaphroditus: his mission: and recommendation of him.* Epaphroditus is not elsewhere mentioned. The name was a common one. There is perhaps no reason for supposing him identical with Epaphras (Col. i. 7; iv. 12. Philem. 23), who was a minister of the Colossian church.—We must not attempt to give a strict official meaning to each of the words predicated of Epaphroditus. The accumulation of them serves to give him greater recommendation in the eyes of the Philippians. **25. to send**] it was actually a sending *back*, though not so expressed here: see ch. iv. 18. The term **fellow-soldier** applies to the combat with

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[r] your apostle, and [s] minister to my need: [26] [t] since he was longing after you all, and was full of heaviness, because ye had heard that he was sick. [27] For indeed he was sick nigh unto death: yet God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. [28] I sent him therefore the more anxiously, that, when ye see him, ye may rejoice again, and that I may be the less sorrowful. [29] Receive him therefore in the Lord with all gladness; and [u] hold such men in honour: [30] because for the work † [of Christ] he came nigh unto death, hazarding his life [x] that he might supply what was lacking on your part in your ministration toward me.

r 2 Cor. viii. 23.
s 2 Cor. xi. 9. ch. iv. 18.
t ch. i. 8.
u 1 Cor. xvi. 18. 1 Thess. v. 12. 1 Tim. v. 17.
† *Omitted by one of our oldest MSS., and variously read by others. See note.*
x 1 Cor. xvi. 17. ch. iv. 10.

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senger, and he that ministered to my wants. [26] *For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.* [27] *For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.* [28] *I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.* [29] *Receive him therefore in the Lord with all gladness; and hold such in reputation:* [30] *because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.*

the powers of darkness, in which the ministers of Christ are the leaders: see besides ref., 2 Tim. ii. 3. **but your**]—the contrast is to **my** above. **apostle**—not in the ordinary sense of apostle, in Rom. xi. 13,—but as in 2 Cor. viii. 23 (where see note). **26.**] Reason for the necessity. The past tense, imperfect, *was longing* would become true when they received the letter. His longing was then actually present: an English letter-writer would have said, "is longing." **full of heaviness**] Whether there was any special reason, more than affection, which made Epaphroditus anxious to return on account of this, we cannot say. **27. sorrow upon sorrow**] i.e. if to his bonds had been added the loss of his friend,—"sorrow coming upon sorrow." The second *sorrow* refers to his own distress in his imprisonment, so often implied in this Epistle: see Introd. § iii. 4, 5. **28.**] The **that I may be the less sorrowful** is one of the Apostle's delicate touches of affection. If *they rejoiced* in seeing Epaphroditus, *his own* trouble would be thereby lessened. **29.**] **therefore**, as accomplishing the purpose just expressed. The stress is on the request to *receive* him. There certainly seems to be something behind respecting Epaphroditus, of which we are not informed. If extreme affection had been the sole ground of his being *full of heaviness*, no such exhortation as this would have been needed. **30.**] **for the work** [**of Christ**], viz. of the Gospel, or of Christ (probably the original text had only, **for the work**);—part of which it was, to sustain the minister of the Gospel, **he came nigh unto death**] he incurred so serious and nearly fatal a sickness:—not to be understood, as Chrysostom and others do, of danger incurred by the hostility of the authorities. **that he might fill up** (1 Cor. xvi. 17) **your deficiency** (viz. on account of your absence) **in the ministration to me** (this ministration was the contribution of money, which had been sent by Epaphroditus. The only *deficiency* in this kind service was, their inability, through absence, to minister it to the Apostle themselves: and this Epaphroditus filled up, and in so doing risked his life in the way above hinted at, i. e. probably by too constant and watchful attendance on the Apostle. So that there is no

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III. [1] *Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed* is *not grievous, but for you* it *is safe.* [2] *Beware of dogs, beware of evil workers, beware of the concision.* [3] *For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.* [4] *Though I might also have confidence in the*

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III. [1] Finally, my brethren, [a] rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. [2] [b] Beware of the dogs, beware of the [c] evil workers, [d] beware of the concision. [3] For we are [e] the circumcision, who [f] worship by the Spirit of God, and [g] glory in Christ Jesus, and trust not in the flesh. [4] Though [h] I myself have confidence

a 2 Cor. xiii. 11. ch. iv. 4. 1 Thess. v. 16.
b Isa. lvi. 10. Gal. v. 15.
c 2 Cor. xi. 13.
d Rom. ii. 28. Gal. v. 2.
e Deut. x. 16. & xxx. 6. Jer. iv. 4. Rom. ii. 29. & iv. 11, 12. Col. ii. 11.
f John iv. 23, 24. Rom. vii. 6.
g Gal. vi. 14.
h 2 Cor. xi. 18, 21.

blame on them conveyed by the sentence,—but the whole is a delicate way of enhancing Epaphroditus's services—'that which you would have done if you could, he did for you—therefore receive him with all joy').

CH. III. 1—IV. 1.] WARNING AGAINST CERTAIN JUDAIZERS,—ENFORCED BY HIS OWN EXAMPLE (1—16): ALSO AGAINST IMMORAL PERSONS (17—iv. 1).

1.] He appears to have been closing his Epistle (finally, &c.), but to have again gone off, on the vehement mention of the Judaizers, into an explanation of his strong term rendered **concision.** **the same things]** It seems to me that Wiesinger has rightly apprehended the reference of this somewhat difficult sentence. The **rejoice in the Lord,** taken up again by the **thus stand fast in the Lord,** ch. iv. 1, is evidently put here emphatically, with direct reference to the warning which follows—**let your joy (your boast) be in the Lord.** And this same exhortation, **rejoice,** is in fact the ground-tone of the whole Epistle. See ch. i. 18, 25; ii. 17; iv. 4, where the addition "*and again I say*" seems to refer back again to this saying. So that there is no difficulty in imagining that the Apostle may mean by "*the same things,*" his exhortation to rejoice. The description of this course as being **safe** is no objection to this: because the *rejoicing in the Lord* is in fact an introduction to the warning which follows: a provision, by upholding the antagonist duty, against their falling into deceit. And thus all the speculation, whether the **same things** refer to a lost Epistle, or to words uttered when he was with them, falls to the ground. And the inference from Polycarp's words in his Epistles to these Philippians, "*who* (viz. St. Paul) *when absent wrote to you Epistles,*" may be a true one, but does not belong here. **2. Beware of]** more properly, **observe,** with a view to avoid: so "*mark,*" Rom. xvi. 17. **the dogs]** profane, impure persons. The appellation occurs in various references; but in the Jewish usage of it, uncleanness was the prominent idea; see Deut. xxiii. 18; Ps. xxii. 16; Isa. lvi. 10, 11; Matt. xv. 26, 27. Rev. xxii. 15. **evil workers]** or, **workmen.** He seems to point out persons who actually *wrought,* and professedly for the Gospel, but who were '*doing the work of evil,*' not mere '*evil-doers.*' **the concision]** Thus only, by a hardly intelligible English word, can we express the contemptuous term which the Apostle uses, reserving the honourable appellation of "*the circumcision*" for Christians, who only could truly be so called. **Observe** (i. e. in fact, **Beware of**) the (I will not say, circumcision, but mere) **CONCISION** ('*amputation:*' who have no true circumcision of heart, but merely the cutting off of the flesh).

3.] For WE are the *real* **CIRCUMCISION** (whether bodily circumcised, or not—there would be among them some of both sorts: see Rom. ii. 25, 29; Col. ii. 11), **who worship** (pay religious service and obedience) **by the Spirit of God** (see John iv. 23, 24. The Spirit of God is the agent, whereby our service is rendered: see Rom. v. 5; viii. 14; xii. 1; Heb. ix. 14. The emphasis is on it: for *both* profess a *worship.* **Of God** is expressed for solemnity), **and glory in** (stress on *this,*—are not ashamed of Him and seek our boast in circumcision, or the law, but make our *boast* in Him) **Christ Jesus, and trust not in the flesh** ('but in the Spirit—in our union with Christ'). **4.] Although**

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also in the flesh. If any other man thinketh to trust in the flesh, I still more: 5 [i] circumcised the eighth day, [k] of the stock of Israel, [l] of the tribe of Benjamin, [m] an Hebrew, of Hebrews; as touching the law, [n] a Pharisee; 6 [o] as touching zeal, [p] persecuting the Church; as [q] touching the righteousness which is in the law, [r] having lived blameless. 7 Howbeit, [s] what things were gain to me, those for Christ's sake have I counted loss. 8 Nay more, and I still count [them] all but loss [t] for the sake of the excellency of the knowledge of Christ Jesus my Lord: for whose sake

i Gen. xvii. 12.
k 2 Cor. xi. 22.
l Rom. xi. 1.
m 2 Cor. xi. 22.
n Acts xxiii. 6. & xxvi. 4, 5.
o Acts xxii. 3. Gal. i. 13, 14.
p Acts viii. 3. & ix. 1.
q Rom. x. 5.
r Luke i. 6.
s Matt. xiii. 44.
t Isa. liii. 1. Jer. ix. 23, 24. John xvii. 3. 1 Cor. ii. 2. Col. ii. 2.

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flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 *circumcised the eighth day, of the stock of Israel,* of the *tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;* 6 *concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.* 7 *But what things were gain to me, those I counted loss for Christ.* 8 *Yea doubtless, and I count all things* but *loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have*

I (emphatic), **have** (not, '*might have,*' as A. V. I *have* it, but do not choose to make use of it: I *have it,* in the flesh, but I am still, in spirit, of the number of *those who put no confidence in the flesh*) **confidence** (not, '*ground of confidence:*' there is no need to soften the assertion, see above: nor to understand it of the unconverted state of the Apostle) **also** (over and above) **in the flesh. If any other man thinketh** (spoken of *his own judgment of himself,* not to be rendered "*seemeth,*" and understood of other men's judgment of him: for how can other men's judging of the *fact* of his having confidence be in place here?—But it is his own judgment of the existence of the *right to have confidence* which is here in comparison) **to trust in the flesh, I more:** 5.] Reasons why. He compares himself with them in three particulars: 1. pure Jewish extraction: 2. legal exactitude and position: 3. legal zeal. **In circumcision** (so literally: i. e. 'as regards circumcision') **of eight days** (Gen. xvii. 12: as distinguished from those who, as proselytes, were circumcised in after life), **of the race of Israel** (compare Rom. xi. 1; 2 Cor. xi. 22; *not born of proselyte descent,* Thdt.), **of the tribe of Benjamin** (*a tribe not to be ashamed of,* Chrys.: it was one of the two faithful ones: it had furnished the first king of Israel, after whom indeed the Apostle was named), **an Hebrew, of Hebrews** (i. e. from Hebrew parents and ancestry on both sides); **as regards the law** (with reference to relative legal position and observance), **a Pharisee** (compare Acts xxiii. 6; xxvi. 5); 6.] **as regards zeal** (for the law), **a persecutor of the church** (of Christ); **as regards righteousness which is in** (as its element: consists in the keeping of) **the law, become blameless** (i. e. having carried this righteousness so far as to have become perfect in it, in the sight of men. Calvin well distinguishes between the real and apparent righteousness in the law—the former before God, never possessed by any man: the latter before men, here spoken of by Paul:—"He was therefore in men's judgment holy, and spotless from all legal blame. A rare praise, and almost singular: and yet let us see how much he esteemed it"). 7.] **But whatsoever things** (emphatic and general: these above mentioned, and all others. The *law itself* is not included among them, but only his "*gains*" from this and other sources) **were to me gains** (different kinds of gain), **these** (emphatic) **I have esteemed for Christ's sake** (see it explained below, vv. 8, 9) **as loss** ("this *one* LOSS he saw in all of which he speaks: hence no longer the plural, *losses.*" Meyer). 8.] **But moreover** (or, **nay more,** not only have I once for all passed this judgment, but I *continue to count,* &c. The contrast is of present *judgment to his past one,* mentioned above), **I also continue to esteem [them]**

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suffered the loss of all things, and do count them but *dung, that I may win Christ,* [9] *and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:* [10] *that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;* [11] *if by any means I might attain unto the resurrec-*

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I suffered the loss of all things, and count them but dung, that I may gain Christ, [9] and be found in him, not having [u] mine own righteousness, which is of the law, but [x] that which is through the faith of Christ, the righteousness which is from God upon my faith: [10] that I may know him, and the power of his resurrection, and [y] the fellowship of his sufferings, being conformed to the likeness of his death; [11] if by any means I may [z] attain unto the re-

[u] Rom. x. 3, 5.

[x] Rom. i. 17. & iii. 21, 22. & ix. 30. & x. 3, 6. Gal. ii 16.

[y] Rom. vi. 3, 4, 5. & viii. 17. 2 Cor. iv. 10, 11. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.

[z] Acts xxvi. 7.

all (not, as A. V., *all things*) **to be loss on account of the super-eminence** (above them all) **of the knowledge of Christ Jesus my Lord** ("he calls Him his Lord to express the vehemence of his affection." Calvin): **on whose account** (in what manner on His account, is explained below) **I suffered** (not, as A. V., "*have suffered*") **the loss of ALL THINGS** (now, emphatic and universal), **and esteem them to be refuse, that I may** (by so disesteeming them: *it* gives the aim of what went before) **gain Christ** (not, as the rationalizing Grotius, '*the favour of Christ:*' no indeed, it is Christ Himself,—His perfect image, His glorious perfection, which he wishes to win. He has Him now, but not in full: this can only be when his course is finished, and to this time the next words allude), **9.] and be found** (now, and especially at His coming; see 2 Cor. v. 3) **in Him** (living and being, and included, in Him as my element), **not having mine own righteousness** (see on ver. 6), **which is of** (arising from) **the law, but that which is through** (as its medium) **the faith of** (in) **Christ** (or we may render, "not having as my righteousness that righteousness which is of the law, but that which is through faith in Christ"), **the righteousness which is of** (answering to **of the law**,—as its source, see Eph. ii. 8) **God on my faith** (built on, grounded on, granted on condition of, my faith). **10.]** (aim and employment of this righteousness,—taking up again the "*excellency of the knowledge*," ver. 8), **that I may know Him** (know, in that fulness of experimental knowledge, which is only wrought by being like Him), **and** (not equivalent to '*that is to say:*' but additional: His Person, and . . . and . . .) **the power of His resurrection** (i. e. not '*the power by which He was raised*,' but the power which His resurrection *exercises* on believers—in assuring them of their justification, Rom. iv. 25; 1 Cor. xv. 17;—mostly however here, from the context which goes on to speak of conformity with His sufferings and death,—in *raising them with Him*,—compare Rom. vi. 4; Col. ii. 12), **and the participation of His sufferings** (which is the necessitating condition of being brought under the power of His resurrection, see as above, and 2 Tim. ii. 11), **being conformed to His death** (it does not appear to me that St. Paul is here speaking, as Meyer and others maintain, of his imminent risk of a death of martyrdom, but that his meaning is general, applying to his whole course of suffering and self-denial, as indeed throughout the sentence. This conformity with Christ's death was to take place by means of that perfect self-abjuration which he here asserts of himself—see Rom. viii. 29; 2 Cor. ii. 14; iv. 10 ff.; 1 Cor. xv. 31, and especially Gal. ii. 20); **11.] if by any means** (the original expression is one used when an end is proposed, but failure is presumed to be possible. "After all this," says Chrysostom, "he is not yet confident, but speaks as elsewhere, 'He that thinketh he standeth, let him take heed lest he fall:' and, 'I fear lest having preached to others, I myself may become a castaway'") **I may attain** (on the sense, see Acts xxvi. 7; from which alone, it is evident that it does not signify '*live until*,' as some main-

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† So all our oldest authorities. surrection † from the dead. [12] Not
a 1 Tim. vi. 12. that I have already [a] obtained, or
b Heb. xii. 23. am already made [b] perfect: but I
press on, if so be that I may lay
hold on that for which also I was
† So most of our ancient MSS. laid hold on by Christ †. [13] Bre-
thren, I count not myself to have
laid hold: but one thing [I do],
c Ps. xlv. 10. Luke ix. 62. [c] forgetting the things which are
2 Cor. v. 16. d 1 Cor. ix. 24, behind, and [d] stretching forth unto
26. Heb. vi. 1. the things which are before, [14] [e] I
e 2 Tim. iv. 7, 8. Heb. xii. 1. press toward the mark for the prize
f Heb. iii. 1. of [f] the heavenly calling of God in

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tion of the dead. [12] *Not
as though I had already
attained, either were al-
ready perfect: but I fol-
low after, if that I may
apprehend that for which
also I am apprehended of
Christ Jesus.* [13] *Brethren,
I count not myself to have
apprehended: but* this *one
thing* I do, *forgetting those
things which are behind,
and reaching forth unto
those things which are be-
fore,* [14] *I press toward the
mark for the prize of the
high calling of God in*

tain) **unto the resurrection from the dead** (viz. the blessed resurrection of the dead in Christ, in which "*they who are Christ's*" shall rise "*at His coming,*" 1 Cor. xv. 23, see also 1 Thess. iv. 16).

12—14.] This seems to be inserted to prevent the misapprehension, that he conceived himself already to possess this knowledge, and to have grasped Christ in all His fulness.

12.] **Not that** (I do not mean, that . . . .) **I have already acquired** (this *having gained Christ:* not the *praise* mentioned below, which is an image subsequently introduced, whereas the reference here must be to something foregoing; nor *the resurrection*, which has just been *stated* as an object of his wishes for the future: but as Calvin, "the entire participation of Christ's sufferings, the perfect experience of the power of His resurrection, the clear knowledge of Himself"), **or am already completed** (in spiritual perfection): **but I pursue** (the image of a runner in a course is already before him), **if I may also** (besides *pressing on.* We cannot express this double "*also*" in an English version) **lay hold of that for which I was also laid hold of** (for the sense, compare 1 Cor. xiii. 12. The time referred to when he was thus laid hold of by Christ, was his *conversion:* but we need not, as Chrysostom and others, press the image of the race, and regard him as *flying*, and *overtaken*) **by Christ.**

13.] Emphatic and affectionate re-statement of the same, but not merely so;—he evidently alludes to some whom he wishes to warn by his example. **Brethren, I** (emphatic) **do not reckon myself** (emphatic) **to have laid hold: but one thing** (I do: there is nothing expressed in the original: we must not supply "*I reckon,*" nor "*I follow,*" nor "*I think,*" none of which correspond to the explanation following: nor can we say that nothing requires to be supplied: the sense must have a logical supplement), **forgetting the things behind** (me, as a runner in the course; by which image, now fully before him, the expressions in this verse must be explained: "For a runner does not think how many times round the course he has completed, but how many remain to be completed: . . . . for what profit to us is the past if it be not completed?" Chrysostom), **but ever reaching out towards** (as the runner whose body is bent forwards in his course. "By *reaching out* is meant eagerly advancing onward the body even beyond the feet in their course, leaning the whole man forward, and reaching forth the hands, that the speed may be enhanced." Chrysostom) **the things before** (i. e. the perfection not yet reached),

14.] **I pursue towards the goal for** (to reach, with a view to; or perhaps simply in the direction of) **the prize** (see 1 Cor. ix. 24; 2 Tim. iv. 8; Rev. ii. 10) **of my heavenly** (see Heb. iii. 1; xii. 22: the allusion is to his appointment having been made directly in heaven, not by delegation on earth) **calling** (not as we familiarly use the word,—'calling in life,' &c.—but to be kept to the *act of his being called* as an Apostle: q. d. 'the prize consequent on the faithful carrying out of that summons which I received from God in heaven') **of God** (who was the caller: but we must not think of Him, as Grotius and others,—as the arbiter sitting above and summoning to the course,—for in these last words the figure is dropped, and *the heavenly calling* represents real matter of

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Christ Jesus. [15] *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.* [16] *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.* [17] *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* [18] *(For many walk, of whom I have told you often, and now tell you even weeping,* that they are *the enemies of the cross of*

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Christ Jesus. [15] Let us then, as many as be [g] perfect, [h] be thus minded: and if in any thing ye be otherwise minded, even this shall God reveal unto you. [16] Nevertheless, whereunto we have attained, [i] walk on [k] by the same [l] † path. [17] Brethren, [m] be followers together of me, and mark them which are walking so as [n] ye have us for an ensample. [18] For many walk, of whom I often told you, and now tell you even weeping, that they are [o] the enemies of the cross of Christ:

g 1 Cor. ii. 6. & xiv. 20.
h Gal. v. 10.
i Rom. xii. 16. & xv. 5.
k Gal. vi. 16.
l ch. ii. 2.
† *So our three most ancient MSS.: others variously.*
m 1 Cor. iv. 16. & xi. 1. ch. iv. 9. 1 Thess. i. 6.
n 1 Pet. v. 3.
o Gal. i. 7. & ii. 21. & vi. 12. ch. i. 15, 16.

fact) **in Christ Jesus** (to what are these last words to be referred? Not to the *pressing towards the mark:* but to "*the heavenly calling of God*").

15, 16.] *Exhortation to them to be unanimous in following this his example.* In order to understand this somewhat difficult passage, we must remember (1) that the description of his own views and feelings which he holds up for their imitation (ver. 17) began with having no confidence in the flesh (ver. 3), and has continued to ver. 14. Also (2) that the description commencing with **as many as be perfect,** is taken up again from ver. 3, "*For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus,*" &c. These two considerations will keep us from narrowing too much the exhortation, **be thus minded,** and from misunderstanding the *perfection* meant. 15.] **As many of us then** (refers to ver. 3: see above) **as are perfect** (mature in Christian life—those described above, ver. 3), **let us be of this mind** (viz. that described as entertained by himself, vv. 7—14): **and if in any thing ye be differently minded** (it gives the meaning of diversity in a bad sense. The difference referred to seems to be that of too much self-esteem as to Christian perfection: see below), **this also** (as well as the rest which he has revealed) **will God reveal to you** (i. e. in the progress of the Christian life, you will find the true knowledge of your own imperfection and of Christ's all-sufficiency revealed to you by God's Spirit, Eph. i. 17 ff.). **even** this must not be taken as representing *the fact, that ye are otherwise minded,* but is *the thing, respecting which* ye *are otherwise minded.* 16.] Let not however this diversity, respecting which some of you yet await deeper revelations from God's Spirit, produce any dissension in your Christian unity. **Nevertheless** (notwithstanding that some of you, &c. as above), **as far as we have attained** (towards Christian perfection: including both knowledge and practice, of both which he spoke above in his own case), **walk by the same (path)** (not, '*let us walk,*' as A. V.).—The exhortation refers to the onward advance of the Christian life—go on together, each one in his place and degree of advance, but all in the same path.

17—IV. 1.] *Exhortation to follow his example* (17): *warning against the enemies of the cross of Christ* (18, 19): *declaration of the high privileges and hopes of Christians* (20, 21), *and affectionate entreaty to stedfastness* (iv. 1). 17.] **Be imitators together** (i. e. with one another: not imitators together with those mentioned below) **of me, and observe** (for imitation) **those who walk in such manner as ye have an example in us.** 18.] **For** (reason for the foregoing command in the form of warning against others who walk differently) **many walk** (no need to supply any thing, as "*wickedly,*" or "*far otherwise:*" the word *walk* stands by itself here, and is defined afterwards), **whom I many times mentioned to you** (viz. when I was with you), **but now mention even weeping** ("why weeping? Because the evil was growing, because these even were well worth his tears . . . thus Paul weeps where others laugh and are wanton. So full of sympathy is he; so does he bear

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19 [p] whose end is perdition, [q] whose God is their belly, and [r] their glory is in their shame, who [s] mind earthly things. 20 For [t] our country is in the heavens; [u] from whence also we [x] look for a Saviour, the Lord Jesus Christ: 21 [y] who shall change the body of our humiliation, † [that it may be] conformed unto the body of his glory, [z] according to the working of his power whereby he is able

p 2 Cor. xi. 15. 2 Pet. ii. 1.
q Rom. xvi. 18. 1 Tim. vi. 5. Tit. i. 11.
r Hos. iv. 7. 2 Cor. xi. 12. Gal. vi. 13.
s Rom. viii. 5.
t Eph. ii. 6, 19. Col. iii. 1, 3.
u Acts i. 11.
x 1 Cor. i. 7. 1 Thess. i. 10. Tit. ii. 13.
y 1 Cor. xv. 43, 48, 49. Col. iii. 4. 1 John iii. 2.
† *These words are omitted by our most ancient MSS.*
z Eph. i. 19.

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Christ: 19 *whose end is destruction, whose God is their belly, and* whose *glory is in their shame, who mind earthly things.)* 20 *For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:* 21 *who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working*

all men in his heart." Chrysostom), **the enemies** (the article designates the particular class intended) **of the cross of Christ** (not of the *doctrine* of the Cross:—nor is there any reason to identify these with those spoken of ver. 2. Not Judaistic but Epicurean error, not obliquity of creed but of practice, is here stigmatized. And so Chrysostom,—"There were some who professed indeed to be Christians, but were living in laxity and self-enjoyment: and this is contrary to the Cross"): **19.]** **of whom perdition** (everlasting, at the coming of the Lord: see ch. i. 28) **is the** (fixed, certain) **end, of whom their belly is the God, and their glory in their shame** (**their glory** is subjective,—that which is glory in the judgment of these men,—and **their shame** objective,—that which is shame according to the reality of morals), **who regard** (it is not easy to give the original verb, in this sense, by one word in English. It betokens the whole aspect, the *set* of the thoughts and desires: "*earthly things*" are the substratum of all their feelings) **the things on earth** (in opposition to the things above, compare Col. iii. 1 ff.). **20.]** **For** (I may well direct you to avoid those who *regard the things on earth:—for—our* state and feelings are wholly alien from theirs) **our** (emphatic) **country** (the *state* to which we belong, of which we by faith are citizens; meaning the Kingdom of God, the heavenly Jerusalem [Gal. iv. 26. Col. iii. 1 ff.]. This objective meaning of the word is better than the subjective one, '*our citizenship*,' or, '*our conversation*,' as A. V., which rendering seems to want precedent. *Life* is worse, even supposing it justifiable, as giving the English reader the idea of *eternal life*, and so misleading him) **subsists** (the word is more solemn, as indicating priority and fixedness, than merely *is* would be: see ch. ii. 6. But in a *version*, which is to be idiomatic English, the difference cannot well be expressed) **in the heavens; from whence also** (additional particular, following on heaven being our country) **we wait for** (expect till the event arrives) **a Saviour** (emphatic: therefore *we* cannot "*regard the things on earth*," because we are waiting for One to deliver us from them: neither is our *end perdition*, because One is coming to rescue us from it. Or, **as Saviour**: but perhaps the other is preferable, as being simpler), (**viz.**) **the Lord Jesus Christ: 21.]** (describes *the method, in which* this Saviour shall save us —a way utterly precluding *our* making a god of our body) **who shall transform** (see 1 Cor. xv. 51 ff. The words assume, as St. Paul always does when speaking incidentally, the persons in whose name he is speaking, and among whom he includes himself, surviving to witness the coming of the Lord. The change from the dust of death in the resurrection, however we may *accommodate* the expression to it, was not originally contemplated by it; witness the **looking** for Christ, and the *body of our humiliation*) **the body of our humiliation** (beware of the rendering "*our vile body*," by which most Commentators, and the A. V., here enervate the Apostle's fine and deep meaning. The *body* is that object, that material, in which our *humiliation* has place and is shown, by its suffering and being degraded.—Christ once had such a *humiliation*, and has passed through it to His glory—and He shall change us so as to be like him.—Whereas the rendering '*our vile body*' sinks all this, and makes the epithet merely refer to that which is common to all humanity by nature), (**so as to be**) **conformed to the body of His glory** (in which, as its object or material, His glory has place and is displayed: again beware of the inadequate rendering "*his glorious*

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whereby he is able even to subdue all things unto himself.

IV. [1] *Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord,* my *dearly beloved.* [2] *I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.* [3] *And I entreat thee also, true yokefellow, help*

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[a] even to subdue all things unto him.

IV. [1] Wherefore, my brethren beloved and [a] longed for, [b] my joy and crown, so [c] stand ye fast in the Lord, my beloved. [2] I beseech Euodia, and I beseech Syntyche, [d] to be of the same mind in the Lord. [3] Yea, I entreat thee also, true yoke-

a 1 Cor. xv. 26, 27.

a ch. i. 8.
b 2 Cor. i. 14. ch. ii. 16. 1 Thess. ii. 19, 20.
c ch. i. 27.

d ch. ii. 2. & iii. 16.

body," A. V., see above), **according to** (after the analogy of) **the working of His power, even** (besides the *change*, &c. spoken of) **to subject to Him all things** (*the universe:* see the exception, 1 Cor. xv. 25—27). IV. 1.] *Concluding exhortation*, referring to what has passed since ch. iii. 17,—not further back, for there first he turns directly to them in the second person, with **brethren** as here,—there also **thus** occurs, answering to the **thus** here,—and there, in the Christian's hopes, vv. 20, 21, lies the ground of the **wherefore** here. **Wherefore**] since we have such a home, and look for such a Saviour, and expect such a change:—"so then, even if ye see these men rejoicing, even if lightly spoken of, stand firm." Chrysostom. Compare 1 Cor. xv. 58. **my joy and crown**] from 1 Thess. ii. 19, both words apply to the future great day in the Apostle's mind. And indeed even without such reference to his usus loquendi, it would be difficult to dissociate the "*crown*" from such thoughts as that in 2 Tim. iv. 8. **so**] see above: 'as I have been describing.' **in the Lord**] as the element wherein your stedfastness consists. **my beloved**] An affectionate repetition. "He closes his teaching after his manner with more earnest exhortations, that he may fix it more firmly in men's minds. And he insinuates himself into their affections with tender appellations: which however are not used in flattery, but in sincere love." Calvin.

2—9.] *Concluding exhortations to individuals* (2, 3), *and to all* (4—9).

2.] Euodia (not Euodi*as*, as A. V., which is a blunder) and Syntyche (both *women*) appear to have needed this exhortation on account of some disagreement; both however being faithful, and fellow-workers [perhaps deaconesses, Rom. xvi. 1] with himself in the Gospel. The repetition of the verb **beseech** not merely signifies vehemence of affection, but hints at the present separation between them. **to be of the same mind**] see ch. ii. 2, note. He adds **in the Lord**, both to shew them wherein their unanimity must consist, and perhaps to point out to them that their present alienation was not in the Lord. **3.**] **Yea** assumes the granting of the request just made, and carries on further the same matter, see Philem. 20 and note. **true** ('*genuine*;'—true, as distinguished from counterfeit) **yoke-fellow**] Who is intended, it is quite impossible to say. Various opinions have been, (1) that St. Paul addresses *his own wife*. So Clement of Alexandria, saying, "And Paul indeed does not hesitate in a certain Epistle to address his wife as his yoke-fellow, whom he did not lead about with him for the sake of the greater despatch of the ministerial work." But this is evidently an error, and Theodoret says rightly, "This yoke-fellow some have stupidly imagined to be the Apostle's wife, forgetting what he wrote to the Corinthians, numbering himself among the unmarried" (1 Cor. vii. 8). (2) that he was the husband, or brother, of Euodia or Syntyche: so Chrysostom doubtfully, and others. But then the epithet, "yoke-fellow," would hardly be wanted—nor would the expression be at all natural. (3) that he was some fellow-labourer of the Apostle. So Theodoret,—"He calls him yoke-fellow, as bearing the same yoke of the Christian faith:" and others,—and of these some have understood *Epaphroditus*, others *Timothy*,—Bengel (but afterwards he preferred *Epaphroditus*), *Silas*,—Luther, the *chief bishop* at Philippi. (4) Others have regarded *Synzygus*, the Greek word rendered "*yoke-fellow*," as a proper name. In this case the adjective **true** would mean, 'who art veritably, as thy name is,' a yoke-fellow. And this might be said by the Apostle, who elsewhere compares the Christian minister to the *ox treading out the corn*. It seems to me that

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fellow, help them, [e] inasmuch as they laboured with me in the gospel, with Clement also, and my other fellow-labourers, whose names are in [f] the book of life. [4] [g] Rejoice in the Lord alway: again I will say it, Rejoice. [5] Let your moderation be known unto all men. [h] The Lord is at hand. [6] [i] Be anxious about nothing; but in every thing by your prayer and your supplication with

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those women which laboured with me in the gospel, with Clement also, and with *other my fellowlabourers, whose names* are *in the book of life.* [4] *Rejoice in the Lord alway:* and *again I say, Rejoice.* [5] *Let your moderation be known unto all men. The Lord* is *at hand.* [6] *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your*

e Rom. xvi. 3. ch. i. 27.

f Exod. xxxii. 32. Ps. lxix. 28. Dan. xii. 1. Luke x. 20. Rev. iii. 5. & xiii. 8. & xx. 12. & xxi. 27.

g Rom. xii. 12. ch. iii. 1. 1 Thess. v. 16. 1 Pet. iv. 13.

h Heb. x. 25. James v. 8, 9. 1 Pet. iv. 7. 2 Pet. iii. 8, 9. See 2 Thess. ii. 2.

i Ps. lv. 22. Prov. xvi. 3. Matt. vi. 25. Luke xii. 22. 1 Pet. v. 7.

we must choose between the two last hypotheses. The objections to each are about of equal weight: the Apostle nowhere else calls his fellow-labourers *yoke-fellows*,—and the proper name *Synzigus* is nowhere else found. But these are no reasons, respectively, against either hypothesis. We may safely say with Chrysostom, that "whether it be one or the other, it is not a matter to be particular about." **help them]** Euodia and Syntyche: but not, as Grotius thinks, in *getting their livelihood:* it is *the work of their reconciliation* which he clearly has in view, and in which they would need help. **inasmuch as,** or **seeing that they . . . . .** The A. V. here is in error, '*help those women which . . . .*' The Gospel at Philippi was first received by *women,* Acts xvi. 13 ff., and these two must have been among those who having believed, laboured among their own sex for its spread. **with Clement also]** These words belong to **laboured with me,** not to **help them,** and are rather an additional reminiscence, than a part of the exhortation: '*as did Clement also* &c.,' as much as to say, 'not that I mean, by naming those women with distinction, to imply forgetfulness of those others &c., and especially of Clement.—Clement must have been a fellow-worker with the Apostle at *Philippi,* from the context here; and from the non-occurrence of any such name among Paul's fellow-travellers, and the fact that his other fellow-labourers must have been Philippians,—himself a native of Philippi. It is perhaps arbitrary, seeing that the name is so common, to assume his identity with Clement afterwards bishop of Rome, and author of the Epistles to the Corinthians. This is done by Eusebius, Origen, and Jerome: but Chrysostom does not notice any such idea. **whose names are in the book of life]** This description belongs to the others, whom *he does not name:* **whose names are** (not a wish, as Bengel, nor are they to be regarded as *dead* when this was written) **in the book of life** (see Luke x. 20). An absurd mistake is often made with regard to this verse, and by persons who might know better. It is continually said that *Clement is mentioned as having his name written in the book of life:* whereas nothing of the kind is here said: but, Euodia and Syntyche and Clement having been specified by name, others are mentioned whom the Apostle does not name, but of whom he beautifully says, that their names are written elsewhere, viz. in the book of life.

4—9.] *Exhortation to* ALL. 4. AGAIN **I will say it]** referring to ch. iii. 1, where see note. It is the ground-tone of the Epistle. **5. your moderation]** or, **your forbearance,** *reasonableness of dealing,* wherein not strictness of legal right, but consideration for one another, is the rule of practice. Aristotle defines it to be that which fills up the necessary deficiencies of *law,* which is *general,* by dealing with particular cases as the law-giver would have dealt with them if he had been by. By the prescribing that it is to be known to all men, the Apostle rather intends, 'let no man know of you any inconsistency with *this reasonableness.*' The universality of it justifies its application even to those described above, ch. iii. 18 f.,—that though warned against them, they were to shew all moderation and clemency towards them. Meyer observes well, that the succession of these precepts seems to explain itself psychologically by the disposition of spiritual joy in the Lord exalting us both above rigorism, and above anxiety of mind (ver. 6). **The Lord is at hand]** These words may apply either to

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requests be made known unto God. [7] *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* [8] *Finally, brethren, whatsoever things are true, whatsoever things* are *honest, whatsoever things* are *just, whatsoever things* are *pure, whatsoever things* are *lovely, whatsoever things* are *of good report; if* there be *any virtue, and if* there be *any praise, think on these*

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thanksgiving let your requests be made known unto God. [7] And [k] the peace of God, which surpasseth all understanding, shall guard your hearts and your thoughts in Christ Jesus. [8] Finally, brethren, whatsoever things are true, whatsoever things are seemly, whatsoever things are right, whatsoever things are pure, whatsoever things are lovely, [l] whatsoever things are of good report; whatever virtue there is, and

k John xiv. 27. Rom. v. 1. Col. iii. 15.

l 1 Thess. v. 22.

the foregoing—'**the Lord will soon come,** He is the avenger; it is yours to be moderate and clement:' or to the following—'**the Lord is near,** be not anxious.' Perhaps we may best regard it as the transition from the one to the other: Christ's coming is at hand—this is the best enforcer of clemency and forbearance: it also leads on to the duty of banishing anxiety. **The Lord** means *Christ,* and **at hand** refers to the day of His coming; see on ch. iii. 20.

6.] **in every thing by your prayer and your supplication:** or even better, **by the prayer and the supplication** appropriate to each thing. On the difference between *prayer* and *supplication* see on Eph. vi. 18, 1 Tim. ii. 1.—Not "with *your* thanksgiving," because the matters themselves may not be recognized as grounds of *thanksgiving,* but *it* should accompany every request.

7.] *Consequence* of this laying every thing before God in prayer with thanksgiving—*peace unspeakable.* **And**] i.e. and then **the peace of God,** that peace which rests in God and is wrought by Him in the soul, the counterpoise of all troubles and anxieties—see John xvi. 33. **which surpasseth all understanding**] i. e. which is a more blessed thing than the human mind can take in. The **understanding** here is the *intelligent faculty,* the perceptive and appreciative power. On the sentiment itself, compare Eph. iii. 19. **your hearts and your thoughts**] The **heart** is the fountain of the **thoughts,** i. e. designs, plans (not *minds,* as A. V.): so that this expression is equivalent to, '*your hearts themselves, and their fruits.*' **in Christ Jesus** is not the predicate after *shall keep*—*shall keep &c. in Christ,* i. e. keep them from falling from Christ: but, as usual, denotes the sphere or element of the *custody* thus bestowed—that it shall be a Christian security:—the verb *shall keep* being *absolute.*

8, 9.] *Summary exhortation to Christian virtues not yet specified.* 8.] **Finally** resumes again his intention of closing the Epistle with which he had begun ch. iii., but from which he had been diverted by incidental subjects. It is unnatural to attribute to the Apostle so formal a design as De Wette does, of now speaking of man's part, as he had hitherto of God's part:—Chrysostom has it rightly,—"What does 'Finally' mean? It means, I have said all. It denotes one in haste, and having nothing to keep him where he is."—This beautiful sentence, full of the Apostle's fervour and eloquence, derives much force from the frequent repetition of "*whatsoever,*" and then of "*if there be any.*" **true** here is subjective, **truthful:** not, *true* in matter of fact. The whole regards ethical qualities. **seemly**] It is difficult to give the meaning in any one English word: '*honest*' and '*honourable*' are too weak: '*reverend*' and '*venerable,*' '*grave,*' are seldom applied to *things.* Nor do I know any other more eligible. **right**] not '*just,*' in respect of others, merely—but **right,** in that wider sense in which *righteousness* is used—before God and man: see this sense Acts x. 22; Rom. v. 7. **pure**] not merely '*chaste*' in the ordinary confined acceptation: but **pure** generally: "chastity in all departments of life," as Calvin says. **lovely**] in the most general sense: for the exhortation is markedly and designedly as *general* as possible. **of good report**] again, general, and with reference to general fame. **whatever virtue there is, &c.**] sums up all which have gone before and generalizes still further. The A. V. '*if there be any* virtue,' &c. is ob-

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whatever praise, think on these
m ch. iii. 17. things. [9] [m] The things, which ye
also learned, and received, and heard,
n Rom. xv. 33. & xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. 1 Thess. v. 23. Heb. xiii. 20. and saw in me; these do, and [n] the
God of peace shall be with you.
[10] But I rejoiced in the Lord greatly,
o 2 Cor. xi. 9. [o] that now at last ye have revived
again in your care for me; wherein
ye were also careful, but lacked
opportunity. [11] Not that I speak
in respect of want: for I learned,
p 1 Tim. vi. 6, 8. in the state in which I am, [p] therein

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things. [9] *Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.* [10] *But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.* [11] *Not that I speak in respect of want: for I have learned, in whatsoever state I am,* there-

jectionable, not as expressing any doubt of the existence of the thing in the abstract, which it does not,—but as carrying the appearance of an *adjuration* '*by the existence of*,' &c., which conveys a wrong impression of the sense—**whatever virtue there is**, &c. **virtue**, in the most general ethical sense: **praise**, as the companion of virtue. **these things**—viz., all the foregoing—**these things meditate**: let them be your *thoughts*.

9.] These general abstract things he now particularizes in the concrete as having been exemplified and taught by himself when among them. It is not, *both learned*, as A. V.: but as in text: which, besides what I have said recommending them above, were also recommended to you by my own example. **learned**] again, not as A. V., '*have learned*,' &c.—but all past,—referring to the time when he was among them. **Those things which** (not '*whatsoever* things:' we are on generals no longer: nor would he recommend to them *all* his own sayings and doings; but the *also* expressly provides for their being of the kinds specified above) **ye also learned, and received** (here of receiving not by *word of mouth*, but by knowledge of his character: the whole is not doctrinal, but ethical), **and heard** (again not of preaching, but of his tried and acknowledged Christian character, which was in men's mouths and thus heard), **and saw** (each for himself) **in me; these things practise.** **and**] **and then**: see ver. 7. On **peace**, see there.

10—20.] *He thanks them for the supply received from Philippi.* 10.] **But** is transitional; the contrast being between the personal matters which are now introduced, and those more solemn ones which he has just been treating. **in the Lord**] See above, ch. iii. 1, ver. 4. "Every occurrence, in his view, has reference to Christ,—takes from Him its character and form." Wiesinger. **now at length**] No *reproof* is conveyed by the expression, as Chrysostom thinks: see below. **ye revived**] literally, **ye came into leaf** (a metaphor from trees. But it is fanciful to conclude with Bengel, that it *was Spring*, when the gift came: see on a similar fancy in 1 Cor. v. 7)—**ye budded forth again in caring for my interest** (see below). Your care for *me* was, so to speak, the *life* of the tree; it existed just as much in winter when there was no vegetation, when ye *lacked opportunity*, as when the buds were put forth in spring. This is evident by what follows. **for which purpose** (the purpose namely, *of* flourishing, putting forth the supply which you have now sent) **ye also** *were* **anxious** (all that long time), **but lacked opportunity** (Wiesinger well remarks that we must not press this *lack of opportunity* into a definite hypothesis, such as that their financial state was not adequate—that they had no means of conveyance, &c.—it is perfectly general, and all such fillings up are mere conjecture). 11.] Inserted to prevent misunderstanding of the last verse. See ch. iii. 12: **my meaning is not, that . . . . in respect of**, i. e. **according** to, i. e. **in consequence of**: **for I** (emphatic: **for my** part, whatever others may feel) **learned** (in my experience, my training for this apostolic work: not '*have learned*:' the simple past is much simpler and more humble—'I was taught:' the *present* result of this teaching comes below, but not in this word), **in the state in which I am** (not '*in whatsoever state I am*,' A. V. But the expression does not apply only to the Apostle's *present circumstances*,

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with to be content. [12] *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.* [13] *I can do all things through Christ which strengtheneth me.* [14] *Notwithstanding ye have well done, that ye did communicate with my affliction.* [15] *Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church com-*

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to be content. [12] [q] I know also how to be in low estate, I know also how to abound: in each and in all things have I been instructed both how to be full and to be hungry, both how to abound and to be in want. [13] I have strength for all things [r] in him † which giveth me power. [14] Yet ye did well in [s] communicating with my affliction. [15] But ye Philippians yourselves also know that in the beginning of the gospel, when I departed from Macedonia, [t] no church communicated with me

q 1 Cor. iv. 11. 2 Cor. vi. 10. & xi. 27.

r John xv. 5. 2 Cor. xii. 9.

† Christ is *omitted in our oldest MSS.*

s ch. i. 7.

t 2 Cor. xi. 8, 9.

but to any *possible* present ones: '*in which I am at any time:*' see next verse) **to find competence** (we have no word for the original here. '*Self-sufficing*' will express its meaning of independence of external help, but is liable to be misunderstood: '*competent*' is not in use in this sense, though the abstract noun **competence** is: the German genügſam gives it well). **12.**] See above. **I know** (by this teaching) **also** (this expresses that, besides the general finding of competence in all circumstances, he specially has been taught to suffer humiliation and to bear abundance) **how to be brought low** (generally: but here especially by *need*, in humiliation of circumstances. Meyer remarks that 2 Cor. iv. 8; vi. 9, 10, are a commentary on this), **I know also** (*also* as before, or as an addition to *that clause*) **how to abound** (*to be uplifted*, as Wiesinger remarks, would be the *proper* general opposite: but he chooses the special one, which fits the matter of which he is treating): **in every thing** (not, as A. V., '*every where*,' nor '*at every time:*'—but as usually in St. Paul) **and in all things** (the expression conveys *universality*, as '*in each and all*,' with us) **I have been taught the lesson** (initiated: but no stress to be laid, as by Bengel, "I have been taught by secret discipline, unknown to the world:" see the last example below) **both to be satiated and to hunger, both to abound and to be in need.** **13.**] 'After these special notices, he declares his *universal* power,—how triumphantly, yet how humbly!' Meyer. **I can do all things** (not '*all these things:*' 'the Apostle rises above mere relations of prosperous and adverse circumstance, to the *general*') **in** (in union with,—by means of my spiritual life, which is not mine, but Christ living in me, Gal. ii. 20: the A. V. '*through*' does not give this union sufficiently) **him who strengtheneth me** (i. e. *Christ*, as the gloss rightly supplies: compare 1 Tim. i. 12). **14.**] "He is careful that in speaking thus boldly and trustingly, he may not seem to despise their bounty." Calvin. "Do not think," he says, "that because I am not in necessity, I had no need of what you sent: I did need it, on *your* account." Chrysostom. **in that ye made yourselves partakers with my present tribulation** (not *poverty:* by their *sympathy* for him they suffered with him; and their gift was a *proof* of this sympathy).

15—17.] *Honourable recollection of their former kindness to him.* **15.**] **But** contrasts this former service with their present one. **yourselves also**] 'as well as I myself.' He addresses them *by name* (as 2 Cor. vi. 11) to mark them particularly as those who did what follows: but not to the absolute exclusion of others: others *may* have done it too, for aught that this appellative implies: that they did not, is by and by expressly asserted. **in the beginning of the gospel**] i. e. of *your* receiving the Gospel: he places himself in their situation; dates from (so to speak) *their* Christian era. This he specifies by **when I departed from Macedonia.** See Acts xvii. 14. By this is not meant, as commonly understood, the supply which he received at Corinth

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in an account of giving and receiving, but ye only. [16] Since even in Thessalonica ye sent once and again unto my need. [17] Not that the gift is what I seek: but I seek
u Rom. xv. 28. Tit. iii. 14. [u] the fruit that aboundeth to your account. [18] But I have all things, and more than enough: I am filled
x ch. ii. 25. full, having received from [x] Epaphroditus the things which were
y Heb. xiii. 16. sent from you, an [y] odour of a sweet
z 2 Cor. ix. 12. smell, a [z] sacrifice acceptable, well-pleasing to God. [19] And my God
a Ps. xxiii. 1. 2 Cor. ix. 8. [a] shall fully supply every need of
b Eph. i. 7. & iii. 16. yours, [b] according to his riches in
c Rom. xvi. 27. Gal. i. 5. glory in Christ Jesus. [20] [c] But unto

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municated with me as concerning giving and receiving, but ye only. [16] *For even in Thessalonica ye sent once and again unto my necessity.* [17] *Not because I desire a gift: but I desire fruit that may abound to your account.* [18] *But I have all, and abound: I am full, having received of Epaphroditus the things* which were sent *from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.* [19] *But my God shall supply all your need according to his riches in glory by Christ Jesus.* [20] *Now unto God and our*

(2 Cor. xi. 9), but that mentioned below: see there. **no church communicated with me as to** (in) **an account of giving and receiving** (so literally, i.e., every receipt being part of *the department of giving and receiving,* being *one side* of such a reckoning, ye alone opened such an account with me. It is true the Philippians had all the giving, the Apostle all the receiving: the debtor side was vacant in *their* account, the creditor side in *his:* but this did not make it any the less an account of "giving-and-receiving," categorically so called. This explanation is in my view far the most simple, and preferable to the almost universal one, that his creditor and their debtor side was that which he *spiritually* imparted to them: for the introduction of spiritual gifts does not belong to the context, and therefore disturbs it), **but you only.** 16.] **Since even in Thessalonica** (which was an early stage of my *departing from Macedonia,* before the departure was consummated. The **since** gives a reason for and proof of the former assertion—ye were the only ones, &c.,—and ye began as early as when I was at Thessalonica) **ye sent both once and twice** (so literally: the account of the expression being, that when the first arrived, they had sent *once:* when the second, not only once, but twice) **to my necessity.** 17.] Again he removes any chance of misunderstanding, as above in ver. 11. It was not for his own sake but for theirs that he rejoiced at their liberality, because it multiplied the fruits of their faith. **Not that** (see above, ver. 11) **I seek** (present, 'it is my character to seek') **the gift** (in the case in question): **but I do seek** (the repetition of the verb is solemn and emphatic) **the fruit which** (thereby, in the case before us) **aboundeth to your account** (this mention of **your account** refers to the same expression, ver. 15—fruit, *reward* in the day of the Lord, the result of your labour for me in the Lord). 18.] **But** (notwithstanding that the gift is not that which I *desire,* I have received it, and been sufficiently supplied by it) **I have** (emphatic,—'I have no more to ask from you, but have enough') **all (I want), and abound** (over and above): **I am filled** (repetition and intensification of "*I abound*"), **having received at the hands of Epaphroditus the remittance from you, a savour of fragrance** (a clause in apposition, expressing a judgment. On the expression, see Eph. v. 2, note), **a sacrifice acceptable, well-pleasing to God** (see Heb. xiii. 16; 1 Pet. ii. 5). 19.] An assurance taken up from the words "*to God*" above. **My** *God,* because he (St. Paul) was the receiver: this was his return to them: "My God, who will pay back what is given to His servant." Bengel. **shall fully supply**] All refers to vv. 16, 18;—*as ye supplied my want.* **every need,**—and not only in the department alluded

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Father be *glory for ever and ever. Amen.* [21] *Salute every saint in Christ Jesus. The brethren which are with me greet you.* [22] *All the saints salute you, chiefly they that are of Cæsar's household.* [23] *The grace of our Lord Jesus Christ* be *with you all. Amen.*

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our God and Father be the glory for ever and ever. Amen. [21] Salute every saint in Christ Jesus. The brethren [d] which are with me salute you. [22] All the saints salute you, [e] chiefly they that are of Cæsar's household. [23] [f] The grace of our Lord Jesus Christ be with your spirit †.

d Gal. i. 2.

e ch. i. 13.

f Rom. xvi. 24.

† *So all our oldest MSS., most of them also omitting* Amen.

to, but in all. **in glory**] To be connected with **shall fully supply**: not with **his riches in glory**: not, *gloriously*, as many Commentators, which is weak and flat in the extreme: but **glory** is the instrument and element by and in which 'all your need' will be supplied: **in glory**: but not only at the coming of Christ, but in the whole glorious imparting to you of the unsearchable riches of Christ, begun and carried on here, and completed at that day. **in Christ Jesus**] And this filling (or, 'this glory') is, consists, and finds its sphere and element, **in Christ Jesus.**

20.] The contemplation both of the Christian reward, of which he has been speaking, and of the glorious completion of all God's dealings at the great day,—and the close of his Epistle,—suggests this ascription of praise. **But**—however rich you may be in good works, however strong I may be by Christ to bear all things,—not to us, but to our God and Father be the glory. On the expression rendered **for ever and ever**, see note, Eph. iii. 21.

21—23.] GREETING AND FINAL BENEDICTION. **21.**] He greets every individual **saint.** The singular has love and affection, and should not be lost, as in Conybeare's translation, "*all God's people.*" **in Christ Jesus**] belongs more probably to **salute**,—see Rom. xvi. 22; 1 Cor. xvi. 19,—than to "*saint,*" as in ch. i. 1, where, as Meyer observes, the expression has a diplomatic formality, whereas here there is no reason for so formal an adjunct. **The brethren which are with me**] These must, on account of the next verse, have been his closer friends, perhaps his colleagues in the ministry, such as Aristarchus, Epaphras, Demas, Timotheus. But there has arisen a question, how to reconcile this with ch. ii. 20? And it may be answered, that the lack of *oneness of mind* there predicated of his companions, did not exclude them from the title "*brethren,*" nor from sending greeting to the Philippians: see also ch. i. 14. **22. All the saints**] i. e., all the Christians here. **they that are of Cæsar's household**] These perhaps were slaves belonging to the (technically so called) *familia* (i. e. all attached to the palace, including slaves and every dependant) of Nero, who had been converted by intercourse with St. Paul, probably at this time a prisoner in the prætorian barracks (see ch. i. 13, note) attached to the palace. This is much more likely, than that any of the actual *family* of Nero should have embraced Christianity. The reason of these being specified is not plain: the connexion perhaps between a *colony*, and some of the imperial household, might account for it.

23.] See Gal. vi. 18.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

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I. [1] PAUL, [a] an apostle of † Christ Jesus, through the will of God, and Timothy our brother, [2] to the saints [b] and faithful brethren in Christ at Colossæ: [c] Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. [3] [d] We give thanks to God † the Father of our Lord Jesus Christ, praying always for you, [4] [e] having heard of your faith in Christ Jesus, and of [f] the love which ye have to all the saints, [5] because of the hope [g] which

a Eph. i. 1.
† *So all our oldest MSS.*
b 1 Cor. iv. 17. Eph. vi. 21.
c Gal. i. 3.
d 1 Cor. i. 4. Eph. i. 16. Phil. i. 3. & iv. 6.
† and *is omitted by two of our oldest MSS. and the most ancient version.*
e ver. 9. Eph. i. 15. Philem. 5.
f Heb. vi. 10.
g 2 Tim. iv. 8. 1 Pet. i. 4.

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I. [1] *PAUL, an apostle of Jesus Christ by the will of God, and Timotheus* our *brother,* [2] *to the saints and faithful brethren in Christ which are at Colosse: Grace* be *unto you, and peace, from God our Father and the Lord Jesus Christ.* [3] *We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,* [4] *since we heard of your faith in Christ Jesus, and of the love* which ye have *to all the saints,* [5] *for the*

Chap. I. 1, 2.] Address and greeting. 1. **through the will of God**] see on 1 Cor. i. 1. **and Timothy**] as in 2 Cor. i. 1 (see also Phil. i. 1; Philem. 1, and 2 Thess. i. 1). **our brother**] see on 2 Cor. i. 1. On his presence with the Apostle at the time of writing this Epistle, see Introd. to Pastoral Epistles, § i. 5. 2.] On Colossæ, or Colassæ, see Introd. § ii. 1. **Grace &c.**] see Rom. i. 7. 3—29.] Introduction, but unusually expanded, so as to anticipate the great subjects of the Epistle. And herein, 3—8.] *Thanksgiving for the faith, hope, and love of the Colossians, announced to him by Epaphras.* 3.] **We** (I and Timothy. In this Epistle, the plural and singular are too plainly distinguished to allow us to confuse them in translating: the plural pervading ch. i., the singular ch. ii., and the two occurring together in ch. iv. 3, 4, and the singular thenceforward. The change, as Meyer remarks, is never made without a reason) **give thanks to God the Father of our Lord Jesus Christ, always** (**praying for you**), 4.] **having heard of** (not, *because* we heard: see Eph. i. 15. The facts which he heard, not the fact of his hearing, were the ground of his thanksgiving) **your faith in** (the immediate element of their faith) **Christ Jesus, and of the love which ye have towards all the saints,** 5.] **on account of** (this does not render a reason for the *thanksgiving:* the ground of such thanksgiving is ever in the spiritual state of the person addressed, see Rom. i. 8; 1 Cor. i. 4 ff.; Eph. i. 15, &c.; and this can

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hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; [6] *which is come unto you, as* it is *in all the world; and bringeth forth fruit, as* it doth *also in you, since the day ye heard* of it, *and knew the grace of God in truth:* [7] *as ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;* [8] *who also declared unto us your love in the Spirit.* [9] *For this cause*

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is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel; [6] which is present among you, [h] as in all the world; † it is [i] bringing forth fruit † and growing, even as it doth in you also, since the day ye heard it, and came to know [k] the grace of God in truth: [7] as ye † learned from [l] Epaphras our beloved fellow-servant, who is [m] a faithful minister of Christ on † our behalf; [8] who also declared unto us your [n] love in the Spirit. [9] [o] For this cause we also,

h Matt. xxiv. 14. Mark xvi. 15. Rom. x. 18. ver. 23.

† and *is omitted in all our oldest MSS.*

i Mark iv. 8. John xv. 16. Phil. i. 11.

† *Thus all our oldest authorities.*

k 2 Cor. vi. 1. Eph. iii. 2. Tit. ii. 11. 1 Pet. v. 12.

† also *is omitted by all our oldest authorities.*

l ch. iv. 12. Philem. 23.

m 2 Cor. xi. 23. 1 Tim. iv. 6.

† *Thus most of our oldest MSS.*

n Rom. xv. 30.

o Eph. i. 15, 16. ver. 3, 4.

hardly be said to be of such a kind: but for *their love to all the saints* just mentioned. "These saints were indeed afflicted and persecuted: but common hope was the bond of common love." So Chrysostom) **the hope** (here, as elsewhere, used to signify the matter which is the object of hope: see Gal. v. 5; Tit. ii. 13; Heb. vi. 18) **which is laid up for you in the heavens** (see, besides reff., Matt. v. 12; vi. 20; xix. 21; Phil. iii. 20), **of which ye heard** (at the time when it was preached among them) **before** (not *before this letter was written*, as usually: nor, *before ye had the hope:* nor, *before the hope is fulfilled:* but 'before,' in the absolute indefinite sense which is often given to the idea of priority,—'ere this') **in** (as part of) **the word of the truth of the gospel** (the word or preaching whose substance was that truth of which the Gospel is the depository and vehicle); 6.] **which is present** (emphatic: is now, as it was then) **with you, as it is also in all the world** ("seeing that men are most confirmed by having many companions in their tenets, he adds *as in all the world.* It every where prevails: it every where stands firm." Chrysostom. The expression **to all the world** is no hyperbole, but the repetition of the Lord's parting command. Though not yet announced to all nations, it is **present in all the world,**—the whole world being the area in which it is proclaimed and working); **bearing fruit and increasing** (as Meyer observes, the figure is taken from a *tree*, whose *bearing of fruit* does not exclude its growth: with *corn*, it is otherwise), **as also** [**it doth**] **in you, from the day when ye heard** (it) (the Gospel), **and came to know the grace of God in truth** (not adverbial, 'truly,' but generally said, 'truth' being the whole element, in which the *grace* was proclaimed and received: 'ye knew it in truth,'—in its truth, and with true knowledge): 7.] **as** (viz., in truth:—'in which truth') **ye learned from Epaphras** (mentioned again ch. iv. 12 as of Colossæ, and Philem. 23, as then a fellow-prisoner with the Apostle. The name *may be* identical with Epaphroditus. A person of this latter name is mentioned, Phil. ii. 25, as sent by St. Paul to the church at Philippi, and ib. iv. 18, as having previously brought to him offerings from that church. There is no positive reason disproving their identity: but probability is against it) **our beloved fellow-servant** (of Christ, Phil. i. 1), **who is a minister of Christ faithful on our behalf** (the stress of the predicatory sentence is on *faithful on our behalf*, which ought therefore in the translation not to be sundered. He was one acting faithfully *as the Apostle's deputy*, and therefore not lightly to be set aside in favour of the new and erroneous teachers); 8.] **who also made known to us your love in the Spirit** (viz. the *love* of which he described himself in ver. 4 as having heard; their love *to all the saints.* This love is emphatically a gift, and in its full reference the chief gift, of the Spirit [Gal. v. 22; Rom. xv. 30], and is thus in the elemental region of the Spirit,—as distinct from those

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since the day we heard it, do not cease praying for you, and making request [p] that ye may be filled with [q] the knowledge of his will [r] in all wisdom and spiritual understanding, 10 [s] so as to walk worthy of the Lord [t] unto all pleasing, [u] bringing forth fruit in every good work, and growing † by the knowledge of God; 11 being [x] strengthened with all strength, according to the might of his glory, [y] unto all patience and

p 1 Cor. i. 5.
q Rom. xii. 2. Eph. v. 10, 17.
r Eph. i. 8.
s Eph. iv. 1. Phil. i. 27. 1 Thess. ii. 12.
t 1 Thess. iv. 1.
u John xv. 16. 2 Cor. ix. 8. Phil. i. 11. Tit. iii. 1. Heb. xiii. 21.
† *So all our oldest MSS.*
x Eph. iii. 16. & vi. 10.
y Eph. iv. 2.

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we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 *that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;* 11 *strengthened with all might, according to his glorious power, unto all patience and longsuffering*

unspiritual states of mind which are *in the flesh.* This love of the Colossians he lays stress on, as a ground for thankfulness, a fruit of the hope laid up for them,—as being that side of their Christian character where he had no fault [or least fault, see ch. iii. 12—14] to find with them. He now proceeds, gently and delicately at first, to touch on matters needing correction).

9—12.] *Prayer for their confirmation and completion in the spiritual life.*

9.] **For this reason** (on account of your love and faith, &c. which Epaphras announced to us) **we also** (on our side—the Colossians having been the subject before; used too on account of the close correspondence of the words following with those used of the Colossians above), **from the day when we heard [it]** (viz. as in ver. 4), **do not cease praying for you** (he made general mention of his prayers in ver. 3: now he specifies what it is that he prays for), **and** (brings into prominence a special after a general; compare "and for me" Eph. vi. 18, 19) **beseeching that ye may be filled with the [thorough] knowledge** (a stronger word than mere knowledge: but we can hardly express this in the version) **of His** (God's, understood as the object of our prayer) **will** (respecting your walk and conduct, as the context shews: not so much His purpose in Christ, as Chrysostom, "that you have access to Him through His Son, not through angels:" see Eph. i. 9: but of course not excluding the great source of that special will respecting you, His general will to be glorified in His Son) **in all wisdom and spiritual understanding** (the instrument by which we are to be thus filled,—the working of the Holy Spirit. On **wisdom and understanding,** the general and particular, see note, Eph. i. 8: so Bengel here,—"Wisdom" is something more general: "understanding" is a certain aptitude, causing that to occur to the mind at every time which is then and there appropriate. "Understanding is in the intellect: wisdom, in the whole complex of the faculties of the soul"),

10.] **[so as] to walk** (aim of the foregoing imparting of wisdom: 'so that ye may walk.' "Here he speaks of their life and works: for he ever joins faith and conversation together." Chrysostom) **worthily of the Lord** (Christ, see reff. and compare 3 John 6) **unto** (*'with a view to,'* subjective: or, *'so as to effect,'* objective: the latter is preferable) **all** (all manner of, all that your case admits) **well-pleasing** (the meaning is, 'so that in every way ye may be well-pleasing to God'), **in** (exemplifying element of the *bringing forth fruit;* see below) **every good work** (not to be joined with the former clause, as if bringing forth fruit were parenthetical: for this destroys the parallelism) **bearing fruit** (the good works being the fruits: the "*walking worthily of the Lord*" is now further specified, being subdivided into four departments, noted by the four participles "*bringing forth fruit,*" "*growing,*" "*strengthened,*" and "*giving thanks*"), **and increasing** (see on ver. 6 above) **by the knowledge of God** (the instrument of the increase. It is the knowledge of God which is the real instrument of *enlargement,* in soul and in life, of the believer—not a *knowledge* which puffeth up, but an *accurate knowledge* which buildeth up);

11.] **in** (or with,—betokening the *element.* The instrument of this strength comes in below) **all** (departments of every kind of) **strength being strengthened according to** (in pursuance of, as might be expected

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with joyfulness; [12] *giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:* [13] *who hath delivered us from the power of darkness, and hath translated* us *into the kingdom of his dear Son:* [14] *in whom we have re-*

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long-suffering [z] with joy; [12] [a] giving thanks unto the Father, which made us meet for the portion [b] of the inheritance of the saints in light: [13] who delivered us out of the [c] power of darkness, and [d] translated us into the kingdom of the [e] Son of his love: [14] [f] in whom we have our redemp-

z Acts v. 41. Rom. v 3.
a Eph. v. 20. ch. iii. 15.
b Acts xxvi. 18. Eph. i. 11.
c Eph. vi. 12. Heb. ii. 14. 1 Pet. ii. 9.
d 1 Thess. ii. 12. 2 Pet. i. 11.
e Matt. iii. 17. Eph. i. 6.
f Eph. i. 7.

from) **the might of His glory** (beware of the rendering *'his glorious power,'* into which A. V. has fallen here: the attribute of His glorious majesty here brought out is its **might** [see Eph. i. 19, note], the *power* which it has thus to strengthen. In the very similar expression Eph. iii. 16, it was the *"riches of His glory,"* the *exuberant abundance* of the same, from which, as an inexhaustible treasure, our strength is to come), **to** (so as to produce in you, so that ye may attain to) **all patient endurance** (not only in tribulations, but generally in the life of the Spirit. Endurance is the result of the union of outward and inward strength) **and long-suffering** (not only towards your enemies or persecutors, but also in the conflict with error, which is more in question in this Epistle) **with joy** (some join these words with the next verse: but besides other objections, we thus lose the essential idea of joyful endurance,—and the beautiful train of thought, that joyfulness in suffering expresses itself in thankfulness to God);

12.] **giving thanks to the Father** (the connexion is not, as Chrysostom and others, with *"we do not cease,"* in ver. 9, the subject being *we*, Paul and Timothy,—but with the last words [see above], and the subjects are *'you.'* **The Father,** viz. of our Lord Jesus Christ), **which made** (historical—by His gift of the Spirit through His Son: not *"hath made,"* as A. V.) **us** (Christians) **meet** (or, capable) **for the share** (participation) **of the inheritance of the saints in** [the] **light** (it is much disputed with what in [the] light is to be joined. Meyer, after Chrysostom and others, regards it as instrumental—as the means of the *making meet* which has been mentioned. But this seems unnatural, both in sense, and in the position of the words, in which it stands too far from *"made us meet"* to be its qualifying clause. It connects much more naturally with the word *"inheritance,"* or perhaps better still with the whole, *"the portion of the inheritance of the saints,"* giving *"the light"* as the region in which the inheritance of the saints, and consequently our share in it, is situated. Some would take *"the saints in (the) light"* together: but it does not seem so natural, as giving too great prominence to *"those who shall gain"* the inheritance, and not enough to the inheritance itself. The question as to whether he is speaking of a present inheritance, or the future glory of heaven, seems best answered by Chrysostom, who says, "He seems to me to be speaking at the same time of things present and things to come." The inheritance is begun here, and the meetness conferred, in gradual sanctification: but completed hereafter. We are *"in the light"* here: see Rom. xiii. 12, 13; 1 Thess. v. 5; Eph. v. 8; 1 Pet. ii. 9 al.):

13.] *Transition (in the form of a laying out into its negative and positive sides, of the* "making us meet" *above) to the doctrine concerning Christ, which the Apostle has it in his mind to lay down.*—**Who rescued us out of the power** (i. e. region where the power extends—as in the territorial use of the words 'kingdom,' 'county,' &c.) **of darkness** (as contrasted with light above: not to be understood of a person, Satan, but of the whole character and rule of the region of unconverted human nature where they dwelt), **and translated** [**us**] (the word is strictly local in its meaning) **into the kingdom** (not to be referred exclusively to the *future* kingdom, nor is this *translated* anticipatory, but a historical fact, realized at our conversion) **of the Son of His love** (genitive subjective: the Son upon whom His Love rests: the strongest possible contrast to that darkness, the very opposite of God's Light and Love, in which we were. The Commentators compare *Benoni,* 'the son of my sorrow,' Gen. xxxv. 18. Beware of missing all the force by rendering *"his dear Son,"* as A. V.).

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tion, † even the remission of our sins: [15] who is [g] the image of the invisible God, [h] the first-born of all creation: [16] because in him were	*demption through his blood, even the forgiveness of sins:* [15] *who is the image of the invisible God, the firstborn of every creature:* [16] *for by him*

† through his blood *is omitted in all our ancient authorities. It has been supplied here from* Eph. i. 7.

g 2 Cor. iv. 4. Heb. i. 3.

h Rev. iii. 14.

14—20.] *Description, introduced by the foregoing, of the pre-eminence and majesty of the Son of God, our Redeemer.* **14.**] **In whom** (as its conditional element: as in the frequent expressions, "*in Christ,*" "*in the Lord,*" &c.: see the parallel, Eph. i. 7) **we have** (see note, ibid.) **our redemption** (or simpler, **redemption**), [even] **the remission of our sins** (note, Eph. i. 7. There we have "*trespasses,*" the more special word: but here **sins**, the more general: the meaning being the same): **15.**] (the last verse has been a sort of introduction, through our own part in Him, to the Person of the Redeemer, which is now directly treated of, as against the teachers of error at Colossæ. He is described, *in His relation* 1) *to God and His Creation* [vv. 15—17]: 2) *to the Church* [18—20]) **who is** (*now*—in His glorified state—essentially and permanently: therefore not to be understood of the *historical* Christ, God manifested in our flesh on earth: nor again of the *eternal Word:* but of Christ's present glorified state, in which He is exalted in our humanity, but exalted to that glory which He had with the Father before the world was. So that the following description applies to Christ's whole Person in its essential glory,—now however, by His assumption of humanity, necessarily otherwise conditioned than before that assumption. See for the whole, notes on Phil. ii. 6, and Heb. i. 2 f.) **the image of the invisible God** (the adjunct **invisible** is of the utmost weight to the understanding of the expression. The same fact being the foundation of the whole as in Phil. ii. 6 ff., that the Son *subsisted in the form of God,* that side of the fact is brought out *here,* which points to His being the *visible* manifestation of that in God which is *invisible:* the *word* of the eternal silence, the *shining forth* of the *glory* which no creature can bear, the *expressed mark* of that *Person* which is incommunicably God's; in one word, the *declarer* of the Father, whom none hath seen. So that while the epithet **invisible** includes in it not only the *invisibility,* but the incommunicability of God, the term **image** also must not be restricted to Christ corporeally visible in the Incarnation, but understood of Him as the manifestation of God in His whole Person and work—præ-existent and incarnate. It is obvious, that in this expression, the Apostle approaches very near to the Alexandrian doctrine of the *Logos* or *Word:* how near, may be seen by an extract from Philo: "As they who cannot look upon the sun, behold the sunshine opposite to him as himself, and the changing phases of the moon as being himself: so men apprehend *the image of God, His Angel the Word, as being Himself.*" St. Paul is, in fact, as St. John afterwards did, adopting the language of that lore as far as it represented divine truth, and rescuing it from being used in the service of error), **the first-born of all creation** (such, and not '*every creature,*' is the meaning. See the reason for maintaining this in my Greek Test.—Christ is THE FIRST-BORN, Heb. i. 6. The idea was well known in the Alexandrian doctrine, and found in the writings of Philo. That the word is used as one whose meaning and reference was already known to the readers, is shewn by its being predicated of Christ as compared with two classes so different, the *creatures,* and the *dead* (ver. 18).—The first and simplest meaning is that of *priority of birth.* But this, if insisted on, in its limited temporal sense, must apply to our Lord's birth from his *human mother,* and could have reference only to those brothers and sisters who were born of her afterwards; a reference clearly excluded here. But a secondary and derived meaning of "*first-born,*" as a designation of *dignity and precedence, implied by priority,* cannot be denied. See Ps. lxxxix. 27, "*I will make him my first-born, higher than the kings of the earth.*" Exod. iv. 22; Rom. viii. 29, and Heb. xii. 23. It would be obviously wrong here to limit the sense entirely to this reference, as the very expression below, "*He is before all things,*" shews, in which His priority is distinctly predicated. The safe method of interpretation therefore will be, to take into account the two ideas manifestly included in the word, and here distinctly referred to—priority, and dignity, and to regard the technical term "*first-born*" as used rather with reference to

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were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be *thrones, or dominions, or principalities, or powers: all things were created by him, and for him:* [17] *and he is before all things, and by him all things consist.* [18] *And he is the head of the body, the church: who is the beginning, the firstborn from*

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all things created, the things in the heavens, and the things on the earth, things visible and things invisible, whether they be thrones, or [i] dominions, or principalities, or powers: all things have been created [k] by him and for him: [17] and [l] he himself is before all things, and in him all things subsist. [18] And [m] he is the head of the body, the church:

i Rom. viii. 33. Eph. i. 21. ch. ii. 10, 15. 1 Pet. iii. 22.
k Rom. xi. 36. Heb. ii. 10.
l John i. 1, 3. & xvii. 5. 1 Cor. viii. 6.
m 1 Cor. xi. 3. Eph. i. 10, 22. & iv. 15. & v. 23.

both these, than in strict construction where it stands. "First-born of every creature" will then imply, that Christ was not only first-born of His mother in the world, but first-begotten of His Father, before the worlds,—and that He holds the rank, as compared with every created thing, of first-born in dignity: BECAUSE, &c., ver. 16, where this assertion is justified. See below on ver. 18): **16.] because** (explanatory of the words "*first-born of all creation*"—it must be so, seeing that nothing can so completely refute the idea that Christ Himself is included in creation, as this verse) **in Him** (as the conditional element, præ-existent and all-including: not '*by Him*,' as A. V.—this is expressed afterwards, and is a different fact from the present one, though implied in it) **were all things created** (**was created the universe** would better give the force of the Greek singular with the collective neuter plural, which it is important here to preserve, as '*all things*' may be thought of individually, not collectively—viz.), **things in the heavens and things on the earth** (an inexact designation of heaven and earth, and all that in them is, Rev. x. 6), **things visible and things invisible, whether** (these latter be) **thrones, whether lordships, whether governments, whether authorities** (these or nearly these distinctive classes of the heavenly powers occur in a more general sense in Eph. i. 21, where see note. It would be vain to attempt to assign to each of these their places in the celestial world. Perhaps the Apostle chose the expressions as terms common to the doctrine of the Colossian false teachers and his own [illegible] the occurrence of so very similar a catalogue in Eph. i. 21, where no such object could be in view, hardly looks as if such a design were before him. Meyer well remarks, "For Christian faith it remains fixed, and it is sufficient, that there is testimony borne to the existence of different degrees and categories in the world of spirits above; but all attempts more precisely to fix these degrees, beyond what is written in the New Test., belong to the fanciful domain of theosophy"): **the whole universe** (see above on *all things*, ver. 16) **has been created** (not now of the mere act, but of the resulting endurance of creation—leading on to the "*subsisting*" below) **by Him** (instrumental: He is the agent in creation—the act was His, and the upholding is His: see John i. 3, note) **and for Him** (with a view to Him: He is the *end* of creation, containing the reason in Himself why creation is at all, and why it is as it is. See my Sermons on Divine Love, Serm. i. ii.): **17.] and He Himself** (emphatic, His own person) **is** (as in John viii. 58, of essential existence: "*was*" might have been used, as in John i. 1: but as Meyer well observes, the Apostle keeps the past tenses for the explanatory clauses referring to past facts, vv. 16, 19) **before** (in *time*; bringing out one side of the *primo-genitive* above: not in *rank*, as the Socinians), **all things, and in Him** (as its conditional element of existence, see above on "*in him*," ver. 16) **the universe subsists** ('*keeps together*,' '*is held together in its present state*:' "Not only did He call it out of nothing into being, but He also holds it together now." Chrysostom).

18—20.] *Relation of Christ to the Church* (see above on ver. 15). **18.] And He** (emphatic; not any angels nor created beings: the whole following passage has a controversial bearing on the errors of the Colossian teachers) **is the Head of the body, the Church** (the genitive is one of apposition, inasmuch as in S[illegible]ul, it is the church which *is*, not w[illegible] *possesses*, the body): **who** (as if it had been said, 'in

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who is the beginning, [n]the first-born from the dead; that in all things he may be the first. [19] Because he was well pleased that [o]in him should all the fulness dwell; [20] and [p]through him to reconcile [q]all things unto himself; [r]having made peace through the blood of his cross, through him [I say], whether they be the things on the earth, or the things in the heavens. [21] And you that [s]once

n Acts xxvi. 23. 1 Cor. xv. 20, 23. Rev. i. 5.
o John i. 16. & iii. 34. ch. ii. 9. & iii. 11.
p 2 Cor. v. 18.
q Eph. i. 10.
r Eph. ii. 14, 15, 16.
s Eph. ii. 1, 2, 12, 19. & iv. 18.

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the dead; that in all things *he might have the preeminence.* [19] *For it pleased* the Father *that in him should all fulness dwell;* [20] *and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him,* I say, *whether* they be *things in earth, or things in heaven.* [21] *And you, that were sometimes alien-*

that He is:' the relative has an argumentative force) **is the beginning** (of the Church of the First-born, being Himself *first-born from the dead.* Compare "*Christ the firstfruits,*" 1 Cor. xv. 23, and especially Gen. xlix. 3; Deut. xxi. 17; Rev. iii. 14. But the word evidently has, standing as it does here alone, a wider and more glorious reference than that of mere temporal precedence: see note on Rev. iii. 14: He is the Beginning, in that in Him is begun and conditioned the Church, vv. 19, 20), **the First-born from** (among) **the dead** (i. e. the first who *arose* from among the dead: but the term *first-born* [see above] being predicated of Christ in both references, he uses it here, regarding the resurrection as a kind of birth. On that which is implied in *it,* see above on ver. 15); **that He** (emphatic again: see above) **may become** (the *aim* and *purpose* of this his priority over creation and in resurrection) **in all things pre-eminent** (*first in rank:* the word is a transitional one, from priority in time to priority in dignity, and shews incontestably that the two ideas have been before the Apostle's mind throughout). 19.] *Confirmatory of the above-said priority:—' of which there can be no doubt, since it pleased,'* &c.—**Because in Him He was pleased** (the subject here is naturally understood to be *God,* as expresed in 1 Cor. i. 21; Gal. i. 15: clearly not *Christ,* as some think, thereby inducing a manifest error in the subsequent clause, ' by Himself He willed to reconcile all things to Himself,' for it was not to Christ but to the Father that all things were reconciled by Him, see 2 Cor. v. 19) **that the whole fulness** (of God, see ch. ii. 9; Eph. iii. 19, and on *the word,* note, Eph. i. 10, 23. We must bear in mind here, with Meyer, that the meaning is not active, *that which fills any thing,* but passive, *that with which any thing is filled:* all that fulness of grace which is the complement of the divine character, and which dwells permanently in Christ. The various other interpretations see in my Greek Test.) **should dwell** ("this indwelling is the foundation of the reconciliation," Bengel); 20.] **through Him** (as the instrument, in Redemption as in Creation, see above ver. 16 end) **to reconcile again** (see note on Eph. ii. 16) **all things** (the universe: not to be limited to '*all intelligent beings,*' or '*all men,*' or '*the whole Church:*' these *all things* are broken up below into terms which will admit of no such limitation. On the fact, see below) **to Him** (viz. to **Himself, i. e.** to God, Eph. ii. 16: the writer has in his mind two Persons, both expressed by *He* and *Him,* and to be understood from the context); **having made peace** (the subject is not Christ [as in Eph. i. 15], but the Father: He is the subject in the whole sentence since the beginning of ver. 19) **by means of the blood of** (genitive possessive, belonging to, figuratively, as being shed on) **His cross,—through Him** (emphatic repetition, to bring Him, the Person of Christ, into its place of prominence again, after the interruption occasioned by the last clause),—**whether** (*all things* consist of) **the things on the earth, or the things in the heavens.**—It has been a question, in what sense this reconciliation is predicated of the whole universe. Short of this meaning we cannot stop: we cannot hold with Erasmus and others, that it is a reconciliation of the *various portions of creation to one another:* nor, for the same reason, with Schleiermacher, understand that the elements to be reconciled are the *Jews* and *Gentiles,* who were at variance about earthly and heavenly things,

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ated and enemies in your *mind by wicked works, yet now hath he reconciled*	were alienated and enemies in your mind [t] by your wicked works, yet [t] Tit. i. 15, 16.

and were to be set at one in reference to God. The Apostle's meaning clearly is, that by the blood of Christ's Cross, reconciliation with God has passed on *all creation as a whole,* including angelic as well as human beings, unreasoning and lifeless things, as well as organized and intelligent. Now this may be understood in the following ways: 1) creation may be strictly regarded in its entirety, and man's offence viewed as having, by inducing impurity upon one portion of it, alienated the whole from God: and thus *"all things"* may be involved in our fall. Some support may seem to be derived for this by the undeniable fact, that *the whole of man's world* is included in these consequences (see Rom. viii. 19 f.). But on the other side, we never find the *angelic beings* thus involved: nay, we are taught to regard them as our model in hallowing God's name, realizing His kingdom, and doing His will (Matt. vi. 9, 10). And again the terms here used, *"whether . . . whether . . ."* would not suffer this: reconciliation is thus predicated of each portion *separately.* We are thus driven, there being no question about *the things on the earth,* to enquire, how *the things in the heavens* can be said to be reconciled by the blood of the Cross. And here again, 2) we may say that angelic, celestial creation was alienated from God because a portion of it fell from its purity: and, though there is no idea of the reconciliation extending *to that portion,* yet the whole, as a whole, may need thus reconciling, by the final driving into punishment of the fallen, and thus setting the faithful in perfect and undoubted unity with God. But to this I answer, *a*) that such reconciliation (?) though it might be a result of the coming of the Lord Jesus, yet could not in any way be effected by the *blood of His cross: b*) that we have no reason to think that the fall of some angels involved the rest in its consequences, or that angelic being is evolved from any root, as ours is from Adam: nay, in both these particulars, the very contrary is revealed. We must then seek our solution in some meaning which will apply to angelic beings in their essential nature, not as regards the sin of some among them. And as thus applied, no reconciliation must be thought of which shall resemble *ours* in its process—for Christ took not upon Him the seed of angels, nor paid any propitiatory penalty in the root of their nature, as including it in Himself. But, forasmuch as He is their Head as well as ours,—forasmuch as in Him they, as well as ourselves, live and move and have their being, it cannot be but that the great event in which He was glorified through suffering, should also bring them nearer to God, who subsist in Him in common with all creation. And at some such increase of blessedness does our Apostle seem to hint in Eph. iii. 10. That such increase might be described as a *reconciliation,* is manifest. In fact, every such nearer approach to Him may without violence to words be so described, in comparison with that previous greater distance which now seems like alienation;—and in this case even more properly, as one of the consequences of that great propitiation whose first and plainest effect was to reconcile to God, in the literal sense, the things upon earth, polluted and hostile in consequence of man's sin. So that our interpretation may be thus summed up: All creation subsists in Christ: all creation therefore is affected by His act of propitiation: sinful creation is, in the strictest sense, *reconciled,* from being at enmity: sinless creation, ever at a distance from his unapproachable purity, is lifted into nearer participation and higher glorification of Him, and is thus *reconciled,* though not in the strictest, yet in a very intelligible and allowable sense.

21—23.] *Inclusion of the Colossians in this reconciliation and its consequences, if they remained firm in the faith.*

21, 22.] **And you, who were once alienated** (subjective or objective?—*'estranged'* [in mind], or *'banished'* [in fact]? In Eph. ii. 12, it is decidedly objective, for such is the cast of the whole sentence there: in Eph. iv. 18 it describes the objective result, with regard to the life of God, of the subjective 'being darkened in the understanding.' It is better then here to follow usage, and interpret objectively—'alienated'—made aliens) **from God** (not from *the commonwealth of Israel,* nor from *the life of God:* for 'God' is the subject of the sentence), **and at enmity** (active or passive? *'hating God,'* or 'hated by God?' Meyer takes the latter, as necessary in Rom. v. 10 [see

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u Eph. ii. 15, 16.
x Luke i. 75. Eph. i. 4. & v. 27. 1 Thess. iv. 7. Tit. ii. 14. Jude 24.
y Eph. iii. 17. ch. ii. 7.
z John xv. 6.
a Rom. x. 18.
b ver. 6.
c Acts i. 17. 2 Cor. iii. 6. & iv. 1. & v. 18. Eph. iii. 7. ver. 25. 1 Tim. ii. 7.
d Rom. v. 3. 2 Cor. vii. 4.

now hath he reconciled [22] [u] in the body of his flesh through his death, [x] to present you holy and blameless and unreproveable in his sight: [23] provided that ye abide in the faith [y] grounded and settled, [z] and be not moved away from the hope of the gospel, which ye heard, [a] which was preached in [b] all creation which is under heaven; [c] whereof I Paul was made a minister. [24] [d] I now rejoice

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[22] *in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:* [23] *if ye continue in the faith grounded and settled,* and be *not moved away from the hope of the gospel, which ye have heard,* and *which was preached to every creature which is under heaven; whereof I Paul am made a minister;* [24] *who now rejoice in my*

note there]. But here, where the *mind* and *wicked works* are mentioned, there exists no such necessity: the objective state of enmity is grounded in its subjective causes;—and the intelligent responsible being is contemplated in the whole sentence: see the appeal, "*provided that ye abide*," &c., below. I take **enmity** therefore actively, 'hostile to Him') **in** (specifies the *part in which*) **your understanding** (intellectual part: see on Eph. ii. 3, iv. 18) **in your wicked works** (sphere and element in which you lived, applying to both the *alienation* and the *enmity*), **now however hath He** (i. e. God, as before) **reconciled in** (of the *situation* or *element* of the reconciliation, so ver. 24, "*in my flesh*," and 1 Pet. ii. 24) **the body of his** (Christ's) **flesh** (why so particularized? Bengel says, "to distinguish from the Church which is called the body of Christ:"—but this is irrelevant here: no one could have imagined that to be the meaning:—and other irrelevant reasons are given. But the true one is doubtless this, which Meyer suggests: 'He found occasion enough to write of the reconciliation as he does here and ver. 20, in the angel-following of his readers, in which they ascribed reconciling mediatorship with God partly to higher spiritual beings, who were without a *body of flesh*') **through His Death** (that being the instrumental cause, without which the reconciliation would not have been effected), **to** (aim and end) **present you** (see Eph. v. 27 and note: not, as a sacrifice) **holy and unblameable and irreproachable** (*holy* represents the positive, *blameless* and *unreproachable* the negative side of holiness. The question whether *inherent* or *imputed sanctity* is here meant, is best answered by remembering the whole analogy of St. Paul's teaching, in which it is clear that progressive sanctification is ever the end, as regards the Christian, of his justification by faith. Irrespective even of the strong testimony of the next verse, I should uphold here the reference to inherent holiness, the work of the Spirit, consequent indeed on entering into the righteousness of Christ by faith. "It is," says Calvin, "a passage worthy of observation, testifying that no *gratuitous* righteousness is conferred upon us in Christ, but that we must be born again by the Spirit to the obedience of righteousness: as he elsewhere teaches (1 Cor. i. 30), that Christ is made unto us righteousness") **before His** (own) **presence** (at the day of Christ's appearing): **23.**] (condition of this presentation being realized: put in the form of an assumption of their firmness in the hope and faith of the Gospel)—**if, that is** (i. e. 'provided, or assuming that,' see note on 2 Cor. v. 3), **ye persist in the faith grounded** (see Eph. iii. 18, note: and on the sense, Luke vi. 48, 49) **and stedfast** (1 Cor. xv. 58, where the thought also of *immoveability* occurs), **and not being moved away from the hope of** (belonging to, see Eph. i. 18: the sense '*wrought by the Gospel*' is true in fact, but hardly expresses the construction) **the Gospel which ye heard** (not, *have heard*. "Three considerations enforcing the *not being moved away*:—it would be for the Colossians themselves inexcusable, inconsistent with the universality of the Gospel, and contrary to the personal relation of the Apostle to the Gospel." Meyer),—**which was preached** ("he saith not, is being preached, but speaks of it as already believed on and preached." Chrysostom) **in all creation** (see Mark xvi. 15. See above, ver. 15,

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sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: [25] *whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil the word of God;*	in my sufferings [e] on your behalf, and fill up [f] what remaineth behind of the afflictions of Christ in my flesh for [g] his body's sake, which is the church: [25] whereof I was made a minister, according to the [h] stewardship of God which was given to me for you, to fulfil the word of

[e] Eph. iii. 1, 13.
[f] 2 Cor. i. 5, 6. Phil. iii. 10. 2 Tim. i. 8. & ii. 10.
[g] Eph. i. 23.
[h] 1 Cor. ix. 17. Gal. ii. 7. Eph. iii. 2. ver. 23.

note) **which is under the heaven,—of which I Paul became a minister** (as Chrysostom remarks, "This enhances his dignity and trustworthiness, as being put in charge with this Gospel thus widely spread, and so constituted the teacher of the world").

24.] Transition from the mention of himself to *his joy in his sufferings for the Church, and* (25—29) *for the great object of his ministry:*—all with a view to enhance the glory, and establish the paramount claim of Christ.—**I now** (refers to what he beforetime *became*—extending what he is about to say down to the present time—emphatic, of *time*, not transitional merely) **rejoice in** (as the state *in which* I am when I rejoice, and the element of my joy itself. Our own idiom recognizes the same compound reference) **my sufferings on your behalf** (not, 'as a substitute for you;' but strictly 'for your advantage,' that you may be confirmed in the faith by [not my example merely], but the glorification of Christ in my sufferings), **and am filling up the deficiencies** (plural, because the *afflictions* are thought of individually, not as a mass: those sufferings which are wanting) **of the afflictions of Christ in my flesh** (these words, '*in my flesh*,' belong to the verb *am filling up*, not to "*the afflictions of Christ*:" for if it were so, the clause, "*the afflictions of Christ in my body*," would contain in itself that which the whole clause asserts, and thus make it flat and tautological) **on behalf of His body, which is the Church** (the meaning being this: all the tribulations of Christ's body are Christ's tribulations. Whatever the whole Church has to suffer, even to the end, she suffers for her perfection in holiness and her completion in Him: and the tribulations of Christ will not be complete till the last pang shall have passed, and the last tear have been shed. Every suffering saint of God in every age and position is in fact filling up, in his place and degree, the *afflictions of Christ*, in his flesh, and on behalf of His body. Not a pang, not a tear is in vain. The Apostle, as standing out prominent among this suffering body, predicates this of himself especially: the *filling up*, to which we all contribute, was on his part so considerable, as to deserve the name of *a compensation* itself, for so the remarkable word implies, which we render *fill up*—I am contributing *afflictions* which one after another fill up the *defects*. Notice that of the SUFFERINGS of Christ not a word is said [see however 2 Cor. i. 5]: the context does not concern, nor does the word *afflictions* express, those meritorious sufferings which He bore in His person once for all, the measure of which was for ever filled by the one sufficient sacrifice, oblation, and satisfaction, on the cross; He is here regarded as suffering with His suffering people, bearing them in Himself, and being as in Isa. lxiii. 9, "afflicted in all their affliction." On other suggested interpretations, see in my Greek Test.):

25.] **of which** (in service of which, on behoof of which) **I** (emphatic, resuming "*I Paul*" above) **became a minister, according to** (so that my ministry is conducted in pursuance of, after the requirements and conditions of) **the stewardship** (see on 1 Cor. ix. 17; iv. 1, al.: also Eph. i. 10; iii. 2: not, '*dispensation*:' the simpler meaning here seems best, especially when taken with the word **given**. "In the house of God, which is the Church, I am steward, as it were dispensing to the whole family, i. e. to individual Christians, the goods and the gifts of God my Lord." Cornelius a Lapide) **of God** (of which God is the source and chief) **which was given** (entrusted) **me towards** (so literally: i. e., with a view to or for) **you** (among other Gentiles; but as so often, the particular reference of the occasion is brought out, and the general kept back), **to** (object and aim of the giving of the stewardship) **fulfil the word of God** (exactly as in

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i Rom. xvi. 25. 1 Cor. ii. 7. Eph. iii. 9. God; [26] even the [i] mystery which
hath been hidden from the ages and
k Matt. xiii. 11. 2 Tim. i. 10. from the generations, but [k] now hath
been manifested unto his saints:
l 2 Cor. ii. 14. [27] [l] to whom God was pleased to
m Rom. ix. 23. Eph. i. 7. & iii. 8. make known what is [m] the riches
of the glory of this mystery among
the Gentiles; which is Christ among
n 1 Tim. i. 1. you, [n] the hope of the glory:
o Acts xx. 27, 31. [28] whom we proclaim, [o] warning
every man, and teaching every man

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[26] even *the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:* [27] *to whom God would make known what* is *the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:* [28] *whom we preach, warning every man, and teaching every man in all wisdom;*

Rom. xv. 19, to fulfil the duty of the stewardship *towards you,* in doing all that this preaching of the word requires);

26.] (namely) **the mystery** (see on Eph. i. 9) **which hath been hidden from** (the time of; the preposition is temporal, not 'from' in the sense of 'hidden from') **the ages and the generations** (before us, or of the world: the expression is historical, and within the limits of our world), **but now** (in these times) **was manifested** (so in the original: but in English in connexion with **now,** we must say, *hath been.* The expression is historical: it was manifested at the glorification of Christ and the bestowal of the Spirit) **unto His saints** (all believers, not merely as in Eph. iii. 5, where the reference is different, the Apostles and prophets [see there], as some of the Commentators have explained it):

27.] to whom (equivalent to, "*seeing that to them:*" this verse setting forth, not the contents of the mystery before mentioned, but a separate particular, that these *saints* are persons to whom God, &c.) **God willed to make known what** (how full, how inexhaustible) **is the richness of the glory of this mystery among the Gentiles** (is this the [subjective] glory of the elevated human character, brought in by the Gospel: or is it the glory of God, manifested [objective] by His grace in this mystery, revealing His Person to the Gentiles? Neither of these seems to satisfy the conditions of the sentence, in which the **glory** reappears below with the **hope** prefixed. On this account, we must understand it of the glory *of which the Gentiles are to become partakers* by the revelation of this mystery: i. e. the glory which is begun here, and completed at the Lord's coming, see Rom. viii. 17, 18. And it is the glory of, belonging to, this mystery, because the mystery contains and reveals it as a portion of its contents. The richness of this glory is unfolded and made known by God's Spirit as the Gospel is received *among the Gentiles,* as the most wonderful display of it: the Gentiles having been sunk so low in moral and spiritual degradation); **which** (mystery: this is more in analogy with St. Paul's own method of speaking than to understand **which** of *the riches.* Besides which [*this mystery*] [*among the Gentiles*] is strictly parallel with, being explained by [*Christ*] [*among you*]) **is** (consists in) **Christ** (Himself: not to be weakened away into *the knowledge of Christ,*—or *the doctrine of Christ:* compare Gal. ii. 20; Eph. iii. 17; 1 Tim. iii. 16) **among you** (not to be confined to the rendering, 'in you,' individually, though this is the *way in which* Christ is among you: **among you** here is strictly parallel with **among the Gentiles** above: before the Gospel came they were "*separate from Christ,*" Eph. ii. 12), **the HOPE** (emphatic; explains how Christ among them was to acquaint them *what is the riches,* &c., viz. by being Himself the HOPE of that glory) **of the glory** (not abstract, 'of glory:' it is, the glory which has just been mentioned):

28.] whom (Christ) **we** (myself and Timothy: but generally, of all who were associated with him in this true preaching: not, 'I,' which here quite destroys the force. We preach Christ—not circumcision, not angel-worship, not asceticism, as the source of this hope) **proclaim** (as being this hope of the glory), **warning** (see on Eph. vi. 4, and below) **every man, and teaching every man** (I am inclined with Meyer to take **warning** and **teaching** as corresponding in the main to the two great subjects of Christian preaching, repentance and faith)

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that we may present every man perfect in Christ Jesus: [29] *whereunto I also labour, striving according to his working, which worketh in me mightily.*

II. [1] *For I would that ye knew what great conflict I have for you, and* for *them at Laodicea, and* for *as many as have not seen my face in the flesh;* [2] *that their hearts might be comforted, being knit together in love, and unto all riches*

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in all wisdom; [p] that we may present every man perfect in Christ †: [29] [q] whereunto I labour also, [r] earnestly contending [s] according to his working, which worketh in me mightily.

II. [1] For I would have you know how great a [a] contention I have for you, and those at Laodicea, and as many as have not seen my face in the flesh; [2] [b] that their hearts may be confirmed, they [c] being knit together in love, and unto all the

p 2 Cor. xi. 2. Eph. v. 27. ver. 22.
† Jesus *is omitted by all our oldest MSS.*
q 1 Cor. xv. 10.
r ch. ii. 1.
s Eph. i. 19. & iii. 7, 20.
a Phil. i. 30. ch. i. 29. 1 Thess. ii. 2.
b 2 Cor. i. 6.
c ch. iii. 14.

in all wisdom (these words represent the method of this teaching); **that we may present** (see above ver. 22) **every man** (notice the emphatic triple repetition of *every man*, shewing that the Apostle was jealous of every the least invasion, on the part of the false teachers, of those souls with whom he was put in charge. At the same time it carries a solemn individual appeal to those thus warned and taught) **perfect in Christ** (element of his perfection, in union with and life in Him,—comprehending both knowledge and practice. The presentation spoken of is clearly that at the great day of Christ's appearing): 29.] His own personal part in this general work—**for which end** (viz. the *presenting*, &c.) **I labour also** (also implies the addition of a new particular over and above the *proclaiming*, carrying it onwards even to this), **earnestly contending** (in spirit; in the earnestness with which he strove for this end, see ch. ii. 1—3: not, with adversaries: this was so, but is not relevant here. See Phil. i. 30; 1 Thess. ii. 2) **according to** (after the proportion of, as is to be expected from) **His** (Christ's—see Phil. iv. 13: not God's) **working, which worketh in me mightily** (there is no allusion to miraculous gifts, as some have thought).

Chap. II.] First part of the Epistle. His earnestness in entering into and forwarding the Christian life among them, so amply set forth in ch. i., is now more pointedly directed to warning them against false teachers. This he does by 1) *connecting his conflict, just spoken of, with the confirmation in spiritual knowledge of themselves and others whom he had not seen* (vv. 1—3): 2) *warning them against false wisdom which might lead them away from Christ* (vv. 4—23): and that a) *generally and in hints* (vv. 4—15),—b) *specifically and plain-spokenly* (vv. 16—23). 1.] **For** (follows on, and justifies, while it exemplifies *the contention just spoken of*, ch. i. 29) **I would have you know how great** (emphatic: not only that I have a *contention*, but how great it is) **a conflict** (of anxiety and prayer, ch. iv. 12: his present imprisoned state necessitates this reference here: he could not be in conflict with the false teachers) **I have on behalf of you, and those at Laodicea** (who probably were in the same danger of being led astray, see ch. iv. 16: on Laodicea, see Introd. to Apocalypse, § iii. 13), **and** (for) **as many as have not seen my face in the flesh** (the tendency of this verse is, to exalt the importance of the Apostle's bodily presence with a church, if its defect caused him such anxiety, so that we must not say, with some, that he shews them how little his bodily presence mattered compared with his presence in the spirit which they always had), 2.] **that** (object of the *contention*) **their hearts may be confirmed** (it can hardly be doubted here, where he is treating, not of troubles and persecutions, but of being shaken from the faith, that the word, so manifold in its bearings, and so difficult to express in English, carries with it the meaning of strengthening, not of comforting merely. If we could preserve in 'comfort' the trace of its derivation from the Latin '*confortari*,' it might answer here: but in our present usage, it does not convey any idea of strengthening), **they being**

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riches of the full assurance of the
understanding, [d] unto the thorough
knowledge of the mystery of † God,
3 [e] wherein are all the hidden trea-
sures of wisdom and knowledge.
4 But this I say, [f] lest any man
should beguile you with enticing
words. 5 For [g] though I am absent
in the flesh, yet in the spirit I am
with you, joying and beholding
[h] your good order, and the [i] firm
foundation of your faith in Christ.

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of the full assurance of understanding, to the acknowledgment of the mystery of God and of the Father, and of Christ; 3 *in whom are hid all the treasures of wisdom and knowledge.* 4 *And this I say, lest any man should beguile you with enticing words.* 5 *For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your*

d Phil. iii. 8. ch. i. 9.

† *It is almost impossible to say what was the original reading. The Vatican MS. has,* of God [even] Christ: *the Sinaitic,* of God, Father of Christ: *the Alexandrine and Parisian MSS.,* of God, Father of the Christ: *the Claromontane,* of God, which is Christ: *the ancient Syriac version,* of God [the] Father, and of Christ. *The received reading, as A. V., has no very ancient authority. See note.*

e 1 Cor. i. 24. & ii. 6, 7. Eph. i. 8. ch. i. 9. f Rom. xvi. 18. 2 Cor. xi. 13. Eph. iv. 14. & v. 6. ver. 8, 18.
g 1 Cor. v. 3. 1 Thess. ii. 17. h 1 Cor. xiv. 40. i 1 Pet. v. 9.

knit together in love (the bond of perfectness, as of union: disruption being necessarily consequent on false doctrine, their being knit together in love would be a safeguard against it. Love is thus the *element* of the *being knit together*), and (besides the elementary unity) **unto** (as the *object* of the *knitting together*), **all the riches of the full assurance of the** (Christian) **understanding** (the accumulated substantives shew us generally the Apostle's anxious desire for a special reason to impress the importance of the matter on them. "I know," he says, "that you believe, but I wish you to be completed, not only unto the riches, but to *all* the riches, that ye may be complete in all things and fully." Chrysostom), **unto** (parallel with the former, and explaining *all the riches*, &c., by *the thorough knowledge*, &c.) **the thorough knowledge** (on *thorough knowledge* and *knowledge*, here clearly distinguished, see on ch. i. 9) **of the mystery of God** (the additions here found in the received text, and in other authorities, seem to be owing to the common practice in the MSS., of annotating in the margin on the divine name, to specify to which Person it belongs. Thus it would seem likely that, **of God** having been all that was in the original, "*the Father*" was placed against it by some, "*Christ*" or "*the Christ*" by others: and then these found their way into the text in various combinations, some of which from their difficulty gave rise again to alterations. The reading in the text, as accounting for all the rest, has been adopted by Griesbach, Scholz, Tischendorf, Olshausen, De Wette, and others): **in which** (mystery, which is in fact Christ: see ch. i. 27; 1 Tim. iii. 16) **are all the hidden** (the ordinary rendering is, to make **hidden** the predicate after *are: 'in which* (or, *whom*) *are all the treasures &c. hidden.'* The objection to this is, that it is contrary to fact: the treasures are not hidden, but revealed. The rendering which I have adopted is that of Meyer, and I am persuaded on consideration that it is not only the only logical but the only grammatical one also. See the subject discussed in my Greek Test.) **treasures of wisdom and knowledge** (**wisdom**, the general, **knowledge**, the particular; see note on Eph. i. 8).

4.] See summary at the beginning of the chapter.—**But** (the contrast is between the assertion above, and the reason of it, now to be introduced) **this** (viz. vv. 1—3, not ver. 3 only, for ver. 1 is alluded to in ver. 5,—and vv. 1—3 form a logically connected whole) **I say, in order that** (aim and design of it) **no one may beguile you with persuasive discourse** (see 1 Cor. ii. 4).

5.] Personal ground why they should not be deceived: **For though I am absent** (there is no ground whatever from this expression for inferring that he *had been at Colossæ:* nor would the mere expression in 1 Cor. v. 3 authorize any such inference, were it not otherwise known to be so) **in the flesh** (ver. 1), **yet in the Spirit** (contrast to "*in the flesh:*" not meaning, as some think, that God revealed to him by the Spirit the things that took place at Colossæ) **I am with you rejoicing** (at their general state: rejoicing, as such presence would naturally suggest: the further explanation of such joy following) **and seeing your order** (the orderly arrangement of

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faith in Christ. [6] *As ye have therefore received Christ Jesus the Lord,* so *walk ye in him:* [7] *rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.* [8] *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*

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[6] [k] As therefore ye received Christ Jesus the Lord, so walk in him: [7] [l] rooted and being builded up in him, and stablished in the faith, even as ye were taught, abounding therein with thanksgiving. [8] [m] Beware lest there shall be any man that leadeth you captive through his philosophy and vain deceit, according to [n] the tradition of men, according to the [o] rudiments of the world, and not according to Christ.

k 1 Thess. iv. 1. Jude 3.
l Eph. ii. 21, 22. & iii. 17. ch. i. 23.
m Jer. xxix. 8. Rom. xvi. 17. Eph. v. 6. ver. 18. Heb. xiii. 9.
n Matt. xv. 2. Gal. i. 14. ver. 22.
o Gal. iv. 3, 9. ver. 20.

your harmonized and undivided church), **and** (the **order** just spoken of was the outward manifestation; this is the inward fact on which it rested) **the solid basis** (the word does not mean *'stedfastness'* [A. V.], nor indeed any abstract quality at all: but, the concrete product of the abstract quality the **basis** or **foundation**) **of your faith on Christ.** **6.]** **As then** (he has described his conflict and his joy on their behalf—he now exhorts them to justify such anxiety and approval by consistency with their first faith) **ye received** (from Epaphras and your first teachers) **[the] Christ Jesus [as] the Lord** (so literally. The expression here used occurs only this once. It is necessary, in order to express its full sense, to give something of a predicative force both to "*the Christ*" and to "*the Lord*:" see 1 Cor. xii. 3. On the sense, Bisping says well: "Notice that Paul here says, '*ye received the Christ,*' and not '*ye received the word of Christ.*' True faith is a spiritual communion: for in faith we receive not only the doctrine of Christ, but Himself, into us: in faith He Himself dwells in us: we cannot separate Christ, as Eternal Truth, and His doctrine"), **in Him walk** (carry on your life of faith and practice); **7.]** **rooted** (see Eph. iii. 18) **and being continually built up in Him** (as both the soil and the foundation—in both cases the conditional element. It is to be noticed 1) how the fervid style of St. Paul, disdaining the nice proprieties of rhetoric, sets forth the point in hand by inconsistent similitudes: the walking implying *motion*, the rooting and building, *rest:* 2) that the rooting, answering to the first elementary grounding in Him, is in the *past:* the being built up, answering to the continual increase in Him, is *present.* See Eph. ii. 20, where this latter is set forth as a fact in the past), **and confirmed in the** (or, **your**) **faith as ye were taught, abounding therein in** (or, **with**) **thanksgiving** (the field of operation, or element, in which that abundance is manifested).

8—15.] See summary, on ver. 1—*general warning against being seduced by a wisdom which was after men's tradition, and not after Christ,—of whose perfect work, and their perfection in Him, he reminds them.* **8.]** **Take heed lest there shall be** (the future indicative expresses strong fear lest that which is feared should really be the case) **any one who** (the expression points at some known person) **leadeth you captive** (the original word is an unusual one. It occurs in the sense of carrying off a virgin, which idea of *abduction* is very near that here) **by means of his** (or, *the* current, popular, philosophy of the day: but I prefer the possessive meaning) **philosophy and empty deceit** (the *philosophy* is not necessarily *Greek,* as many have thought; for Josephus calls the doctrine of the Jewish sects philosophy. The character of the philosophy here meant, as gathered from the descriptions which follow, was that mixture of Jewish and Oriental, which afterwards expanded into gnosticism), **according to the tradition of men** (this tradition, derived from men, human and not divine in its character, set the rule to this his philosophy, and according to this he *captivated men*), **according to the elements** (see on Gal. iv. 3: the rudimentary lessons: i. e. the ritualistic observances in which they were becoming entangled) **of the world** (all these belonged to the earthly side—were the carnal and imperfect phase of knowledge—now the perfect was come, the imperfect was done

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p John i. 14. ch. i. 19.
q John i. 16.
r Eph. i. 20, 21. 1 Pet. iii. 22.
s ch. i. 16.
t Deut. x. 16. & xxx. 6. Jer. iv. 4. Rom. ii. 29. Phil. iii. 3.
u Rom. vi. 6. Eph. iv. 22. ch. iii. 8, 9.
† *of the sins of is omitted by all our oldest MSS.*
x Rom. vi. 4.

[9] Because [p] in him dwelleth all the fulness of the Godhead bodily. [10] And [q] ye are filled full in him, which is the [r] head of all [s] principality and power: [11] in whom ye were also [t] circumcised with a circumcision not wrought with hands, in the [u] putting off of the body † of the flesh in the circumcision of Christ: [12] [x] having been buried

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[9] For in him dwelleth all the fulness of the Godhead bodily. [10] And ye are complete in him, which is the head of all principality and power: [11] in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: [12] buried

away), **and not** (negative characteristic, as the former were the affirmative characteristics, of this philosophy) **according to Christ** ("who alone is," as Bisping observes, "the true rule of all genuine philosophy, the only measure as for all life acceptable to God, so for all truth in thought likewise: every true philosophy must therefore be *according to Christ,* must begin and end with Him"). 9.] (Supply, 'as all true philosophy ought to be') **Because in Him** (emphatic: in Him *alone*) **dwelleth** (now, in His exaltation) **all the fulness** (compare on i. 19, and see below) **of the Godhead** (Deity: the essential being of God. 'The fulness of the Godhead' here spoken of must be taken, as indeed the context shews, metaphysically, and not as 'all fulness' in ch. i. 19, where the historical Christ, as manifested in redemption, was in question. There, the lower side, so to speak, of that fulness, was set forth—the side which is presented to us here, is the higher side) **bodily** (i. e., manifested corporeally, in His present glorified Body—compare Phil. iii. 21. Before His incarnation, it dwelt in Him, as the *word non-incarnate,* but not *bodily,* as now that He is the *Word Incarnate.* This is the obvious, and I am persuaded only tenable interpretation). 10.] **And ye are** (already) **in Him** (in your union with Him, —"since you have been once grafted into Christ") **filled up** (with all divine gifts—so that you need not any supplementary sources of grace such as your teachers are directing you to.—What follows, shews them that He, their perfection, is not to be mixed up with other dignities, as objects of adoration, for He is the Head of all such), **which** (i. e. Christ) **is the Head of every government and power:** 11.] (nor do you need the rite of circumcision to make you complete, for you have already received in Him the spiritual *substance,* of which that rite is but the shadow) **in whom ye were also circumcised** (not as A. V. '*are* circumcised,'—the reference being to the historical fact of their baptism) **with a circumcision not wrought by hands** (see Eph. ii. 11, and Rom. ii. 29. The same reference to spiritual [ethical] circumcision is found in Deut. x. 16; xxx. 6; Ezek. xliv. 7; Acts vii. 51), **in** (consisting in—which found its realization in) **your putting off** (i. e. when you threw off: put off and laid aside, as a garment: an allusion to actual circumcision,—see below) **of the body of the flesh** (i. e. as ch. i. 22, the body of which the material was flesh: but more here: so also its designating attribute, its leading principle was fleshliness—the domination of the flesh which is a "*flesh of sin,*" Rom. viii. 3. This body is put off in baptism, the sign and seal of the new life. "When ethically circumcised, i. e. translated by *change of heart* out of the state of sin into that of the Christian life of faith, we have no more the *body of the flesh:* for the body, which we bear, is disarrayed of its sinful *flesh as such,* as far as regards its sinful quality: we are no more *in the flesh* as before, when lust *wrought in our members* [Rom. vii. 5, see ver. 23]; we are no more '*carnal, sold under sin*' [Rom. vii. 14], and walk no more *according to the flesh,* but *in newness of spirit* [Rom. vii. 6], so that our members are *instruments of righteousness unto God* [Rom. vi. 13]. This Christian transformation is set forth in its *ideal* conception, irrespective of its imperfect realization in our experience." Meyer) **in** (parallel to "*in*" before—then the circumcision without hands was *explained,* now it is again adduced with another epithet bringing it nearer home to them) **the circumcision of Christ** (belonging to, brought about by union with, Christ:

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with him in baptism, wherein also ye are risen with him *through the faith of the operation of God, who hath raised him from the dead.* [13] *And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened*

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with him in your baptism, wherein
[y] ye were also raised with him y ch. iii. 1.
through [z] the faith in the operation z Eph. i. 19. & iii. 7.
of God, [a] who raised him from the a Acts ii. 24.
dead. [13] [b] And you, being dead in b Eph. ii. 1, 5, 6, 11.
your trespasses and the uncircumcision of your flesh, he quickened

nearly the same as, but expresses more than '*Christian circumcision*,' inasmuch as it shews that the root and cause of this circumcision without hands is in Christ, the union with whom is immediately set forth. Two other interpretations are given: 1) that in which Christ is regarded as the *circumciser*: so Theophylact says, "Christ circumcises in baptism, stripping off from us our former life." 2) that in which Christ is the *circumcised*—"the circumcision to which Christ submitted Himself for man." The objection to both is, that they introduce irrelevant elements into the context. *The circumcision which Christ works* would not naturally be followed by "*having been buried with Him*," i. e., *union with* Him: *that which was wrought on Him* might be thus followed, but would not come in naturally in a passage which describes, not the universal efficacy of the rite once for all performed on Him, but the actual undergoing of it in a spiritual sense, by each one of us):

12.] (goes on to connect this still more closely with the person of Christ,—as if it had been said, 'in the circumcision of Christ, to whom you were united,' &c.)—**having been buried together** (i. e. 'when you were buried') **with Him in your baptism** (the new life being begun at baptism,—an image familiar alike to Jews and Christians,—the process itself of baptism is regarded as the burial of the former life: originally, perhaps, owing to the practice of immersion, which would most naturally give rise to the idea: but to maintain from such a circumstance that immersion is *necessary* in baptism, is surely the merest trifling, and a resuscitation of the very ceremonial spirit which the Apostle here is arguing against. As reasonably might it be argued, from the metaphor of "*putting off*" being used here, that nakedness was an essential in that sacrament. The things represented by both figures belong to the essentials of the Christian life: the minor details of the sacrament which corresponded to them, may in different ages or climates be varied; but the spiritual figures remain. At the same time, if circumstances concurred,—e. g. a climate where the former practice was always safe, and a part of the world, or time of life, where the latter would be no shock to decency,—there can be no question that the external proprieties of baptism ought to be complied with. And on this principle the baptismal services of the Church of England are constructed); **wherein** (i. e. in baptism: not, as most expositors, '*in whom*,' i. e. Christ) **ye were also raised again with Him** (not your material, but your spiritual resurrection is in the foreground: it is bound on, it is true, to *His* material resurrection, and brings with it in the background, *yours*: but in the spiritual, the material is included and taken for granted, as usual in Scripture) **through** (by means of: the mediate, not the efficient cause; the hand which held on, not the plank that saved) **your** (or, **the**) **faith in the operation of God** (in Christ—that mighty power by which the Father raised Him, compare Rom. viii. 11; Eph. i. 20), **who raised Him from the dead** ("for believing in the power of God we wait for the resurrection, having as a pledge of it the resurrection of Christ our Lord." Theodoret. But there is very much more asserted than the mere *waiting for the resurrection*—the power of God in raising the dead to life is one and the same in our Lord and in us—the physical power exerted in Him is not only a pledge of the same physical power to be exerted in us, but a condition and assurance of a spiritual power already exerted in us, whereby we are in spirit risen with Christ, the physical resurrection being included and taken for granted in that other and greater one).

13—15.] *Application, first to the* (*Gentile*) *Colossians, then to all believers, of the whole blessedness of this participation in Christ's resurrection, and assertion of the superseding of the law, and subjection of all secondary powers to Christ.*

13.] And you, being (more strictly, **when you were**) **dead** (allusion to the words immediately preceding) **in your trespasses** (see Eph. ii. 1,

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together with him, having forgiven † us all our trespasses; [14] [c] blotting out the handwriting in ordinances that was against us, which was contrary to us, and he hath taken it out of the way, nailing it to the cross; [15] [and] stripping off from himself the principalities and the powers, he made a show of them

† So all our oldest authorities.

c Eph. ii. 15, 16.

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together with him, having forgiven you all trespasses; [14] *blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;* [15] and *having spoiled principalities and powers, he made a shew*

notes) **and** (in) **the uncircumcision of** (i. e. which consisted in) **your flesh** (i. e. having on you still your fleshly sinful nature, which now, as spiritual, you have put away), **He** (God—who, not Christ, is the subject of the whole sentence, vv. 13—15) **quickened you together with Him** (Christ: brought you up,—objectively at His Resurrection, and subjectively when you were received among His people,—out of this death. The question as to the reference, whether to spiritual or physical resurrection, is answered by remembering that the former includes the latter), **having forgiven** (this is not contemporaneous with the *quickening*, but antecedent: this forgiveness was an act of God wrought once for all in Christ. See 2 Cor. v. 19; Eph. iv. 32) **us** (he here passes from the particular to the general—from the Colossian Gentiles to all believers) **all our transgressions**; 14.] **blotting out** (or **having blotted**, or **wiped out**, contemporary with *having forgiven*—in fact the same act explained in its conditions and details) **the handwriting in decrees** (compare the similar expression Eph. ii. 15, and notes. The *handwriting* represents the *whole law*, the obligatory bond which was against us [see below], and is apparently used because the Decalogue, representing that law, was written on tables of stone with the finger of God. Respecting the various interpretations of it, see my Greek Test.) **which was hostile to us** (the repetition of the sentiment already contained in the words "*that was against us*" seems to be made by way of stronger emphasis, as against the false teachers, reasserting and invigorating the fact that the law was no help, but a hindrance to us), **and** (not only so, but) **hath taken it** (the handwriting *itself*, thus obliterated) **away** (i. e. 'from out of the way'), [**by**] **nailing it to the cross** ("since by the death of Christ on the cross the condemnatory law lost its hold on us, inasmuch as Christ by this death bore the curse of the law for mankind [Gal. iii. 13],—in the fact of *Christ* being nailed to the Cross *the Law* was nailed thereon, in so far as, by Christ's crucifixion, it lost its obligatory power and ceased to be *in our way*." Meyer).

15.] The utmost care must be taken to interpret this verse according to the requirements of grammar and of the context. The *first* seems to me to necessitate the rendering, not, as the great majority of Commentators, '*having spoiled*,' a meaning unexampled, and precluded by the plain usage, by the Apostle himself, a few verses below, ch. iii. 9, of the same word,—but '*having stripped off*,' 'divested himself of.' Then the *second* must guide us to the meaning of **the principalities and the powers.** Most Commentators have at once assumed these to be the *infernal powers*, or *evil angels:* relying on Eph. vi. 12, where undoubtedly such is the specific reference of these general terms. But the terms *being general*, such specific reference must be determined by the context of each passage,—or, indeed, there may be no such specific reference at all, but they may be used in their fullest general sense. Now the words have occurred before in this very passage, ver. 10, where Christ is exalted as *the head of all principality and power:* and it is hardly possible to avoid connecting our present expression with that, seeing that in "**the** *principalities* and **the** *powers*," the articles seem to contain a manifest reference to it. Now, what is the context? Is it in any way relevant to the fact of the law being superseded by God in the great Sacrifice of the atonement, to say that He, in that act (or, according to others, Christ in that act), spoiled and triumphed over the *infernal potentates?* Or would the following "*therefore*" deduce any legitimate inference from such a fact? But, suppose the matter to stand in this way.

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of them openly, triumphing over them in it. [16] *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath* days: [17] *which are*

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openly, triumphing over them in him. [16] Let no man therefore [d] judge you in [e] eating, or in drinking, or in respect [f] of a feast-day, or of the new moon, or of sabbath days: [17] [g] which are a shadow of

[d] Rom. xiv. 3, 10, 13.
[e] Rom. xiv. 2, 17. 1 Cor. viii. 8.
[f] Rom. xiv. 5. Gal. iv. 10.
[g] Heb. viii. 5. & ix. 9. & x. 1.

The law was "*ministered by angels*" (Gal. iii. 19: see Acts vii. 53), "*the word spoken by angels*" (Heb. ii. 2:—*they* were the promulgators of the "*handwriting in ordinances.*" In that promulgation of theirs, God was pleased to reveal Himself of old. That writing, that investiture, so to speak, of God, was first wiped out, soiled and rendered worthless, and then nailed to the Cross — abrogated and suspended there. Thus God *stripped off the principalities and the powers*—divested Himself of, put off from Himself, that *ministration of angels,* manifesting Himself henceforward without a veil in the exalted Person of Jesus. And the act of triumph, by which God has for ever subjected all principality and power to Christ, and made Him to be the only Head of His people, in whom they are complete, was that sacrifice, whereby all the law was accomplished. In that, the *principalities and powers* were all subjected to Christ, all plainly declared to be powerless as regards His work and His people, and triumphed over by Him, see Phil. ii. 8, 9: Eph. i. 20, 21. No difficulty need be created, on this explanation, by the objection, that thus more prominence would be given to angelic agency in the law than was really the fact: the answer is, that the prominence which is given, is owing to the errors of the false teachers, who had evidently *associated the Jewish observances* in some way *with the worship of angels:* St. Paul's argument will go only to this, that whatever part the angelic powers may have *had,* or be supposed to have had, in the previous dispensation, all such interposition was now entirely at an end, that dispensation itself being once for all antiquated and put away. Render then,—**Putting off** (by the absence of a copula, the vigour of the sentence is increased. The participle is contemporary with "*hath taken out of the way*" above, and thus must not be rendered '*having* put off') **the governments and powers** (before spoken of, ver. 10, and ch. i. 16: see above), **He** (God, who is the subject throughout: see also ch. iii. 3:—not *Christ,* which would awkwardly introduce two subjects into the sentence) **exhibited them** (as completely subjected to Christ;—not only put them away from Himself, but shewed them as placed under Christ) **in** (element in *which he made a show of them*) **openness** (of speech; declaring and revealing by the Cross that there is none other but Christ the Head *of all principality and power.* Observe, that "in openness" is equivalent in English to openly), **triumphing over them** (as in 2 Cor. ii. 14, *we* are said [see note there] to be led captive in Christ's triumph, our real victory being our defeat by Him,—so here the principalities and powers, which are next above us in those ranks of being which are all subjected to and summed up in Him) **in Him** (Christ: not, as A. V., '*in it,*' viz. *the cross,* which gives a very feeble meaning after the declaration that God "*raised Him,*" and "*quickened us together with Him*" above).

16—23.] *More specific warning against false teachers* (see summary on ver. 1), *and that first* (vv. 16, 17) *with reference to legal observances and abstinence.*

16.] **Let no one therefore** (because this is so—that ye are complete in Christ, and that God in Him hath put away and dispensed with all that is secondary and intermediate) **judge you** (pronounce judgment of right or wrong over you, sit in judgment on you) **in eating** (not, in St. Paul's usage, *meat* as A. V.) **and in drinking** (i. e. in the matter of the whole cycle of legal ordinances and prohibitions which regarded eating and drinking: these two words being perhaps taken not separately and literally,—for there does not appear to have been in the law any special prohibition against *drinks,*—but as forming together a category in ordinary parlance. If however it is desired to press each word, the reference of "*drinking*" must be to the Nazarite vow, Numb. vi. 3), **or in respect of feasts or new moon, or sabbaths** (i. e. yearly, monthly, or weekly celebrations): **17.] which** (the relative may refer either to the aggregate of

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the things to come; but the body is of Christ. [18] [h] Let no one of purpose defraud you of your prize, in lowliness of mind and worshipping of the angels, † insisting on things which he hath seen, vainly puffed up by the mind of his flesh,	*a shadow of things to come; but the body* is *of Christ.* [18] *Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*

h ver. 4.

† *So the majority of our oldest MSS.*

the observances mentioned, or to the *last* mentioned, i. e. the Sabbath. Or it may refer to all) **is** (or, **are**; not, '*was*:' he speaks of them in their nature, abstractedly) **a shadow of things to come** (the blessings of the Christian covenant: these are the substance, and the Jewish ordinances the mere type or resemblance, as the shadow is of the living man); **but the body** (the substance, of which the other is the shadow) **belongs to Christ** (i. e. the substantial blessings, which those legal observances typified, are attached to, brought in by, found in union with, Christ: see on the whole figure, Heb. viii. 5; x. 1). We may observe, that if the ordinance of the Sabbath had been, *in any form,* of lasting obligation on the Christian church, it would have been quite impossible for the Apostle to have spoken thus. The fact of an obligatory rest of one day, whether the seventh or the first, would have been directly in the teeth of his assertion here: the holding of such would have been still to retain the shadow, while we possess the substance. And no answer can be given to this by the transparent special-pleading, that he is speaking only of that which was *Jewish* in such observances: the whole argument being *general,* and the axiom of ver. 17 universally applicable.

18—23.] See above—*warning,* 2ndly, *with reference to angel-worship and asceticism.* 18.] **Let no one of purpose** (such is by far the best rendering of the difficult expression in the original,—to understand it precisely as in 2 Pet. iii. 5, "*this they willingly are ignorant of.*" This imputes to the false teachers not only error, but insidious designs also) **defraud you of your prize** (this deprivation of their prize, and this wrong, they would suffer at the hands of those who would draw them away from Christ the giver of the prize [2 Tim. iv. 8; James i. 12; 1 Pet. v. 4] and lower them to the worship of intermediate spiritual beings. "There were some old heretics who said, that it was not fitting to call on Christ to help us, or for access to God, but on the angels, for that the calling on Christ for these benefits was a privilege beyond our deserts. This they said in a kind of humility." Chrysostom) **in** (as the element and sphere of his *defrauding*) **lowliness of mind** (Augustine, Confessions, x. 42, says: "Whom could I find to reconcile me to Thee? Should I go to the angels? Many, striving to return to Thee, and not sufficient of themselves to do so, have, as I hear, attempted this, and have fallen into a longing for curious visions, and have been delivered up to illusions." So that no ironical sense need be supposed) **and** (explicative, or appending a specific form of the general *lowliness of mind*) **worship of the angels** (genitive objective, '*worship paid to the holy angels.*' With reference to the fact of the existence of such teaching at Colossæ, Theodoret gives an interesting notice: "They who were the supporters of the law taught them also to worship the angels, saying that by them the law was given. And this weakness remained in Phrygia and Pisidia for a long time: insomuch that a council which assembled in Laodicea of Phrygia forbade the praying to the angels: and even to this day one is shewn oratories of St. Michael among the Phrygians and their neighbours." The canon of the council of Laodicea [A.D. 360] runs thus: "It is not fitting that Christians should leave the church of God and go astray, and call on angels, and make celebrations to them in unlawful ways. If therefore any be found employed in this covert idolatry, let him be accursed, inasmuch as he is a denier of our Lord Jesus Christ, the Son of God, and a pervert to idolatry." See, for an account of subsequent legends and visions of the neighbourhood, Conybeare and Howson, Life of St. Paul, ii. p. 480, note, edn. 2), **insisting on things which he hath seen** (an inhabitant of the realm of sight, not of faith: as Augustine above, "*falling into a longing for curious visions.*"—This insisting on his own

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[19] *and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.* [20] *Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,* [21] *(Touch*

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[19] and not holding fast [i] the Head, from whom all the body by means of the joints and bands having nourishment ministered, and knit together, groweth with the increase of God. [20] † If ye [k] died with Christ from [l] the rudiments of the world, [m] why, as though living in the world, are ye being prescribed to, [21] [n] Handle not, nor taste, nor touch;

i Eph. iv. 15, 16.

† Wherefore *is omitted by all our most ancient authorities.*

k Rom. vi. 3, 5. & vii. 4, 6. Gal. ii. 19. Eph. ii. 15.

l ver. 8.

m Gal. iv. 3, 9.

n 1 Tim. iv. 3.

visual experience is the result of fleshly pride as contrasted with the spiritual mind. On the reading and meaning, see my Greek Test.), **vainly** (groundlessly) **puffed up** (no inconsistency with the "*lowliness of mind*" above: for as Theodoret says, "*that* they made a profession of, but their real mental state was that of pride") **by** (as the working principle in him) **the mind** (intent, bent of thought and apprehension) **of his own flesh** (his *mind* is not only *carnal*, but is **of his flesh**,—the *flesh*, the ordinary sensuous principle, is the fons of the *mind*, which therefore dwells in the region of visions of the man's own seeing, and does not in true humility hold the Head and in faith receive grace as one of His members),

19.] and not (objective negative source of his error) **holding fast** (the want of firm holding of Christ has set him loose to *insist on his visions as the evidence of his faith*) **the Head** (Christ: see on Eph. i. 22. Each must hold fast the Head for himself, not merely be attached to the other members, however high or eminent in the Body), **from whom** (better than A. V., '*from which*,' viz. the head) **all the body** (in its every part. On the whole passage (see Eph. iv. 16, an almost exact parallel) **by means of the joints and bands** (sinews and nerves which bind together, and communicate between, limb and limb) **being supplied and compounded** (see on Eph. Notice, as there, the present participles, denoting that the process is now going on. *Wherewith* the body is supplied and compounded, is here left to be inferred, and need not be, as by some Commentators, minutely pursued into detail. It is, spiritual life, and growth:—the *being*, and *well-being*, as Chrysostom. The supply is as the sap to the vine: as all sensation and motion to the body), **increaseth with the increase of God** (i.e. 'the increase wrought by God,'—God being the first cause of life to the whole, and carrying on this growth in subordination to and union with the Head, Jesus Christ.—The Roman Catholic Commentators endeavour by all kinds of evasions to escape the strong bearing of this passage on their following (and outdoing) of the heretical practices of the Judaizing teachers in this matter of the *worship of the angels*. One of them, Bisping, remarks,—"It is plain from this passage, as indeed from the nature of things, that the Apostle is not blaming every honouring of the angels, but only such honouring as put them in the place of Christ. The true honouring of the angels and saints is after all in every case an honouring of Christ their Head." On this I may remark 1) that the word '*honouring*' is simply disingenuous, there being no question of honouring, but of *worship* in the strict sense. 2) That whatever a Commentator may say in his study, and Romanists may assert when convenient to them, the honour and worship actually and practically paid by them to angels and saints does by very far exceed that paid to Christ their Head. Throughout Papal Europe, the worship of Christ among the body of the middle and lower orders is fast becoming obliterated, and supplanted by that of His Mother).

20.] *Warning against asceticism.* **If ye died** (in your baptism, as detailed above, vv. 11 ff.) **with Christ from** (i.e. 'died, and so were set free from') **the elements** (compare ver. 8: the rudimentary lessons, i.e. ritualistic observances) **of the world** (see on ver. 8; Christ Himself was set free from these, when, being made under the law, He at His Death bore the curse of the law, and thus it was superseded in Him), **why, as though** *living* (emphatic, as though you had *not died*, see Gal. vi. 14) **in the world, are ye being prescribed to** (literally, are ye being dogmatized, brought under

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[22] (which things are all to perish
[o] Isa. xxix. 13. Matt. xv. 9. Tit. i. 14. with the using;) [o] according to the
commandments and teachings of
[p] 1 Tim. iv. 8. men? [23] [p] Such as have indeed a
[q] ver. 18. shew of wisdom in [q] voluntary worship, and lowliness of mind, and not
sparing of the body, not in any
honour, to the satisfying of the
flesh.

[a] Rom. vi. 5. Eph. ii. 6. ch. ii. 12. III. [1] If then ye [a] were raised

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not; taste not; handle not; [22] which all are to perish with the using;) after the commandments and doctrines of men? [23] Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

III. [1] If ye then be risen

ordinances.—The reference to the word [dogmas] “*ordinances*,” in ver. 14, is plain. They were being again put under that *handwriting in ordinances* which was wiped out and taken away). 21.] “**Handle not, neither taste, nor even touch**” (it will be understood that these words follow immediately upon what went before, without a stop, as being the things prescribed. Then as to the meaning,—I agree with Calvin, Bengel, and Meyer, in referring all the three to *meats*,—on account mainly of vv. 22, 23 [see below], but also of **taste**, coming as a defining term between the two less precise ones **touch** and **handle**); 22.] **which things** (viz. the things forbidden) **are** (emphatic, ‘whose very nature is . . .’) **all of them for destruction** (by corruption) **in their consumption** (i. e. are appointed by the Creator to be decomposed and obliterated by their consumption by us. The argument in fact is similar to that in Matt. xv. 17, and 1 Cor. vi. 13), **according to** (connects with *are being prescribed to, Handle not*, &c., the subsequent clause being a parenthetical remark; thus defining the prescriptions to consist in human, not divine commands) **the commands and teachings** (the **teaching** is the wider term comprising many **commands**. Here we rise from the examples of separate commands which have been given, to the system of doctrine of which they are a part) **of men** (not *merely of men*, bringing out the individual authors of them, but *of mankind*, describing them generically as *human*, not divine)? 23.] **Such as** (this defining term brings us from the general objective, human doctrines and systems, to the specific subjective, the particular sort of doctrines and systems which they were following: q. d., ‘and that, such sort of *commandments and teachings* as . . .’) **are possessed of** (‘enjoy,’ as we say) **a reputation indeed of wisdom in** (element of its repute) **voluntary worship** (the *worship* was mainly that of *angels*, see above, ver. 18: but the generality of the expression here may take in other voluntary extravagancies of worship also) **and humility** (see ver. 18), **and not sparing of the body, not in any honour** [**of it**] (on the interpretations, see below. The same word is used by St. Paul of honour or repect bestowed on the body, in 1 Cor. xii. 23, 24: of honourable conduct in matters relating to the body, 1 Thess. iv. 4: and such is the meaning I would assign to it here—these *ordinances* have the repute of wisdom for, &c., and for unsparingness of the body, not in any real honour done to it—its true honour being, dedication to the Lord, 1 Cor. vi. 13), **to the satiating of the flesh.** I connect these words not with the preceding clause, but with “*are ye prescribed to*” above—*why are ye suffering yourselves to be thus prescribed to* [in the strain “*touch not*, &c.” according to, &c., which are, &c.], *and all for the satisfaction of the flesh*,—for the following out of a *teaching*, the ground of which is the *puffed up according to the fleshly mind*, ver. 18? Then after this follow most naturally the exhortations of the next chapter; they are not to seek the *satisfying of the flesh*—not *to mind earthly things*, but “*make dead their members which were upon earth*.”—The other renderings, and my objections to them, see in my Greek Test.

Chap. III. 1—IV. 6.] Second part of the Epistle. *Direct exhortations to the duties of the Christian life—founded on their union with their risen Saviour.* 1—4.] *Transition to the new subject, and grounding of the coming exhortations.* 1.] **If then** (as above asserted, ch. ii. 12, 20: the **if** implies no doubt of the fact, but lays it down as ground for an

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with Christ, seek those things which are above, where Christ sitteth on the right hand of God. [2] *Set your affection on things above, not on things on the earth.* [3] *For ye are dead, and your life is hid with Christ in God.* [4] *When Christ,* who is *our life, shall appear, then shall ye also appear with him in glory.* [5] *Mortify therefore*

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together with Christ, seek the things above, where Christ is, [b] sitting on the right hand of God. [2] Set your mind on the things above, not on the things on the earth. [3] For ye [c] died, and your [d] life is hidden with Christ in God. [4] [e] When Christ, [f] who is our life, is manifested, then shall ye also with him be manifested [g] in glory. [5] [h] Make dead

b Rom. viii. 34. Eph. i. 20.
c Rom. vi. 2. Gal. ii. 20. ch. ii. 20.
d 2 Cor. v. 7. ch. i. 5.
e 1 John iii. 2.
f John xi. 25. & xiv. 6.
g 1 Cor. xv. 43. Phil. iii. 21.
h Rom. viii. 13. Gal. v. 24.

inference, see ch. ii. 20) **ye were raised up together with Christ** (not as A. V. '*are risen:*' the allusion, as above, ch. ii. 11—13, is to a definite time, your baptism. And it is important to keep this in view, that we may not make the mistake so commonly made, of interpreting this *being raised* in an *ethical* sense, and thereby stultifying the sentence—for if the participation were an ethical one, what need to exhort them to its ethical realization? The participation is an objective one, brought about by that faith which was the condition of their baptismal admission into Him. This faith the Apostle exhorts them to energize in the ethical realization of this resurrection state), **seek the things above** (heavenly, spiritual things: compare Matt. vi. 33; Gal. iv. 26; Phil. iii. 20), **where Christ is** (if you are united to Him, you will be tending to Him; and He is in heaven), **sitting on the right hand of God** (see Eph. i. 20. Here, as every where, when the present state of Christ is spoken of, the Ascension is taken for granted).

2.] Set your mind on (or, care for) **the things above** (extending to the whole region of their thought and desire), **not the things on the earth** (compare Phil. iii. 19: i. e. matters belonging to this present mortal state—earthly pleasure, pelf, and pride).

3.] For ye died (ch. ii. 12: '*are dead,*' though allowable, is not so good as merely asserting a state, whereas the other recalls the fact of that state having been entered on. That being made partakers with Christ's death, cut you loose from the *things on the earth:* see Rom. vi. 4—7), **and your life** (that resurrection life, which *is* "your real and true life." The only real life of the Christian is his resurrection life in and with Christ. Compare Rom. viii. 19—23) **is hidden** ("*is not yet manifested,*" 1 John iii. 2: is laid up, to be manifested hereafter: that such is the sense, the next verse seems plainly to shew) **with Christ** (who is also Himself hidden at present from us, who wait for His *revelation* [1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13; iv. 13], which shall be also ours, see ver. 4 and Rom. viii. 19) **in God** (with Christ who is "*in the bosom of the Father;*"—it is in Him, as in a great depth, that all things concealed are hidden, and He brings them out as seems good to Him).

4.] When Christ is manifested (shall emerge from his present state of hiddenness, and be personally revealed), **who is our** (no emphasis—**our** applies to Christians generally—see on "*ye also*" below) **life** (Christ IS personally Himself that life, and we possess it only by union with Him and His resurrection: see John xiv. 19), **then shall ye also** (*also* takes out the special from the general—ye, as well as and among, other Christians) **with Him be manifested in glory** (see on the whole, the parallel 1 John iii. 2. Though the *completed life of the resurrection* seems so plainly pointed out by this last verse as the sense to be given to "our life," this has not been seen by many Commentators, who hold it to be *ethical;* hidden, inasmuch as inward and spiritual, Rom. ii. 29, and ideal: or, inasmuch as it is unseen by the world. The root of the mistake has been the want of a sufficiently comprehensive view of that resurrection life of ours which is now hidden with Christ. It includes in itself both spiritual, ethical, and corporeal: and the realization of it as far as possible, here, is the sum of the Christian's most earnest endeavours: but the life itself, in its full manifestation, is that perfection of body, soul, and spirit, in which we shall be manifested with Him at His appearing. Theodoret says well: "For

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therefore [i] your members which are upon the earth; [k] fornication, uncleanness, lustful passion, [l] evil concupiscence, and covetousness, [m] for it is idolatry, [6] † [n] on which account cometh the wrath of God: [7] [o] in the which ye also once walked, when ye lived in these things. [8] [p] But now lay ye also aside the whole; anger, wrath, malice, reviling, foul language out of your mouth. [9] [q] Lie not one unto another, [r] seeing that ye have put off the old man with his deeds; [10] and have put on the

i Rom. vi. 13.
k Eph. v. 3.
l 1 Thess. iv. 5.
m Eph. v. 5.
† *This verse is thus read in some of our oldest MSS. It has in others of them, and in the later MSS., been conformed to* Eph. v. 6.
n Rom. i. 18. Eph. v. 6. Rev. xxii. 15.
o Rom. vi. 19, 20. & vii. 5. 1 Cor. vi. 11. Eph. ii. 2. Tit. iii. 3.
p Eph. iv. 22. Heb. xii. 1. James i. 21. 1 Pet. ii. 1.
q Lev. xix. 11. Eph. iv. 25.
r Eph. iv. 22, 24.

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your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: [6] *for which things' sake the wrath of God cometh on the children of disobedience:* [7] *in the which ye also walked some time, when ye lived in them.* [8] *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.* [9] *Lie not one to another, seeing that ye have put off the old man with his deeds;* [10] *and have*

when He rose, we all rose with Him: but we see not yet the end of the matter. The mystery of our resurrection is hidden in Him").

5—17.] *General exhortations:* and herein (5—11)—*to laying aside of the vices of the old man,*—(12—17) *to realizing the new life in its practical details.*

5.] Put to death therefore (the **therefore** connects with "*ye died*" in ver. 3: follow out, realize this state of death to things on earth—and that by a definite act, and once for all—so the original denotes) **your members which are upon the earth** (literally, as to "*your members:*" your feet, hands, &c.: reduce these to a state of death as regards their actions and desires below specified—as regards, in other words, their denizenship of this earth. With this you have no concern—they are members of Christ, partakers of his resurrection, renewed after His image),—**fornication** (these which follow, are the carnal functions of the earthly members), **uncleanness, lustfulness, evil concupiscence** (or, *shameful desire*), **and covetousness** (see on Eph. iv. 19), **for it is idolatry** (the *covetous man* has set up self in his heart—and to serve self, whether by accumulation of goods or by satiety in pleasure, is his object in life. He is therefore an idolater, in the deepest and worst, namely, in the practical significance), **6.] on which account** (on account of *covetousness*, which amounts to idolatry, the all-comprehending and crowning sin, which is a negation of God, and brings down His especial anger) **cometh** (down on earth, in present and visible examples) **the wrath of God:** **7.] in which** (vices) **ye also once walked when ye lived** (before your death with Christ to the world) **in these things** (the assertion is not tautological: see Gal. v. 25, "*If we live by the Spirit, by the Spirit let us also walk.*" When ye were alive to these things, ye regulated your course by them, walked in them. "Living and walking differ, as do the power, and the act: living precedes, walking follows." Calvin).

8.] But now (that ye are no longer *living* in them: opposed to "*once . . . when*" above) **do ye also** (as well as other believers) **put away the whole** (this seems to have a backward and a forward reference—'the whole,—both those things which I have enumerated, and those which are to follow'),—**anger, wrath** (see on Eph. iv. 31), **malice** (ib.), **evil speaking** (ib.), **foul language** (the context makes it more probable here, than '*filthy conversation,*' that this means '*abusive conversation,*' for these four regard want of charity, of kindness in thought and word, rather than sins of uncleanness, which were before enumerated) **out of your mouth** (these words most naturally belong to the two last specified sins, and must be constructed either with "*lay ye aside,*" which seems best, or with "*proceeding,*" implied in the word *conversation*). **9.] Lie not unto** (or **towards**: the lie is regarded as aiming in its direction at him to whom it is spoken) **one another,—having put off** (the participles contain the motive for all the preceding, from the beginning of ver. 8: seeing that ye have put off, &c.) **the old man** (i. e., the nature which they had before their conversion: see Rom. vi. 6. Eph. iv.

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put on the new man, *which is renewed in knowledge after the image of him that created him:* [11] *where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond* nor *free: but Christ* is *all, and in all.* [12] *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;* [13] *forbearing one another, and forgiving one*

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new man, which [s] is being renewed unto perfect knowledge [t] after the image of him that [u] created him: [11] [x] wherein there is no such thing as Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman: but [y] Christ is all, and in all. [12] [z] Put on therefore, as [a] God's elect, holy and beloved, [b] an heart of † pity, kindness, lowliness of mind, meekness, longsuffering; [13] [c] forbearing one an-

s Rom. xii. 2.
t Eph. iv. 23, 24.
u Eph. ii. 10.
x Rom. x. 12. 1 Cor. xii. 13. Gal. iii. 28. & v. 6. Eph. vi. 8.
y Eph. i. 23.
z Eph. iv. 24.
a 1 Thess. i. 4. 1 Pet. i. 2. 2 Pet. i. 10.
b Gal. v. 22. Eph. iv. 2, 32. Phil. ii. 1.
† *So nearly all our ancient MSS.*
c Mark xi. 25. Eph. iv. 2, 32.

22) **with his deeds** (habits, ways of acting), **10.] and having put on the new** (the other was the negative ground: this is the positive. See on Eph. iv. 23, and ii. 15), **which is continually being renewed** (notice the present tense. "The new man is not any thing ready at once and complete, but ever in a state of development [by the Holy Spirit, Tit. iii. 5], by which a *new* state and nature is brought about in it, specifically different from that of the old man." Meyer) **unto perfect knowledge** (which excludes all falsehood, and indeed all the vices mentioned above) **according to the image of Him that created him** (the new creation of the spirit unto fulness of knowledge and truth, the highest form of which would be the perfect knowledge of God, is regarded by the Apostle as analogous to man's first creation. As he was then made in the image of God, so now: but it was then his naturally, now spiritually in *perfect knowledge.* Thus the rule and method of the renewal is, "*after the image of Him that created him*" [the new man],—i. e. God, who is ever the Creator, not Christ. To understand the whole passage as referring to a restoration of the image of God in the first creation, is to fall far short of the glorious truth. It is not to restore the old, but to create the new, that redemption has been brought about. Whatever may have been God's image in which the first Adam was created, it is certain that the image of God, in which Christ's Spirit re-creates us, will be as much more glorious than that, as the second man is more glorious than the first): **11.] wherein** (viz. in the realm or sphere of the new man) **there is not Greek and Jew** (difference of nation; with special allusion also to the superseding of the Abrahamic privilege as regarded his natural seed), **circumcision and uncircumcision** (difference of legal ceremonial standing),—**Barbarian** (having as yet specified by pairs, he now brings forward a few single categories, which in the new man were non-existent as marks of distinction; see below. The proper *contrast* to *Barbarian* would have been *Greek,* which has been already expressed), **Scythian** (the Scythians were esteemed the most barbarous of the barbarous), **bond, free** (he perhaps does not say '*bond and free,*' because these relations actually subsisted: but the persons in them were not thus regarded in Christ—no man is, *as a Christian, bond,* nor [see also Gal. iii. 28] *free*): **but Christ is all** (every distinctive category of humanity is done away as to worth or privilege, and all have been absorbed into and centre in this one, to be **Christ's,** yea to be **Christ**—His members, in vital union with Him), **and in all** (equally sprinkled on, living in, working through and by every class of mankind).

12.] Put on therefore (as a consequence of having put on the new man, to whom these belong), **as God's elect** (see 1 Thess. i. 4), **holy [and] beloved, an heart of pity** (literally, **bowels of compassion:** see reff., and Luke i. 78. The expression is a Hebraism: and the account of it to be found in the literal use of *bowels* as the seat of the sympathetic feelings: compare Gen. xliii. 30), **kindness** (see on Gal. v. 22), **lowliness** (towards one another—see on Eph. iv. 2), **meekness** (Eph. ib.: but here it is primarily *towards one another;* not however excluding but rather implying meekness towards God as its ground),

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other, and forgiving each other, if any man have a complaint against any: even as † the Lord forgave you, so also ye. [14] [d] But over all these things [e] put on love, which is the [f] bond of perfectness. [15] And let the [g] peace of † Christ rule in your hearts, [h] to the which ye were also called in [i] one body; and [k] be ye thankful. [16] Let the word of

† *So most of our oldest MSS.*
d 1 Pet. iv. 8.
e John xiii. 34. Rom. xiii. 8. 1 Cor. xiii. Eph. v. 2. ch. ii. 2. 1 Thess. iv. 9. 1 Tim. i. 5. 1 John iii. 23. & iv. 21.
f Eph. iv. 3.
g Rom. xiv. 17. Phil. iv. 7.
† *So all our most ancient authorities.*
h 1 Cor. vii. 15.
i Eph. ii. 16, 17. & iv. 4.
k ch. ii. 7. ver. 17.

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another, if any man have a quarrel against any: even as Christ forgave you, so also do *ye.* [14] *And above all these things* put on *charity, which is the bond of perfectness.* [15] *And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.* [16] *Let the word of Christ*

long-suffering (ib.); 13.] **forbearing one another** (see ib.), **and forgiving each other, if any have cause of blame: as also** (**also**: i. e. *besides,* and more eminent than, the examples which I am exhorting you to shew of this grace) **the Lord** (Christ: in Eph. iv. 32, the forgiveness is traced to its source, "*God in Christ*") **forgave** (see on Eph. iv. 32) **you, so also ye** (viz. *forgiving*—do not supply an imperative, by which the construction is unnecessarily broken). 14.] **But** (the contrast lies between *all these things,* which have been individually mentioned, and *over all these things,* that which must over-lie them as a whole) **over** (carrying on the image of *putting on* in ver. 12—see below. The A. V., '*above all these things,*' looks ambiguous, bearing the meaning, "*more especially than all these things:*" but by repeating '*put on,*' it seems as if our translators meant '*above*' to be taken locally and literally) **all these things** (put on) **love** (in the original, "the love:" and the article gives a fine and delicate sense here, which we cannot express—not merely love, but '*the* [*well-known*] *love which becomes Christians:*' the nearest rendering would perhaps be '*Christian love,*' but it expresses too much), **which** [thing] (there is a slight causal force,—'for it is') **is the bond of perfectness** (the idea of an upper garment, or perhaps of a girdle, seems to have been before the Apostle's mind. This completes and keeps together all the rest, which, without it, are but the scattered elements of completeness. Those who, as some of the Roman Catholic expositors (not Bisping), find here justification by works, must be very hard put to discover support for that doctrine. The whole passage proceeds upon the ground of previous justification by faith: see ch. ii. 12, and our ver. 12). 15.] **And** (simply an additional exhortation, not an inference, 'and so;' compare Eph. iv. 3, where peace *is* the *bond.* It is exceedingly interesting to observe the same word occurring in the same trains of thought in the two Epistles, but frequently with different application. See the Introd. to this Epistle, § iv. 7) **let Christ's peace** (the peace which He brings about, which He left as his legacy to us [John xiv. 27], which is emphatically and solely HIS. This peace, though its immediate and lower reference here is to mutual concord, yet must not on account of the context be limited to that lower side. Its reference is evidently wider, as its office of *ruling* shews: see below. It is the whole of Christ's Peace in all its blessed character and effects) **rule** (sit umpire—be enthroned as decider of every thing) **in your hearts,—to which** (with a view to which, as your blessed state of Christian perfection in God—see Isa. xxvi. 3; lvii. 19: Eph. ii. 14—17) **ye were also** (the **also** marks the introduction of an additional motive—'to which, besides my exhortation, ye have this motive: that,' &c.) **called** (by God) **in one body** (as members of one body—oneness of body being the sphere and element in which that peace of Christ was to be carried on and realized. This reminiscence refers to the whole context from ver. 8, in which the exhortations had been to mutual Christian graces); **and be ye thankful** (to God, who called you: so the context before and after certainly demands: not 'one to another.' See Eph. v. 4; and ib. 19, 20: where the same class of exhortations occurs). 16.] "Having exhorted them to be thankful, he now shews them the way." Chrysostom. This thankfulness to God will shew itself in the rich indwelling in you and outflowing from you of the word of Christ, be it in mutual edifying converse,

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dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. [17] *And whatsoever ye do in word or deed,* do *all in the name of the Lord Jesus, giving thanks to God*

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Christ dwell in you richly; in all wisdom teaching and admonishing each other [l] with † psalms, hymns, spiritual songs, [m] in grace singing in your hearts to † God. [17] And every thing [n] whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, [o] giving thanks to

l 1 Cor. xiv. 26. Eph. v. 19.
† *So most of our ancient MSS.*
m ch. iv. 6.
† *So all our oldest MSS.*
n 1 Cor. x. 31.
o Rom. i. 8. Eph. v. 20. ch. i. 12. & ii. 7. 1 Thess. v. 18. Heb. xiii. 15.

or in actual songs of praise. **Let Christ's word** (the Gospel: genitive subjective; the word which is His—He spoke it, inspired it, and gives it power) **dwell in you** (not 'among you.' St. Paul's usage seems to require that the indwelling should be individual and personal. Still we may say that the "*you*" need not be *restricted* to individual Christians; it may well mean the whole community—you, as a church. The word dwelling in them richly, many would arise to speak it to edification, and many would be moved to the utterance of praise) **richly** (i. e. in abundance and fulness, so as to lead to the following results); **in all wisdom** (these words seem to be better taken with the following than with the foregoing. For 1) ch. i. 28 already gives us these two same participles, "*teaching* and *admonishing*," joined with "in all wisdom." 2) The verb "*dwell*" has already its qualifying adverb "*richly*" emphatically placed at the end of the sentence. 3) The two following clauses will thus correspond—"*in all wisdom teaching*" . . . . "*in grace singing*." The usual arrangement has been, with A. V., to join them with the preceding) **teaching and warning** (see on ch. i. 28) **each other** (see on ver. 13) **in psalms, hymns, spiritual songs** (on the meaning of the words, see notes, Eph. v. 19. Meyer's note here is important: "Notice moreover that Paul here also [see on Eph. as above] is not speaking of 'divine service' properly so called, for this teaching and admonishing is required of his *readers generally* and mutually, and as a proof of their *rich* possession of the word of Christ: but of the communication of the religious life among one another (e. g. at meals, at the Agapæ (love-feasts), and other meetings, in their family circles, &c.), wherein spiritual influence caused the mouth to overflow with the fulness of the heart, and gave utterance to brotherly instruction and reproof in the higher form of psalms, &c.; perhaps in songs already known,—or extemporized, according to the peculiarity and productivity of each man's spiritual gift: perhaps sung by individuals alone [which would especially be the case when they were extemporized], or in chorus, or in the form of antiphonal song." Religious singing was common in the ancient church, independently of 'divine service' properly so called. Eusebius testifies to the existence of a collection of rhythmical songs which were composed from the first by Christians. On singing at the Agapæ, Tertullian says, "After water for the hands, and lights, have been brought, as each is able, from the Holy Scriptures or his own genius, he is encouraged to sing publicly to God"), **in** [the] **Grace** (*the* grace—of Christ. The article marks 'the grace,' which is yours by God's indwelling Spirit) **singing in your hearts to God** (this clause has generally been understood as qualifying the former. But such a view is manifestly wrong. That former spoke of their teaching and warning one another in effusions of the spirit which took the form of psalms, &c.: in other words, dealt with their intercourse *with one another*; this on the other hand deals with their own private intercourse *with God*. The second participle is co-ordinate with the former, not subordinate to it. The mistake has partly arisen from imagining that the former clause related to public worship, in its external form: and then this one was understood to enforce the genuine heartfelt expression of the same. But this not being so, that which is founded on it falls with it. The singing **to God** is an analogous expression to that in 1 Cor. xiv. 28,—"*Let him speak . . . to God*." So the words "*in your hearts*" describe the method of uttering this praise, viz. by the thoughts only: "*to God*" designates to whom it is to be addressed,—not, as before, to one another, but to God). **17.**] *General exhortation*, comprehending all the preceding

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God † the Father through him. 18 [p] Wives, submit yourselves unto your † husbands, [q] as it is fit in the Lord. 19 [r] Husbands, love your wives, and be not [s] embittered against them. 20 [t] Children, obey your parents [u] in all things: for this is well-pleasing in † the Lord. 21 [x] Fathers, irritate not your children, that they be not disheartened. 22 [y] Servants, obey [z] in all things your masters [a] according to the flesh; not with eye-service, as menpleasers; but in simplicity of heart, fearing † the Lord: 23 † [b] whatsoever ye do, work at it heartily, as unto the Lord, and not unto men;

† and *is omitted by most of our earliest authorities.*
p Eph. v. 22. Tit. ii. 5. 1 Pet. iii. 1.
† own *is omitted by all our early authorities. See* Eph. v. 22.
q Eph. v. 3.
r Eph. v. 25, 28, 33. 1 Pet. iii. 7.
s Eph iv. 31.
t Eph. vi. 1.
u Eph. v. 24. Tit. ii. 9.
† *So all our ancient authorities.*
x Eph. vi. 4.
y Eph. vi. 5, &c. 1 Tim. vi. 1. Tit. ii. 9 1 Pet. ii. 18.
z ver. 20.
a Philem. 16.
† *So all our earliest authorities.*
† and every thing *is omitted by our earliest MSS.*
b Eph. vi. 6, 7.

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and the Father by him. 18 *Wives, submit yourselves unto your own husbands, as it is fit in the Lord.* 19 *Husbands, love* your *wives, and be not bitter against them.* 20 *Children, obey* your *parents in all things: for this is well-pleasing unto the Lord.* 21 *Fathers, provoke not your children* to anger, *lest they be discouraged.* 22 *Servants, obey in all things* your *masters according to the flesh; not with eye-service, as menpleasers; but in singleness of heart, fearing God:* 23 *and whatsoever ye do, do* it *heartily, as to the Lord, and not*

special ones. **And every thing whatsoever ye do in word or work, all things (do) in the name of the Lord Jesus** (meaning much as the common expression *in Christ* —so that the name of Christ is the element in which all is done—which furnishes a motive and gives a character to the whole), **giving thanks to God the Father** (where our *Father* is not expressed, these words must be taken as approximating in sense to that more technical meaning which they now bear, without exclusive reference to either our Lord or ourselves,—and should be rendered as here) **through Him** (as the one channel of all communication between God and ourselves, whether of grace coming to us, or of thanks coming from us).

18—IV. 1.] SPECIAL EXHORTATIONS TO RELATIVE SOCIAL DUTIES: 18, 19, *to the married:* 20, 21, *to children and parents:* 22—IV. 1, *to slaves and masters.*—Seeing that such exhortations occur in Ephesians also in terms so very similar, we are not justified in assuming that there was any thing in the peculiar circumstances of the Colossian church, which required more than common exhortation of this kind. It has been said, that it is only in Epistles addressed to the Asiatic churches, that such exhortations are found: but in this remark the entirely general character of the Epistle to the Ephesians is forgotten. Besides, the exhortations of the Epistle to Titus cannot be so completely severed from these as to be set down in another category.—See throughout the section, for such matters as are not remarked on, the notes to Eph. v. 22—vi. 9. **18.]** The words in the **Lord** belong to "*it is fit,*" not to "*submit yourselves,*" as is shewn by the parallel expression in ver. 20: was fitting, in that element of life designated by "*in the Lord.*"

19.] See the glorious expansion of this in Eph. v. 25—33. **20.]** See Eph. vi. 1. **in all things,** the exceptions not being taken into account: St. Paul's usual way of stating a general rule. **21.]** See on Eph. vi. 4. In the words "*that they be not disheartened*" it is assumed that the result of such irritation will be to cause repeated punishment, and so eventual desperation, on the part of the child. It would be well if all who have to educate children took to heart Bengel's remark here: "A broken spirit is the pest of youth."

22.] See on Eph. vi. 5 ff. **the Lord,** Him who is absolutely, and not merely *according to the flesh,* your Master. "This," says Chrysostom, "is fearing God, when we in secret, where none is looking on, abstain from evil. If we then commit evil, our fear is not of God, but of men."

23.] **heartily** (as Chrysostom, "with good heart, not from servile necessity, but of a liberal mind, and choice."

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unto men; [24] *knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.* [25] *But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

IV. [1] *Masters, give unto* your *servants that which is just and equal; knowing that ye also have a Master in heaven.* [2] *Continue in prayer, and watch in the same with thanksgiving;* [3] *withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:* [4] *that I may*

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24 [c] knowing that of the Lord ye shall receive the recompense of the inheritance: † [d] serve ye the Lord Christ. 25 For † he that doeth wrong shall receive back the wrong which he did: [e] and there is no respect of persons.

IV. 1 Masters, [a] render unto your servants justice and equality; knowing that ye also have a Master in heaven. 2 [b] Persevere in prayer, watching therein [c] with thanksgiving; 3 [d] withal praying for us also, that God would [e] open unto us a door for the word, to speak [f] the mystery of Christ, [g] for which I am also in bonds: 4 that I may

c Eph. vi.
† *So, omitting* for, *all our oldest MSS.*
d 1 Cor. vii. 22.
† *So all our oldest MSS.*
e Rom. ii. 11. Eph. vi. 9. 1 Pet. i. 17. See Deut. x. 17.
a Eph. vi. 9.
b Luke xviii. 1. Rom. xii. 12. Eph. vi. 18. 1 Thess. v. 17, 18.
c ch. ii. 7. & iii. 15.
d Eph. vi. 19. 2 Thess. iii. 1.
e 1 Cor. xvi. 9. 2 Cor. ii 12.
f Matt. xiii. 11. 1 Cor. iv. 1. Eph. vi. 19. ch. i. 26. & ii. 2.
g Eph. vi. 20. Phil. i. 7.

24.] Equivalent to Eph. vi. 8, but more specific as to the *Christian* reward. **knowing as ye do . .**] The words of **the Lord** are emphatically prefixed—'that it is from the Lord that you shall . . . .' You must look to Him, not to men, as the source of all Christian reward. Here the word **recompense** would appear to be used with a marked reference to their present state of slavery, **the compensation.** The very word **inheritance** should have kept the Roman Catholic expositors from introducing the merit of good works here.—The last clause, without the "*for,*" is best taken imperatively, as a general comprehension of the course of action prescribed in the former part of the verse: **serve ye the Lord Christ.** 25.] This verse seems best to be taken as addressed to the slaves by way of encouragement to regard Christ as their Master, and serve Him—seeing that all their wrongs in this world, if they leave them in His hands, will be in due time righted by Him, the just judge, with whom there is no respect of persons. **For he that doeth wrong shall receive** (see, as on the whole, Eph. vi. 8) **that which he did wrongfully** (the tense is changed because in the *first* case he is speaking of present practice—in the *second,* he has transferred the scene to the day of the Lord, and the wrong is one of past time): **and there is not respect of persons.** At His tribunal, every one, without regard to rank or wealth, shall receive the deeds done in the body. So that in your Christian uprightness and conscientiousness you need not fear that you shall be in the end overborne by the superior power of your masters: there is A judge who will defend and right you.

CH. IV. 1. **equality**] i. e. equity,—fairness: an extension of *justice* to matters not admitting of the application of strict rules—a large and liberal interpretation of justice in ordinary matters. **knowing**] see ch. iii. 24. **also**] as well as they: as you are masters to them, so the Lord to you.

2—6.] SPECIAL CONCLUDING EXHORTATIONS: and 2—4.] *to prayer;* see Rom. xii. 12: 1 Thess. v. 17. 2.] **watching therein,** i. e. not remiss and indolent in your occupation of prayer, but active and watchful, cheerful also, as with thanksgiving, which defines and characterizes the watchfulness. 3.] **for us also,** not, "for *me*:" see ch. i. 1, 3. This is plainly shewn here by the singular following after. **a door for the word**] an opening of opportunity for the extension of the Gospel by the word. This would, seeing that the Apostle was a prisoner, naturally be given first and most chiefly, so far as he was concerned, by his liberation: see Philem. 22. **for** (on account of) **which** (mystery) **I am** (not only a minister but) **also bound.**

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make it manifest, as I ought to
h Eph. v. 15. 1 Thess. iv. 12. speak. [5] [h] Walk in wisdom toward
i Eph. v. 16. them that are without, [i] buying up
opportunities. [6] Let your speech be
k Eccles. x. 12. ch. iii. 16. alway [k] in grace, [l] seasoned with
l Mark ix. 50. m 1 Pet. iii. 15. salt, [m] that ye may know how ye
† *Several of our oldest MSS. have* that ye may know our state: *from* Eph. vi. 22. ought to answer every man. [7] † [n] All
my state shall Tychicus make known
unto you, the beloved brother, and
n Eph. vi. 21. faithful minister and fellow-servant
o Eph. vi. 22. in the Lord: [8] [o] whom I have sent
unto you for this very purpose, that
he may know your state, and comfort your hearts; [9] together with

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make it manifest as I ought to speak. [5] *Walk in wisdom toward them that are without, redeeming the time.* [6] *Let your speech* be *alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.* [7] *All my state shall Tychicus declare unto you,* who is *a beloved brother, and a faithful minister and fellowservant in the Lord:* [8] *whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;* [9] *with Onesimus,*

4.] This second **that** gives the purpose of the previous verse, not the purpose of his *being in bonds,*—nor to be joined with "*praying.*" If that might be so, the door opened, &c.,—then he would make it known as he ought to do—then he would be fulfilling the requirements of that apostolic calling, from which now in his imprisonment he was laid aside. Certainly this is the meaning,—and not, as ordinarily understood, that he might boldly declare the Gospel *in his imprisonment.*

5, 6.] *Exhortations as to their behaviour in the world.* 5.] **in** (as an element) **wisdom** (the practical wisdom of Christian prudence and sound sense). **toward,** as signifying simply **in relation to,** in the intercourse of life. **them that are without**] Those outside the Christian brotherhood. "Towards the members of our own house we do not want so much caution as towards those without: for where brethren are, there are many allowances and affections." Chrysostom. **buying up opportunities**] See on Eph. v. 16. The opportunity *for what,* will be understood in each case from the circumstances, and our acknowledged Christian position as watching for the cause of the Lord. 6.] **Let your speech** (*to those without* still) **be always in** (as its characteristic element) **grace** (i. e. gracious, and winning favour: compare Luke iv. 22), **seasoned with salt** (not insipid and void of point, which can do no man any good: we must not forget that both these words have their spiritual meaning: *grace,* so common an one as to have almost passed out of its ordinary acceptation into that other,—the grace which is conferred on us from above, and which our words and actions should reflect:—and *salt,* as used by our Saviour in Mark ix. 50, as symbolizing the unction, freshness, and vital briskness which characterizes the Spirit's presence and work in a man. There seems to be no allusion here to the conservative power of salt: the matter in hand at present is not avoiding corrupt conversation. Still less does the meaning of *wit* belong to this place. A local allusion is just possible: we are told by Herodotus that there was a lake from which salt was made in the neighbourhood of Colossæ), **that ye may know**] Compare 1 Pet. iii. 15, which however is but one side of that readiness which is here recommended.

7—18.] Close of the Epistle.

7—9.] *Of the bearers of the Epistle, Tychicus and Onesimus.* 7.] On Tychicus, see Eph. vi. 21. **the beloved brother,** as dear to his heart: **faithful minister,** as his tried companion in the ministry,—**fellow-servant in the Lord,** as one with him in the motives and objects of his active work: "so that," says Chrysostom, "he collects together from every quarter what may recommend him." There is a delicate touch of affection in the words "*that he may know your state,*" which can hardly, although the reading is somewhat doubtful, be the work of a corrector. It implies that there were painful circumstances of trial, to which the subsequent mention of **comfort** also has refer-

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a faithful and beloved brother, who is one *of you. They shall make known unto you all things which* are done *here.* [10] *Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)* [11] *and Jesus, which is called Justus, who are of the circumcision. These only* are my *fellowworkers unto the kingdom of God, which have been a comfort unto me.* [12] *Epaphras, who*

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[p] Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all the things here. [10] [q] Aristarchus my fellow-prisoner saluteth you, and [r] Mark, the cousin of Barnabas, touching whom ye received commandments: if he come unto you, receive him; [11] and Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, men that proved a comfort unto me. [12] [s] Epaphras, who is one

[p] Philem. 10.

[q] Acts xix. 29. & xx. 4. & xxvii. 2. Philem. 24.

[r] Acts xv. 37. 2 Tim. iv. 11.

[s] ch. i. 7. Philem. 23.

ence. "He hints that they were in trouble." Chrysostom. **9. with Onesimus**] There can hardly be a doubt [compare ver. 17 with Philem. 2, 10 ff.] that this is the Onesimus of the Epistle to Philemon. **one of you**] Most probably, a native of your town.

10—14.] *Various greetings from brethren.* **10.**] Aristarchus was a Thessalonian (Acts xx. 4), first mentioned Acts xix. 29, as dragged into the theatre at Ephesus during the tumult, together with Gaius, both being "*fellow-travellers of Paul.*" He accompanied Paul to Asia (ib. xx. 4), and was with him in the voyage to Rome (xxvii. 2). In Philem. 24, he sends greeting, with Marcus, Demas, and Lucas, as here. On **fellow-prisoner** Meyer suggests an idea, which may without any straining of probability be adopted, and which would explain why Aristarchus is here "*fellow-servant,*" and in Philem. 23, "*fellow-prisoner,*" whereas Epaphras is here, ch. i. 7, merely a "*fellow-prisoner,*" and in Philem. 23, a "*fellow-worker.*" His view is, that the Apostle's friends may have voluntarily shared his imprisonment by turns: and that Aristarchus may have been his fellow-prisoner when he wrote this Epistle, Epaphras when he wrote that to Philemon. "*Fellow-prisoner*" belongs to the same image of *warfare*, as "*fellow-soldier,*" Phil. ii. 25; Philem. 2. **Mark**] can hardly be other than John Mark, compare Acts xii. 12, 25, who accompanied Paul and Barnabas in part of their first missionary journey, and because he turned back from them at Perga (ib. xiii. 13; xv. 38), was the subject of dispute between them on their second journey. That he was also the Evangelist, is matter of pure tradition, but not therefore to be rejected. **cousin**] not '*sister's son*:'—this is a mistake, or at all events, as has been suggested, an obsolete way of expressing the relation which we know as *cousin*. **touching whom . . .**] What these commands were, must be left in entire uncertainty. They had been sent previous to the writing of our Epistle, but from, or by whom, we know not. They concerned Marcus, not Barnabas: and one can hardly help connecting them, associated as they are with *the command following*, with the dispute of Acts xv. 38. It is very possible, that in consequence of the rejection of John Mark on that occasion by St. Paul, the Pauline portion of the churches may have looked upon him with suspicion. **11. Jesus, which is called Justus**] Entirely unknown to us. A Justus is mentioned Acts xviii. 7, as an inhabitant of Corinth, and a proselyte: but there is no further reason to identify the two. The surname Justus was common among the Jews: see for example, Acts i. 23. **These alone who are of the circumcision** (this leaves untouched the fact that there were other *fellow-workers*, not of the circumcision, who had been a comfort to him. The Judaistic teachers were for the most part in opposition to St. Paul: compare his complaint, Phil. i. 15, 17) **are my fellow-workers towards the kingdom of God, men that proved** (i.e. *inasmuch as they proved*. The past tense alludes to some event recently passed: to what precisely,

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of you, a servant of Christ † Jesus, saluteth you, always [t] striving earnestly for you in his prayers, that ye may stand [u] perfect and † fully assured in all the will of God. [13] For I bear him witness that he hath much † labour for you, and those at Laodicea, and those at Hierapolis. [14] [x] Luke, the beloved physician, saluteth you, and [y] Demas. [15] Salute the brethren at Laodicea, and Nymphas, and [z] the church in his house. [16] And when [a] this epistle is read among you, cause that it be read in the church of the Laodiceans also; and that ye likewise read the epistle from Laodicea.

† *So most of our oldest MSS.*
t Rom. xv. 30.
u Matt. v. 48. 1 Cor. ii. 6. & xiv. 20. Phil. iii. 15. Heb. v. 14.
† *So all our oldest MSS.*
† *So most of our oldest MSS.*
x 2 Tim. iv. 11.
y 2 Tim. iv. 10. Philem. 24.
z Rom. xvi. 5. 1 Cor. xvi. 19.
a 1 Thess. v. 27.

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is one *of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.* [13] *For I bear him record, that he hath a great zeal for you, and them* that are *in Laodicea, and them in Hierapolis.* [14] *Luke, the beloved physician, and Demas, greet you.* [15] *Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.* [16] *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the* epistle *from*

we cannot say) **a comfort to me.** **12.**] On Epaphras, see ch. i. 7 note. By mentioning Epaphras's anxious prayers for them, he works further on their affections, giving them an additional motive for stedfastness, in that one of themselves was thus striving in prayer for them. **that ye may stand,—perfect and fully persuaded,—in** (be firmly settled in, without danger of vacillating or falling: the preposition belongs to the verb "*ye may stand,*" not to "*fully assured*") **all the** (literally, '*in every :*' but we cannot thus express it in English) **will of God.** **13.**] On account of this mention of Laodicea and Hierapolis, some have thought that Epaphras was the founder of the three churches. See Introd. § ii. 2, 7. Laodicea was a city of Phrygia Magna, large and rich (Rev. iii. 17; and Introd. to Rev. § iii. 13; and Tacitus says that when destroyed by an earthquake, the inhabitants rebuilt it without imperial assistance), on the river Lycus, formerly called Diospolis, and afterwards Rhoas; its subsequent name was from Laodice, queen of Antiochus II. In A.D. 62, Laodicea, with Hierapolis and Colossæ, was destroyed by an earthquake (see above), to which visitations the neighbourhood was very subject. There is now on the spot a desolate village called Eski-hissar, with some ancient ruins. **Hierapolis**] Six Roman miles north from Laodicea: famed for mineral springs (Strabo describes them at length, also the caverns which exhale noxious vapour), which are still flowing. **14.**] This **Luke** has ever been taken for the Evangelist: Introd. to St. Luke, § i. In the designation, **the beloved physician,** there may be a trace of what has been supposed, that it was in a professional capacity that he first became attached to St. Paul, who evidently laboured under grievous sickness during the earlier part of the journey where Luke first appears in his company. Compare Gal. iv. 13 note, with Acts xvi. 6, 10. But this is too uncertain to be more than an interesting conjecture. **Demas**] one of Paul's *fellow-workmen,* Philem. 24, who however afterwards deserted him, from love to the world, 2 Tim. iv. 10. The absence of any honourable or endearing mention here may be owing to the commencement of this apostasy, or some unfavourable indication in his character.

15—17.] *Salutations to friends.*

15.] and before *Nymphas,* as so often, selects one out of a number previously mentioned: Nymphas was one of these Laodicean brethren. On the church spoken of, see note, Rom. xvi. 5. **16.**] **this** (literally, **the**) **epistle.** **the epistle from Laodicea**] i. e. an epistle which I have written to Laodicea, to be forwarded from thence to you. On this Epistle, see

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Laodicea. [17] *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* [18] *The salutation by the hand of me Paul. Remember my bonds. Grace* be *with you. Amen.*

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[17] And say to [b] Archippus, Look to [c] the ministry which thou receivedst in the Lord, that thou fulfil it. [18] [d] The salutation by the hand of me Paul. [e] Remember my bonds. [f] Grace be with you †.

b Philem. 2.
c 1 Tim. iv. 6.
d 1 Cor. xvi. 21. 2 Thess. iii. 17.
e Heb. xiii. 3.
f Heb. xiii. 25.
† *Most of our oldest MSS. omit* Amen.

Introd. to Eph. § ii. 17, 19; and Philem. § iii. 2, 3. I only indicate here the right rendering of the words. They cannot well be taken, as some whom Chrysostom mentions took them, to mean, an Epistle *from them to St. Paul,* both on account of the awkwardness of the sense commanding them to read an Epistle sent from Laodicea, and not found there, and on account of the phrase in the original. We may safely say that a letter not *from,* but *to* the Laodiceans is meant. For the construction of this latter sentence, "*cause,*" before "*that,*" is of course to be supplied.

17.] Archippus is mentioned Philem. 2, and called the Apostle's *fellow-soldier.* I have treated on the inference to be drawn from this passage as to his abode, in the Introd. to Philemon, § iii. 1. He was evidently some officer of the church, but *what,* in the wideness of the term "*ministry,*" we cannot say: and conjectures are profitless. Meyer well remarks, that the authority hereby implied on the part of the congregation to exercise reproof and discipline over their teachers is remarkable: and that the hierarchical turn given to the passage by some, making it mean that they were not to be surprised if he did fulfil his ministry eventually, by rebuking them (! so Theophylact, &c.), belongs to a later age.

Look to the ministry which thou receivedst in the Lord (the sphere of the *reception* of the ministry; in which the recipient lived and moved and promised at his ordination: not, of the ministry itself,—nor is in to be diverted from its simple local meaning), **that** (aim and end of the *looking,*—in order that) **thou fulfil it.**

18.] AUTOGRAPH SALUTATION. See ref. 1 Cor., where the same words occur. **Remember my bonds**] These words extend further than to mere pecuniary support, or even mere prayers: they were ever to keep before them the fact that one who so deeply cared for them, and loved them, and to whom their perils of false doctrine occasioned such anxiety, was a prisoner in chains: and that remembrance was to work and produce its various fruits—of prayer for him, of affectionate remembrance of his wants, of deep regard for his words. When we read of 'his chains,' we should not forget that they moved over the paper as he wrote. His *right* hand was chained to the soldier that kept him. Compare Eph. vi. 24; 1 Tim. vi. 21; 2 Tim. iv. 22; Tit. iii. 15. **Grace**] literally **the grace**: see ch. iii. 16. 'The grace' in which we stand (Rom. v. 2): it seems to be a form of valediction belonging to the later period of the Epistles of St. Paul.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

a 2 Cor. i. 19. 2 Thess. i. 1. 1 Pet. v. 12.

b Eph. i. 2.

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I. [1] PAUL, and [a] Silvanus, and Timothy, unto the church of Thessalonians in God the Father and the Lord Jesus Christ: [b] Grace unto you, and peace †. [2] [c] We give thanks to God always for you all,	*I.* [1] *PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians* which is *in God the Father and* in *the Lord Jesus Christ: Grace* be *unto you, and peace, from God our Father, and the Lord Jesus Christ.* [2] *We*

† *The words which follow here in the A. V. are retained in some of our oldest MSS., but are omitted by the Vatican MS. and ancient Syriac Version. They have probably been inserted here from other and later Epistles: see* 1 Cor. i. 3. 2 Cor. i. 2, &c.

c Rom. i. 8. Eph. i. 16. Philem. 4.

CHAP. I. 1.] ADDRESS AND GREETING. The Apostle names Silvanus and Timothy with himself, as having with him founded the church at Thessalonica, see Acts xvi. 1; xvii. 14. Silvanus is placed before Timothy, then a youth (Acts xvi. 1 f., see further in Introd. to 1 Tim. § i. 3, 4), as being one "*chief among the brethren*" (Acts xv. 22, 32; xviii. 5), and a *prophet* (ib. xv. 32, see also 2 Cor. i. 19; 1 Pet. v. 12). He does not name himself *an Apostle*, probably because his Apostleship needed not any substantiation to the Thessalonians. For the same reason he omits the designation in the Epistle to the Philippians. **unto the church**] So in 2 Thess., Gal., 1 and 2 Cor.: in the other Epistles, viz. Rom., Eph., Col., Phil., more generally, e.g.,—"*to all that are in Rome, beloved of God, called to be saints.*" This is most probably accounted for by the circumstances of the various Epistles. We may notice that the genitive plural of the *persons constituting the church* occurs only in the addresses of these two Epistles. We may render 'of Thessalonians,' or 'of the Thessalonians:' better the former. **in God the Father** marks them as not being heathens,—and **the Lord Jesus Christ** as not being Jews.—The **in**, as usual, denotes *communion* and *participation in*, as the element of spiritual life. "Grace and peace from God be unto you, that you who are deprived of human favour and secular peace, may have both these with God." Anselm. The words which follow in the A. V., are not yet added in this, St. Paul's first Epistle. Afterwards they become a common formula with him.

2—III. 13.] FIRST PORTION OF THE EPISTLE, *in which he pours out his heart to the Thessalonians respecting all the circumstances of their reception of and adhesion to the faith.* 2—10.] Jowett remarks, that few passages are more characteristic of the style of St. Paul than this one: both as being the overflowing of his love in thankfulness for his converts, about whom he can never say too much: and as to the very form and structure of the sentences, which seem to grow under his hand, gaining force in each successive clause by the repetition and expansion of the preceding. 2.] **We give thanks**, coming so immediately after the mention of Paul, Silvanus, and Timothy, can hardly be here

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give thanks to God always for you all, making mention of you in our prayers; [3] *remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;* [4] *knowing, brethren beloved, your election of God.* [5] *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much*

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making mention of you in our prayers unceasingly, [3] [d] remembering the [e] work of your faith, and the [f] labour of your love, and the patience of your hope of our Lord Jesus Christ, before God and our Father; [4] knowing, brethren beloved by God, your [g] election. [5] Because [h] our gospel came not unto you in word only, but also in power, and [i] in the Holy Ghost, and in [k] much confidence;

d ch. ii. 13
e John vi. 29. Gal. v. 6. ch. iii. 6. 2 Thess. i. 3, 11. James ii. 17.
f Rom. xvi. 6. Heb. vi. 10.
g Col. iii. 12. 2 Thess. ii. 13.
h Mark xvi. 20. 1 Cor. ii. 4. & iv. 20.
i 2 Cor. vi. 6.
k Col. ii. 2. Heb. ii. 3.

understood of the Apostle alone, as it is by many Commentators. For undoubted as it is that he often, e. g. ch. iii. 1, 2, where see note, uses the plural of himself alone, yet it is as undoubted that he uses it also of himself and of his fellow-labourers—e. g., 2 Cor. i. 18, 19. **always for you all**] We have the same alliteration Eph. v. 20. On the latter words in this verse, see Rom. i. 9 f. **unceasingly** seems, by the nearly parallel place, Rom. i. 9, to belong to *what goes before*, not to *what follows*. Such a formula would naturally repeat itself, as far as specifications of this kind are concerned. **3.] faith, love, hope,** are the three great Christian graces of 1 Cor. xiii. See also ch. v. 8; Col. i. 4, 5. **the labour of your love**] probably *towards the sick and needy strangers,* compare Acts xx. 35; Rom. xvi. 6, 12. **of . . . love,** not as *springing from*, but as *belonging to*, love,—*characterizing* it. **the endurance (or, patience) of your hope**—i. e. endurance (in trials) which belongs to (see above), characterizes, your hope; and also nourishes it, in turn: compare Rom. xv. 4. **of our Lord Jesus Christ**] specifies the hope—that it is a hope of the coming of the Lord Jesus Christ (compare ver. 10). Olshausen refers the words to all three preceding substantives—but this seems alien from St. Paul's style. On all the three Jowett says well, "Your faith, hope, and love; a faith that had its outward effect on your lives: a love that spent itself in the service of others: a hope that was no mere transient feeling, but was content to wait for the things unseen when Christ should be revealed." **before God** connects most naturally with ver. 2—**making mention . . . . before God**: not to the genitives preceding (see Rom. iv. 17; xiv. 22). **4.] knowing** refers back to *remembering*, **in that we know**—or, **for we know.** It must not be paraphrased "*in that* ye *know*," as some have done. The words **by God** belong to "*beloved*," as in 2 Thess. ii. 13, see also Rom. i. 7: not, as A. V., to "*your election*," which is an ungrammatical rendering. The word **election** must not be softened down: it is the election unto life of individual believers by God, so commonly adduced by St. Paul (reff.: and 1 Cor. i. 27. **your election,** i. e. **the election of you**: knowing that God elected you. **5. Because**] Verses 5, 6 ff. are meant not to explain *wherein* their election *consisted*, but to give reasons in matter of fact for concluding the existence of that election. These reasons are (1) the power and confidence with which he and Silvanus and Timothy preached among them (ver. 5), and (2) the earnest and joyful manner in which the Thessalonians received it (vv. 6 ff.). Both these were signs of God's grace to them—tokens of their election vouchsafed by Him. **our gospel**] i. e. the gospel which we preached. **came unto you**] literally, **became to you**—proved to be, in its approach to you. The preposition **in**, thrice repeated, indicates the form and manner in which the *preaching was carried on*, not that in which the Thessalonians received it, which is not treated till ver. 6. **in power**] not '*in miracles*,' but in **power** of utterance and of energy. **and in the Holy Ghost**] i. e. not only in force and energy, but in **the Holy Ghost**—in a manner which could only be ascribed to the operation of the Holy Spirit. **in much confidence** (of faith). This confidence (see above) was that in which *Paul and Silvanus and Timothy preached to them:* not that in which they *received* the preaching.

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l ch. ii. 1, 5, 10, 11. 2 Thess. iii. 7.
m 1 Cor. iv. 16. & xi. 1. Phil. iii. 17. ch. ii. 14. 2 Thess. iii. 9.
n Acts v. 41. Heb. x. 34.
o Rom. x. 18.
p Rom. i. 8. 2 Thess. i. 4.

even as [l] ye know what manner of men we proved among you for your sakes. [6] And ye [m] became imitators of us, and of the Lord, receiving the word in much affliction, [n] with joy of the Holy Ghost: [7] so that ye became an example to all that believe in Macedonia and Achaia. [8] For from you hath [o] sounded out the word of the Lord not only in Macedonia and Achaia, but [p] in every place your faith which is toward God is gone forth; so that we need

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assurance; as ye know what manner of men we were among you for your sake. [6] *And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:* [7] *so that ye were ensamples to all that believe in Macedonia and Achaia.* [8] *For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any*

even as, &c.] Appeal to their knowledge that the fact was so. These words restrict the foregoing to the *preachers*, as explained above. This interpretation is fixed by the term **even as**, referring back to the whole previous description. **what manner of men we proved**] The point of the fact appealed to is, the proof given, what manner of men they were, by the manner of their preaching. "The *quality* was evinced, in the power and confidence with which they delivered their message." Ellicott: *the proof given by the manner of their preaching.* **for your sakes**] conveying the purpose of the Apostle and his colleagues, and in the background also *the purpose of* God—'you know what God enabled us to be,—how mighty in preaching the word,—for your sakes—thereby proving that He loved you, and had chosen you for His own.' **6.**] Further proof of the same, that ye are *elect*, by the method in which *you received* the Gospel thus preached by us. It is somewhat difficult here to fix exactly the point of comparison, in which they imitated their ministers and Christ. Certainly it is not merely, in *receiving the word*—for to omit other objections, this would not apply at all to Him:—and therefore, not in any qualifying detail of their *method* of reception of the word.—So far being clear, we have but one particular left, and that respects the circumstances under which, and the spirit with which: and here we find a point of comparison even with Christ Himself: viz. joyful endurance in spirit under sufferings. This it was in which they imitated the Apostles, and their divine Master, and which made them patterns to other churches (see below).—For this *affliction* in which they *received the word*, see Acts xvii. 5—10; ch. ii. 14; iii. 2, 3, 5. **receiving**] i. e. **in that ye received.** **joy of the Holy Spirit**] i. e. **joy wrought by the Holy Spirit.**

7.] *Further specification of the eminence of the Thessalonians' Christian character.* **an example**] said of the whole church as one. **to all that believe**] **to the whole of the believers**: not as Chrysostom understands it, all that believed before you: for it was not so: the only church in Europe which was in Christ before the Thessalonian, was the Philippian (Acts xvi. 12—xvii. 1; see ch. ii. 2). **Macedonia and Achaia**, compare Rom. xv. 26; Acts xix. 21: the two Roman provinces, comprehending Northern and Southern Greece. There is no reference, as Theodoret thinks, to the *Greeks* being "very great nations, and admired for wisdom," and so *their praise* being the greater: these are mentioned simply because the Apostle had been, since their conversion, in Macedonia, and had left Silvanus and Timothy there,—and was now in Achaia.

8.] *Proof of the praise in ver.* 7. **from you** is merely local; not by you, as preachers. **hath sounded out**] Chrysostom remarks that the similitude is from the clear sound of a trumpet, filling all the space surrounding. The sense seems to be that your ready reception and faith as it were sounded forth the word of the Lord, the Gospel message, loudly and clearly, through all parts. **toward God**] directed towards God as its object (and here, as contrasted with idols, see next verse). De Wette supposes with some probability

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thing. [9] *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;* [10] *and to wait for his Son from heaven, whom he raised from the dead,* even *Jesus, which delivered us from the wrath to come.*

II. [1] *For yourselves, brethren, know our entrance in unto you, that it was not in vain:* [2] *but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with*

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not to speak any thing. [9] For they themselves report concerning us [q] what manner of entering in we had unto you, and [r] how ye turned to God from your idols to serve the living and true God; [10] and to [s] wait for his Son [t] from the heavens, [u] whom he raised from the dead, even Jesus, who delivereth us [x] from the wrath which is to come.

II. [1] For [a] yourselves know, brethren, our entering in unto you, that it hath not been in vain: [2] nay, after that we had suffered before, and had been shamefully treated, as ye know, at [b] Philippi, [c] we were bold in our God to [d] speak unto you

q ch. ii. 1.
r 1 Cor. xii. 2. Gal. iv. 8.
s Rom. ii. 7. Phil. iii. 20. Tit. ii. 13. 2 Pet. iii. 12. Rev. i. 7.
t Acts i. 11. ch. iv. 16. 2 Thess. i. 7.
u Acts ii. 24.
x Matt. iii. 7. Rom. v. 9. ch. v. 9.
a ch. i. 5, 9.
b Acts xvi. 22.
c ch. i. 5.
d Acts xvii. 2.

that the report of the Thessalonians' faith may have been spread by Christian travelling merchants, such as Aquila and Priscilla. **so that we need not . . .]** The report being already rife, we found no occasion to speak of your faith, or in your praise. **9.] they,** the people in Macedonia and Achaia and in every place. **concerning us]** Paul and Silvanus and Timothy; '*us both,*' including the Thessalonians. The *things reported* here correspond to the two members of the above proof, verses 5 and 6. **living,** as distinguished from lifeless idols: **true,** as from those who were falsely called gods. **10.]** The especial aspect of the faith of the Thessalonians was *hope:* hope of the return of the Son of God from heaven: a hope, indeed, common to them with all Christians in all ages, but evidently entertained by them as pointing to an event more immediate than the church has subsequently believed it to be. Certainly these words would give them an idea of the *nearness* of the coming of Christ: and perhaps the misunderstanding of them may have contributed to the notion which the Apostle corrects, 2 Thess. ii. 1 ff.: see note there. By the words, **whom he raised from the dead,** that whereby (Rom. i. 4) Jesus was declared to be the Son of God with power, is emphatically prefixed to His name. **who delivereth:** not, as A. V., *past,* '*who delivered,*' but descriptive of His office, our Deliverer. **which is coming]** compare Eph. v. 6; Col. iii. 6.

Ch. II. 1—16.] *He reminds the Thessalonians of his manner of preaching among them* (1—12, answering to ch. i. 9 a): *praises them for their reception of the Gospel, and firmness in persecution* (13—16, answering to ch. i. 9 b).

1.] For refers back to ch. i. 9: 'not only do strangers report it, but you know it to be true.' He makes use now of that knowledge to carry out the description of his preaching among them, with a view, by recapitulating these details, to confirm them, who were as yet but novices, in the faith. **in vain]** or, empty. It is evident from vv. 2 ff., that this does not here apply to the *fruits,* but to the *character* of his preaching: the *result* does not appear till ver. 13. And within this limitation, we may observe that the verb is **hath been,** not *was;* to be understood therefore not of any mere intent of the Apostle at the time of his coming among them, but of some abiding character of his preaching. It probably expresses, that his *entering in* was and continued '*no empty scheme*' ('*no light matter,*' as we say), but an earnest, bold, self-denying endeavour for their good. This he proceeds to prove. **2.]** On the facts, see Acts xvi. **were bold to speak]** i. e. we had the confidence to speak. **our God,** because all true

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the gospel of God [e] in much conflict. [3] [f] For our exhortation springeth not from deceit, nor yet from impurity, nor yet is it in guile: [4] but according as we [g] have been approved of God to be [h] put in trust with the gospel, even so we speak; [i] not as pleasing men, but God, [k] which proveth our hearts. [5] For [l] neither at any time did we practise words of flattery, as ye know, nor a pretext of covetousness; [m] God is witness: [6] [n] nor of men sought we glory, either from you, or from others, though we [o] might have been [p] burdensome, [q] as apostles of Christ.

e Phil. i. 30. Col. ii. 1.
f 2 Cor. vii. 2. ver. 5. 2 Pet. i. 16.
g 1 Cor. vii. 25. 1 Tim. i. 11, 12.
h 1 Cor. ix. 7. Gal. ii. 7. Tit. i. 3.
i Gal. i. 10.
k Prov. xvii. 3. Rom. viii. 27.
l Acts xx. 33. 2 Cor. ii. 17. & iv. 2. & vii. 2. & xii. 17.
m Rom. i. 9.
n John v. 41, 44. & xii. 43. 1 Tim. v. 17.
o 1 Cor. ix. 4, 6, 12, 18. 2 Cor. x. 1, 2, 10, 11. & xiii. 10. 2 Thess. iii. 9. Philem. 8, 9.
p 2 Cor. xi. 9. & xii. 13, 14. 2 Thess. iii. 8.
q 1 Cor. ix. 1, 2, 5.

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much contention. [3] *For our exhortation* was *not of deceit, nor of uncleanness, nor in guile:* [4] *but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.* [5] *For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God* is *witness:* [6] *nor of men sought we glory, neither of you,* nor yet *of others, when we might have been burdensome, as the apostles of*

confidence is in God as *our God.* This word reproduces the feeling with which Paul and Silas opened their ministry among them. **of God** is expressed for solemnity, to add to the weight of their *entering in.* **in** (amidst) **much conflict,** viz. under outward circumstances conflicting much with our work: and therefore that work could be no *empty thing,* which was thus maintained.

3, 4.] *Reasons why* he *was bold to speak . . . in much conflict:*—viz. the true and single-minded character of his ministry, and his duty to God as the steward of the Gospel. 3.] **our exhortation** to you, viz. our whole course of preaching. There is in the original no verb after **exhortation**: but the sense of the sentence is present; not past, as in A. V.: compare "*even so we speak*" below. **impurity**] hardly, as Chrysostom, "that we busied not ourselves with abominable matters, as magicians, &c. do,"—though such a reference is certainly possible, considering the vile degradation of that class at the period,—but here apparently of the impure desire of gain, compare ver. 5, where "*in pretext of covetousness*" seems to correspond with **from impurity** here. **in guile**] This is said of the *manner,* or perhaps the *ethical sphere, in which:* "nor did we make use of deceit to win our way with our *exhortation.*" See 2 Cor. ii. 17. 4.] **according as,** in proportion as. **we have been approved,—thought fit**: compare 1 Tim. i. 12. We must not introduce any ascertained fitness of them in themselves into the idea: it is only the free choice of God which is spoken of. **pleasing,** in the strict sense of the *present tense,*— going about to please,—striving to please. **our hearts** is not said generally, of all men: but of us, Paul and Silvanus and Timothy.

5 ff.] *Proofs again of the assertions of vv.* 3, 4. **For neither did we become conversant in** (i. e. in English, **did we practise,** as in the text) **speech of** (consisting of) **flattery, as ye know, nor** (*did we become conversant*) **in pretext** (employed in that which was meant to be a pretext) **of** (serving to conceal) **avarice; God is witness** (it has been observed, that he appeals to *them* as witnesses that he did not flatter them; but to God, who alone knows the hearts, that he had no selfish ends in view. But perhaps it is simpler to refer **God is witness** to the whole). 6.] The glory which they sought was not at all to come out of human sources, whether actually from the Thessalonians or from any others. **though we might have been burdensome**] Some refer this to *covetousness,* mentioned above, and understand it of using the power of living by the gospel, which St. Paul, &c., might have done, but did not: so ver. 9: 2 Thess. iii. 8; 2 Cor. xii. 16; xi. 9. But the words are separated

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Christ. [7] *But we were gentle among you, even as a nurse cherisheth her children:* [8] *so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.* [9] *For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.* [10] *Ye* are *witnesses, and God* also,

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[7] But [r] we proved gentle among you, like as when a nursing-mother cherisheth her own children: [8] thus being affectionately desirous of you, we were willing to [s] impart unto you, not only the gospel of God, but also [t] our own lives, because ye became very dear unto us. [9] For ye remember, brethren, our labour and toil: [u] working night and day, [x] that we might not burden any of you, we proclaimed unto you the gospel of God. [10] [y] Ye are witnesses, and God also, how [z] holily and justly

r 1 Cor. ii. 3. & ix. 22. 2 Cor. xiii. 4. 2 Tim. ii. 24.
s Rom. i. 11. & xv. 29.
t 2 Cor. xii. 15.
u Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9. 2 Thess. iii. 8.
x 2 Cor. xii. 13, 14.
y ch. i. 6.
z 2 Cor. vii. 2. 2 Thess. iii. 7.

from the mention of *covetousness* by the new idea beginning at ver. 6, to which, and not to the former clause, this is subordinated. I therefore take them with Chrysostom and many others, as referring to the claim of honour and deference, which as Apostles they might have put forward. They are equivalent to, **when we might have stood on our dignity. as (being) Apostles of Christ]** It is simpler to take **Apostles** here in its wider sense, than to limit the sentence to St. Paul alone. **7.] But** contrasts, not with the mere subordinate clause of the last verse (*"though we might," &c.*), but with its whole sense, and introduces the positive side of their behaviour: as if it were said, 'so far from being any of the aforesaid, we were . . .' **we proved**, as before, were found by experience to be: *became*, as your estimate of us became more accurate and thorough. **among you]** i. e. 'in our converse with you;' but with an allusion to our not lifting ourselves above you;—*as being ourselves your fellows.* The emphasis on **her own** should not be lost sight of—**as when a nurse** (a *suckling mother*) **cherishes her own children.** See Gal. iv. 19, for the same figure. **8.] thus** belongs to **became willing**, and answers to **as** above. The expression **our own lives**, as remarked above, shews beyond doubt that he is including here Silas and Timothy with himself. The term **to impart** will not strictly apply to *our own lives*, but we must borrow from it the idea of giving, or offering.—The comparison is exceedingly tender and beautiful: as the nursing-mother, cherishing her children, joys to give not only her milk, but her life, for them,—so we, bringing up you as spiritual children, delighted in giving, not only the milk of the word, but even (and here it was matter of fact) our own lives, for your nourishment in Christ. And that, **because ye became very dear unto us.**

9.] *Proof of the dearness of the Thessalonians to Paul and his companions:* not of these last *proving gentle among them*, to which it would be irrelevant,—nor of their readiness to give their lives, &c., for this verse does not refer to dangers undergone, but to *labour, in order not to trouble any.* **our labour and toil]** a repetition to intensify: no distinction can be established. **working]** in its strict meaning of manual labour—viz., at tent-cloth making, Acts xviii. 3. **night and day]** The *night* is mentioned first, not merely because the Jews and Athenians so reckoned it, but *for emphasis*, being the most noteworthy, and the *day* following as matter of course. See ch. iii. 10; Mark v. 5; 2 Tim. i. 3; Isa. xxxiv. 10; Acts xx. 31. **that we might not burden any of you**, viz. by accepting from you the means of sustenance. On the supposed inconsistency of the statement here with the narrative in Acts xvii., see Introd., § ii. 3, and note.

10—12.] *General summary of their behaviour and teaching among the Thessalonians.* **10.] Ye are witnesses**, of the outward appearance. **God**, of the heart. **holiness** is more a quality having respect to God: **justice**, to men. This distinction, perhaps precarious where the words occur separately, or seem to

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and unblameably we behaved ourselves toward you that believe: [11] even as ye know, as a father his own children, exhorting and comforting you, every one of you, and charging you, [12] [a] that ye might walk worthily of God, [b] who calleth you into his own kingdom and glory. [13] And for this cause we also thank God [c] unceasingly, because, when ye received God's word by hearing it from us, ye [d] accepted, not the word of men, but as it is in truth, the word of God, which worketh also in you that believe. [14] For ye became imitators, brethren, of the [e] churches of God which are in

a Eph. iv. 1. Phil. i. 27. Col. i. 10. ch. iv. 1.
b 1 Cor. i. 9. ch. v. 24. 2 Thess. ii. 14. 2 Tim. i. 9.
c ch. i. 2.
d Matt. x. 40. Gal. iv. 14. 2 Pet. iii. 2.
e Gal. i. 22.

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how holily and justly and unblameably we behaved ourselves among you that believe: [11] *as ye know how we exhorted and comforted and charged every one of you, as a father* doth *his children,* [12] *that ye would walk worthy of God, who hath called you unto his kingdom and glory.* [13] *For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received* it *not* as *the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.* [14] *For ye, brethren, became followers of the churches of God*

require no very precise application, is requisite here where both divine and human testimony is appealed to. **toward you that believe**] The former verse having referred to *external* occupation, in which he must have consorted with *unbelievers,* he here narrows the circle, to speak of his behaviour among the brethren themselves.

11, 12.] *Appeal to the detailed judgment of each one, that this was so.* This "*holily and justly and unblameably*" is substantiated by the fact, that *St. Paul and his companions* busied themselves in establishing every one of them in the faith. 11.] God calls us to His *kingdom,* the kingdom of our Lord Jesus, which He shall establish at His coming: and He calls us to His *glory,*—to partake of that glory in His presence, which our Lord Jesus had with Him before the world began; John xvii. 5, 24. See Rom. v. 2.

13.] **for this cause** is best and most simply referred to the fact announced in the preceding words—viz. that God *calleth you unto His kingdom and glory,* &c. Seeing that He is thus calling you, your thorough reception of His word is to us a cause of thanksgiving to Him. **we also,** i.e. as well as *all who believe in Macedonia and Achaia.* **when ye received . . . ye accepted**] The former verb denotes only the *hearing,* as objective matter of fact: the latter, the *receiving into their minds* as subjective matter of belief. There is a significant contrast, St. Paul distinguishing himself and his companions, as mere publishers, from God, the great Source of the Gospel. **ye accepted, not** (no '*as*' must be inserted: he is not speaking of the *Thessalonians' estimate* of the word, but [see above] of the fact of their receiving it as it really was) **the word of men** (having man for its author), **but as it is in truth, the word of God, which** (Bengel and others take **which** as referring to "*God*:" but the more probable reference is to **the word**: see the reason in my Greek Test.) **is also** (besides being merely heard) **working in you that believe.**

14.] *Proof of this working,—that they had imitated in endurance the Judæan churches.* **imitators**] not in intention, but in fact. The reason for introducing this character of the Jews here was because (Acts xvii. 5 ff.) *they* had been the stirrers up of the persecution against himself and Silas at Thessalonica, to which circumstance he refers below. By the mention of them as the adversaries of the Gospel in Judæa he is carried on to say that there, as well as at Thessalonica, they had ever been its chief enemies. And this is a remarkable coincidence with the history in the Acts, where we find him at this time, in Corinth, in more than usual conflict with the Jews (Acts xviii. 5, 6, 12). **the churches**

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which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have *of the Jews:* [15] *who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:* [16] *forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.* [17] *But we, bre-*

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Judæa in Christ Jesus: because [f]ye also suffered like things of your own countrymen, [g]even as they suffered of the Jews: [15] [h]who both killed Jesus the Lord, and [i]the prophets, and drove out us; and please not God, [k]and are contrary to all men, [16] [l]forbidding us to speak to the Gentiles that they may be saved; [m]to the end that they may fill up their sins alway. [n]But the wrath came upon them to the uttermost. [17] But we, brethren, when we had

f Acts xvii. 5, 13.
g Heb. x. 33, 34.
h Acts ii. 23. & iii. 15. & v. 30. & vii. 52.
i Matt. v. 12. & xxiii. 34, 37. Luke xiii. 33, 34. Acts vii. 52.
k Esth. iii. 8.
l Luke xi. 52. Acts xiii. 50. & xiv. 5, 19. & xvii. 5, 13. & xviii. 12. & xix. 9. & xxii. 21, 22.
m Gen. xv. 16. Matt. xxiii. 32.
n Matt. xxiv. 6, 14.

of God which are in Judæa in Christ Jesus] Œcumenius remarks that the language is carefully accurate: the synagogues of the Jews as such claiming to be *in God,* those which believed were also, over and above this, *in Christ Jesus His Son.* These countrymen of the Thessalonians were not Jews, wholly nor in part, but Gentiles only. For they are set in distinct contrast here to *the Jews.* **they,** the members of the Judæan churches mentioned above.

15, 16.] *Characterization of the Jews as enemies of the Gospel and of mankind.* Jowett's note is worth quoting: "Wherever the Apostle had gone on his second journey, he had been persecuted by the Jews: and the longer he travelled about among Gentile cities, the more he must have been sensible of the feeling with which his countrymen were regarded. Isolated as they were from the rest of the world in every city, a people within a people, it was impossible that they should not be united for their own self-defence, and regarded with suspicion by the rest of mankind. But their inner nature was not less repugnant to the nobler as well as the baser feelings of Greece and Rome. Their fierce nationality had outlived itself: though worshippers of the true God, they knew Him not to be the God of all the nations of the earth: hated and despised by others, they could but cherish in return an impotent contempt and hatred of other men. What wonder that, for an instant (? on all this see below), the Apostle should have felt that this Gentile feeling was not wholly groundless? or that he should use words which recall the expression of Tacitus, in characterizing the Jews,—'that they had the hatred of enemies towards all other nations?'" **15. killed Jesus the Lord**] The arrangement of the words in the original is peculiar, throwing "*the Lord*" into strong emphasis—Jesus who was their Lord, whom they ought to have welcomed and obeyed. **drove out us**] by persecution, viz., from among you, Acts xvii. 5 ff. **16.**] **us** refers to Paul and Silas. In the words **are contrary to all men,** most Commentators, and recently Jowett (see above), have seen the "*hatred of the human race,*" ascribed to the Jews by Tacitus, and by several other classic authors. But it is hardly possible that St. Paul, himself a Jew, should have blamed an exclusiveness which arose from the strict monotheism and legal purity of the Jew: and besides this, the construction having been hitherto carried on by copulæ, but now dropping them, most naturally goes on from this *contrariety* to what next follows, viz., *their forbidding us to speak to the Gentiles,* specifying wherein the contrariety consists, viz. in opposing the salvation of mankind by the Gospel. **to the end that they may fill up their sins alway**] This is said, not of the intention of the Jews themselves, but of their course of conduct, viewed as having an intent in the divine purposes: as so often in St. Paul. The meaning of the expression is, that they may bring up the measure of their sins to the prescribed point. **But** (this their opposition to God and men shall not avail them: for) **the** (predestined, or predicted, or merited) **wrath** (of God) **came upon them** (he looks *back* on the fact in the divine counsels as a thing in past time, i. e. 'was appointed to

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been separated from you for a short time [o] in presence, not in heart, endeavoured the more abundantly [p] to see your face with great desire. [18] Wherefore we would fain have come unto you, even I Paul, both once and again, and [q] Satan hindered us. [19] For [r] what is our hope, or joy, or [s] crown of boasting? Are not even ye, in the presence of our Lord Jesus † [t] at his coming? [20] For ye are our glory and joy.

o 1 Cor. v. 3. Col. ii. 5.
p ch. iii. 10.
q Rom. i. 13. & xv. 22.
r 2 Cor. i. 14. Phil. ii. 16. & iv. 1.
s Prov. xvi. 31.
† Christ *is omitted in all our oldest authorities.*
t 1 Cor. xv. 23. ch. iii. 13. Rev. i. 7. & xxii. 12.

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thren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. [18] *Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.* [19] *For what* is *our hope, or joy, or crown of rejoicing?* Are *not even ye in the presence of our Lord Jesus Christ at his coming?* [20] *For ye are our glory and joy.*

come:' not as in A. V. "*is come*") **to the uttermost** (to the end of it, i. e. the wrath: so that it shall exhaust all its force on them).

17—III. 13.] *He relates to them how he desired to return after his separation from them: and when that was impracticable, how he sent Timothy; at whose good intelligence of them he was cheered, thanks God for them, and prays for their continuance in love and confirmation in the faith.* **17.] But we** resumes the subject broken off at ver. 13: the **but** introducing a contrast to the description of the Jews in vv. 15, 16. **when we had been separated]** literally, **orphaned of; bereaved of. for a short time]** literally, **for the space of an hour.** The expression refers, not to his present impression that the time of separation would still be short, but to the time alluded to in the preceding past participle—**when we had been separated from you for the space of an hour.** **the more abundantly** (because our separation was so short. Lünemann says well: "Universal experience testifies, that the pain of separation from friends and the desire of return to them are more vivid, the more freshly the remembrance of the parting works in the spirit, i. e. the less time has elapsed since the parting") **endeavoured** (implies actual setting on foot of measures to effect it) **in much desire** (i. e. very earnestly) **to see your face.** **18. Wherefore** (as following up this earnest endeavour) **we would fain have come** (had a plan to come) **unto you, even I Paul** (the introduction of these words here, where he is about to speak of himself alone, is a strong confirmation of the view upheld above [on ch. i. 9] that he has hitherto been speaking of himself and his companions), **both once and again** (literally, 'both once and twice:' meaning, that on *two special occasions* he had such a plan), **and** (not, '*but*:' the simple copula, as in Rom. i. 13, gives the matter of fact, without raising the contrast between the intention and the hindrance) **Satan** (i. e. the devil: not any human adversary or set of adversaries; whether Satan acted by the Thessalonian Jews or not, is unknown to us, but by whomsoever acting, the agency was *his*) **hindered us.**

19.] *accounts for this his earnest desire to see them, by the esteem in which he held them.* **in the presence of our Lord Jesus at his coming]** The Apostle, after having asked and answered the question, "*what is our hope? &c.*," breaks off, and specifies that wherein this hope and joy mainly consisted, viz. the glorious prospect of their being found in the Lord at his appearing. But he does not look forward to this as anticipating a reward for the conversion of the Thessalonians, or that their conversion will compensate for his having persecuted the Church before, but from generous desire to be found at that day with the fruits of his labour, and that they might be his boast and he theirs before the Lord; see 2 Cor. i. 14; Phil. ii. 16. **20.]** The words **at his coming** further specify what went before: that it is not merely in His presence, always about His people, but then, when He shall be clearly and finally manifested. I should be inclined to ascribe to ver. 20 a wider range than ver. 19 embraces: as if it had been said, **you will be our joy in the day of the Lord: for ye are** (at all times, *ye are* abstractedly) **our glory and joy.**

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III. [1] *Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;* [2] *and sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:* [3] *that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.* [4] *For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.* [5] *For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.* [6] *But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and*

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III. [1] Wherefore [a] being no longer able to forbear, [b] we thought it good to be left behind alone in Athens; [2] and we sent [c] Timothy, our brother, and † fellow-worker with God in the gospel of Christ, to establish you, and to exhort you on behalf of your faith: [3] [d] that no one might be disquieted in these afflictions: for yourselves know that [e] we are appointed thereunto. [4] [f] For even when we were with you, we told you before that we are to suffer tribulation; even as it also came to pass, and ye know. [5] For this cause I also, [g] when I could no longer forbear, sent in order to know your faith, [h] lest haply the tempter have tempted you, and [i] our labour prove in vain. [6] [k] But Timothy having just now come unto us from you, and brought us good tidings of your faith and

[a] ver. 5.

[b] Acts xvii. 15.

[c] Rom. xvi. 21. 1 Cor. xvi. 10. 2 Cor. i. 19.

† *The readings are in some confusion. That adopted in the text was probably the original, and the alterations took place from the expression seeming objectionable. The Sinaitic and Alexandrian MSS. have only* minister of God: *the Vatican, only* and fellow-worker: *the Claromontane, as in text.*

[d] Eph. iii. 13.

[e] Acts ix. 16. & xiv. 22. & xx. 23. & xxi. 11. 1 Cor. iv. 9. 2 Tim. iii. 12. 1 Pet. ii. 21.

[f] Acts xx. 24.

[g] ver. 1.

[h] 1 Cor. vii. 5. 2 Cor. xi. 3.

[i] Gal. ii. 2. & iv. 11. Phil. ii. 16.

[k] Acts xviii. 1, 5.

III. 1.] **Wherefore**, because of our affection for you just expressed; the narration which follows is the proof of his affection for them. **being no longer able to forbear** (our continued absence from communication with you), **we** (I Paul, from above, ch. ii. 18) **thought it good** (i. e. 'it was our pleasure') **to be left behind** (see Acts xvii. 15, 16) **alone in Athens**, 2.] **and sent Timothy, our brother and fellow-worker with God in** (the field of his working) **the Gospel of Christ** (there does not appear to be any special reason for this honourable mention of Timothy, further than the disposition to speak thus highly of him on the part of the Apostle. Such is the more natural view, when we take into account the fervid and affectionate heart of the writer. See, however, note on 1 Tim. v. 23; with which timid character of Timothy such designations as this may be connected), **in order to confirm you, and exhort you on behalf of** (in order for the furtherance of) **your faith**: 3.] **that no one might be disquieted in these afflictions** (which are happening to us both): **for yourselves know . . .**] *Reason why no one should be shaken.* **thereunto**, viz. to *afflictions*, **we** meaning 'we Christians.' 4.] reason for the assumption of this knowledge. **ye know**, viz. by experience. 5.] **For this cause**, because tribulation had verily begun among you ("*as it came to pass*"). The words **I also** seem to convey a delicate hint that Timothy also was anxious respecting them: or it may have the same reference as "*we also,*" ch. ii. 13,—viz. to the other Christians who had heard of their tribulation. 6—8.] *Of the good news brought by Timothy.* 6. **But Timothy having just now come**] See Acts xviii. 5. This settles the time of our Epistle being written. It was very soon after this arrival of Silas and Timothy.—First their Christian state comforted him,—then, their constant remembrance of himself. Theodoret remarks: "He mentions three things which have excited his affection to them: their faith, their love, their remembrance of their teacher. Their faith shews the stability of

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love, and that ye have good remem-
brance of us always, longing to see
l Phil. i. 8. us, as [l] we also to see you: [7] for this
m 2 Cor. i. 4. & vii. 6, 7, 13. cause [m] we were comforted, brethren,
over you in all our distress and
affliction by your faith: [8] since now
n Phil. iv. 1. we live, if ye [n] stand fast in the
o ch. i. 2. Lord. [9] [o] For what thanksgiving
can we render again to God for you,
for all the joy wherewith we rejoice
for your sakes before our God;
p Acts xxvi. 7. 2 Tim. i. 3. [10] [p] night and day [q] praying very
q Rom. i. 10, 11. & xv. 32. exceedingly [r] that we may see your
r ch. ii. 17. s 2 Cor. xiii. 9, 11. Col. iv. 12. face, [s] and may fill up the defects of
your faith? [11] But may God him-
self and our Father, and our Lord

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that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: [7] therefore, brethren, we were comforted over you in all our affliction and distress by your faith: [8] for now we live, if ye stand fast in the Lord. [9] For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; [10] night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? [11] Now God himself and our Father, and our Lord Jesus

their piety; their love, their practical virtue; and their remembrance of their teacher and desire for him testifies to their loyalty in matters of doctrine." **7.] for this cause**, viz. on account of what has just been mentioned, from the beginning of the last verse—this combining the whole of the good news in one. **over you]** *You* were the object of our consolation: the faith which you shewed was the means whereby that object was applied to our minds. **in** (i. e. *'in the midst of,'* —*'in spite of'*) **all our distress and affliction** (*what* distress and affliction does not appear;—but clearly some external trouble, not *care and anxiety for you*, for this would be removed by the message of Timothy. We may well imagine such external trouble, from Acts xviii. 5—10): **8.] since now** (not so much an adverb of *time*, here, as implying the fulfilment of the condition which follows) **we live** (the *distress* and *affliction* being conceived as a *death:* but not to be referred to *everlasting* life, as Chrysostom, but with reference to the infringement of the powers of life by *distress* and *affliction:* we are in full strength and freshness of life, we do not feel the sorrows and tribulations with which the outer world surrounds us), **if ye stand fast in the Lord.** There were (ver. 10) *deficiencies* in their faith, requiring *filling up*. 9.] And this vigour of life shews itself in the earnest desire of abundant thanksgiving: so the **for** accounts for, and specifies the action of, the *"life"* just mentioned. **what**—i. e. what sufficient—? **can we render again]** *Thanks* is itself a *return* for God's favours; see especially Ps. cxvi. 12. **for all the joy]** i. e. **in return for. all the joy,** i. e. not the joy from so many different sources, but the joy in its largeness and depth: as if he had said, **this great joy. before our God** shews the joy to be of the very highest and best,—no joy of this world, or of personal pride, but one which will bear, and does bear, the searching eye of God, and is *His* joy (John xv. 11). **10. night and day]** see on ch. ii. 9. **praying**, i. e. **praying as we** do, belongs to the question of ver. 9: as if it had been said, 'what thanks can we render, &c., proportioned to the earnestness of our prayers, &c.?' These **defects** were consequences of their being as yet novices in the faith: partly theoretical, e. g. their want of stability respecting the *coming of the Lord*, and of fixed ideas respecting those who had fallen asleep in Christ,—partly practical, ch. iv. 1.

11—13.] *Good wishes, with respect to this his earnest desire, and to their continued progress in love and holiness.*

11. himself] This word exalts the absolute power of God and the Lord Jesus—if He expedites the way, it will be accomplished. **Himself** then is in contrast with *ourselves*, who have once and again tried to come to you, but have been hindered by Satan.

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Christ, direct our way unto you. [12] *And the Lord make you to increase and abound in love one toward another, and toward all* men, *even as we* do *toward you:* [13] *to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

IV. [1] *Furthermore then we beseech you, brethren, and exhort* you *by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God,*

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Jesus †, [t] direct our way unto you. [12] And you yourselves may the Lord [u] make to increase and abound in your love [x] one toward another, and toward all, even as we also toward you: [13] to the end that he may [y] stablish your hearts unblameable in holiness before God and our Father, at the coming of our Lord Jesus † [z] with all his saints.

IV. [1] Furthermore then, brethren, we beseech you and exhort you in the Lord Jesus, that [a] as ye received of us [b] how ye ought to walk and [c] to please God, † even as also ye are

† *So all our most ancient MSS.*
t Mark i. 3.
u ch. iv. 10.
x ch. iv. 9. & v. 15. 2 Pet. i. 7.
y 1 Cor. i. 8. Phil. i. 10. ch. v. 23. 2 Thess. ii. 17. 1 John iii. 20, 21.
† *So all our most ancient MSS.*
z Zech. xiv. 5. Jude 14.
a Phil. i. 27. Col. ii. 6.
b ch. ii. 12.
c Col. i. 10.
† *So all our most ancient MSS.*

direct] We cannot express in an English version what appears in the Greek, where this verb *direct,* though preceded by *two* personal nominatives, "*God,*" and "*our Lord Jesus,*" is in the *singular number.* This is the case also in 2 Thess. ii. 16, 17. It would be hardly possible that it should be so, unless some reason existed in the subjects of the verb. Mere *unity of will* between the Father and the Son would not be enough, unless absolute unity were also in the writer's mind. Athanasius therefore seems to be right in drawing from this construction an argument for the unity of the Father and the Son. **12. you yourselves]** In the original it is **you,** in the emphatic place: i. e. whether we come or not. **the Lord** may refer either to the Father, or to Christ. I should rather understand it of the Father: see 2 Cor. ix. 8. **make you to increase:** enlarge **you**—not merely in *numbers,* as some explain it, but in *yourselves,* in richness of gifts and largeness of faith and knowledge—fill up your *defects,* ver. 10. **toward all,** not merely *all your brethren,* but all, whether brethren or not. **as we also**—abound in love—**toward you. 13.] to the end that he may stablish** (the further and higher aim of *making you to increase and abound*) **your hearts** ("not merely *you,*" says Chrysostom: "for out of the heart come evil thoughts") **unblameable** (i. e. so as to be unblameable) **in holiness** (belongs to "*unblameable,*"—the sphere in which the blamelessness is to be shewn:—not to the verb "*stablish*") **before** (Him who is) **God and our Father** (or, **our God and Father.** This ensures the genuineness of this absence of blame in holiness: that it should be not only before men, but also before God), **at** (in) **the coming,** &c. **his saints**—we need not enter into any question whether these are angels, or saints properly so called: the expression is an Old Test. one,—Zech. xiv. 5,—and was probably meant by St. Paul to include both. Certainly (2 Thess. i. 7; Matt. xxv. 31, al.) He will be accompanied with the *angels:* but also with the spirits of the just, compare ch. iv. 14.

CHAP. IV. **1**—V. **24.]** SECOND PORTION OF THE EPISTLE: *consisting of exhortations and instructions.* **1—12.]** *Exhortations:* and **1—8.]** *to a holy life.* **1.] Furthermore** has no reference to time, as Chrysostom, "*always and for ever,*" but introduces this second portion, thus dividing it from the first, and implying the *close* of the Epistle. St. Paul uses it towards the end of his Epistles: see 2 Cor. xiii. 11; Eph. vi. 10; Phil. iv. 8 ("*finally,*" but the same word in the Greek.) **then,** in furtherance of the wish of ch. iii. 12, 13. **we exhort you in** (as our element of exhortation; in whom we do all things pertaining to the ministry [see Rom. ix. 1]: Eph. iv. 17—not, as A. V., '*by,*' which is contrary to the New Test. usage of the word here found) **the Lord Jesus, that as ye received** (see on ch. ii. 13) **from us how ye ought to walk and to please God** (i. e.,

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walking, ye would abound yet more. [2] For ye know what commandments we gave you by the Lord Jesus. [3] For this is [d] the will of God, [e] your sanctification, to wit, that [f] ye abstain from fornication: [4] that every one of you should know how to acquire his own vessel in sanctification and honour; [5] not in the [g] lust

d Rom. xii. 2. Eph. v. 17.
e Eph. v. 27.
f 1 Cor. vi. 15, 18. Eph. v. 3. Col. iii. 5.
g Rom. i. 24, 26. Col. iii. 5.

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so *ye would abound more and more.* [2] *For ye know what commandments we gave you by the Lord Jesus.* [3] *For this is the will of God,* even *your sanctification, that ye should abstain from fornication:* [4] *that every one of you should know how to possess his vessel in sanctification and honour;* [5] *not in the lust of*

to please God in your walk and conduct:—to walk, and thereby to please God), **even as also ye are walking, that ye abound yet more** (viz. *in thus walking*).

2.] takes up the "*as ye received of us*" of the former verse, and appeals to their memory in its confirmation. See similar appeals in Gal. iv. 13; 1 Cor. xv. 1. **by the Lord Jesus]** i. e. coming **from Him**, by His order and appointment.

3.] *Further specification* ("*for*") *of these commands:* see above. The words **the will of God** serve to take up again the preceding assertion that the commandments were given "*by the Lord Jesus.*" **your sanctification** is in apposition with **the will of God**, as a matter patent to all, the will of God respecting us being known to be, our sanctification, and then this sanctification being afterwards specified as consisting in *abstinence from fornication*. Therefore *sanctification* must be taken in the most general sense, and that which is afterwards introduced, as forming a *part* of our *sanctification*. **your sanctification]** i. e. **the sanctification of you.**

4.] On the meaning of the expression, **his own vessel**, there has been much difference. Very many Commentators understand it of '*the body.*' But it is fatal to this interpretation, (1) that it must force an untenable meaning on the preceding verb, which can only mean '*to acquire,*' not, as in A. V., '*to possess.*' Chrysostom, whose sense of Greek usage led him to feel this, tries to fit the meaning '*to acquire*' into the sense: saying, "We do really *acquire* the body, when it remains pure, and is in sanctification" (so Dr. Vaughan also). But this is lame enough, and would not, as De Wette remarks, answer for the other member of the sentence, "*not in the lust of carnal desire.*" (2) That the mere use of the word **vessel**, without any explanation, could hardly point at the *body*. In all the passages ordinarily quoted to support it, the metaphor is further explained by the context. 2 Cor. iv. 7 is evidently no case in point, the epithet "*earthen*" being there added, and the body being simply *compared* to an *earthen vessel*. (3) The order of the words in the original is against it, by which the whole stress is laid on the word *own*. This would be without meaning if "*vessel*" meant the body: for how could a man *acquire* another's body? (4) But a more fatal objection than any of the former is, that the context is entirely against the meaning. The *sanctification* has been explained to consist in abstaining from **fornication**. And now this *fornication* comes to be specified, wherein it consists, and how it may be guarded against: viz. in carrying on the divinely-appointed commerce of the sexes in holiness and honour. In fact, the thought is exactly as in 1 Cor. vii. 2, "*Because of fornications, let each man* **have his own wife,** *and let each woman* **have her own husband.**" Many have therefore understood vessel in its literal meaning as applied to "*the matter*" in hand,—i. e. the *woman* (or indeed the *man*, on the other side, inasmuch as the woman has *power* over his body, see 1 Cor. vii. 4.—So that thus it would be an exhortation to the woman also). Thus the context would be satisfied, and the emphatic position of **his own** (as in 1 Cor. vii. 2);—and **acquire** would retain its proper meaning: **that each of you should know how to acquire his own vessel** (for this purpose) **in sanctification and honour.** This sense of *vessel* is found in the Jewish books; and the verb rendered "*acquire*" was commonly used of taking a wife. This interpretation is that of some of the principal among the ancients, including Augustine, and of many of the principal moderns. The objection to it alleged by Calvin and others, that

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concupiscence, even as the Gentiles which know not God: [6] *that no* man *go beyond and defraud his brother in* any *matter: because that the Lord* is *the avenger of all such, as we also have forewarned you and testified.* [7] *For God hath not called us unto uncleanness, but unto holiness.* [8] *He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.* [9] *But as*

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of carnal desire, [h] even as the Gentiles [i] which know not God: [6] that he should not go beyond and overreach his brother in this matter: because that [k] the Lord is the avenger of all these things, as we also forewarned you and testified. [7] For God called us not for uncleanness, [l] but in sanctification. [8] [m] He therefore that despiseth, despiseth not man, but God, [n] who also gave unto you his Spirit, which is holy. [9] But as

h Eph. iv. 17, 18.
i 1 Cor. xv. 34. Gal. iv. 8. Eph. ii. 12. & iv. 18. 2 Thess. i. 8.
k 2 Thess. i. 8.
l Lev. xi. 44. & xix. 2. 1 Cor. i. 2. Heb. xii. 14. 1 Pet. i. 14, 15.
m Luke x. 16.
n 1 Cor. ii. 10. & vii. 40. 1 John iii. 24.

thus only *men* would be addressed, is easily answered (besides as above, under 4) by observing that in other places also, where *fornication* is in question, the male only is exhorted, e. g. 1 Cor. vi. 15—18: the female being included by implication, and bound to interpret on her side that which is said of the other.

6.] I cannot help regarding it as most unnatural, to interpret this verse of a new subject introduced, viz. the not *wronging* one another *in the business of life.* How some of the best modern Commentators can have entertained this view, I am at a loss to imagine. For (1) the sense is carried on from vv. 4, 5, without any thing to mark a change of topic: and (2) when the Apostle sums up the whole in ver. 7, he mentions merely impurity, without the slightest allusion to the other. To say that more than one kind of sin must be mentioned because he speaks of "*all these things*" is mere trifling: this expression merely generalizes from the sin mentioned to a wider range. I understand the verse, with Chrysostom, and most of the ancients and moderns, to refer to the *sins of uncleanness,* and continue vv. 4, 5:—**that he should not** (viz. **any of you,** repeated from "*every one of you*" above) **go beyond** (or **set at nought,** which perhaps is more strictly accurate; but the word means both, and the other is perhaps best in English) **and overreach his brother in the** (i. e. **this**) **matter** (viz. of acquiring his own vessel—that there should be among you no strifes on account of the *lusts of carnal desire.* The matter, viz. which is now in hand: not,—nor can the words by any possibility mean, "*any matter,*" as A. V.: nor "*the business of life,*" as some have interpreted it: see above. "It is probable that the obscurity of the passage arises partly from the decency in which the Apostle clothes it." Jowett): **because God is the avenger** ('*righter,*' in such cases of setting at nought and overreaching) **of all these things** (viz. cases of *going beyond and overreaching,* and by inference, lustful sins like them), **as also** (see on ver. 5) **we before told you and** (constantly) **testified.**

7.] This verse (see above) is in my view decisive for the above rendering of ver. 6. There is no mention here of *avarice:* nor is it possible to understand the word **uncleanness,** when ver. 3 has gone before, of any thing but carnal impurity. **for**] **for the purpose of,—on condition of:—in,** 'in the element of.' **sanctification** is the whole sphere of our Christian life.

8.] Hence, the sin of (rejecting) setting at nought such limitations and rules is a fearful one—no less than that of setting at nought God the giver of the Holy Spirit. In the words **despiseth not man** there is an obvious allusion to *going beyond and overreaching* above. There is no need to supply any thing after **despiseth: he that despiseth** simply describes him who commits the act of despising, the despiser—*what* he despises, is not to be supplied in the construction, but is clear from the context—viz. *his brother.* **who also gave**] i. e. who also is the AUTHOR of our sanctification. By the word also new force is given to the matter to be mentioned. It introduces a climax, whereby the sin is intensified. **gave**—not *giveth*—once for all, as being one great definite act of God by his Son. **his Spirit, which is holy**] I have retained here the form of the original rather than

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o ch. v. 1.
p Jer. xxxi. 34. John vi. 45. & xiv. 26. Heb. viii. 11. 1 John ii. 20, 27.
q Matt. xxii. 39. John xiii. 34. & xv. 12. Eph. v. 2. 1 Pet. iv. 8. 1 John iii. 11, 23. & iv. 21.
r ch. i. 7.
s ch. iii. 12.
t 2 Thess. iii. 11. 1 Pet. iv. 15.
u Acts xx. 35. Eph. iv. 28. 2 Thess. iii. 7, 8, 12.
† *So most of our oldest MSS.*
x Rom. xiii. 13. 2 Cor. viii. 21. Col. iv. 5. 1 Pet. ii. 12.
† *So all our oldest MSS.*

touching brotherly love [o] ye need not that one write unto you: for [p] ye yourselves are taught of God [q] that ye should love one another. 10 [r] And indeed ye do it toward all the brethren which are in the whole of Macedonia. But we beseech you, brethren, [s] to abound yet more; 11 and to study to be quiet, and [t] to do your own business, and [u] to work with your † hands, even as we commanded you; 12 [x] that ye may walk becomingly toward them that are without, and may have lack of nothing. 13 But † we would not have you

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touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 *And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;* 11 *and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;* 12 *that ye may walk honestly toward them that are without, and* that *ye may have lack of nothing.* 13 *But I would*

render merely *His holy Spirit:* the Apostle doubtless chose this form for precision, to bring out the *holiness* of the Spirit, as connected with *sanctification* preceding.

9—12.] *Exhortations to brotherly love* (9, 10 a), *and to honest diligent lives* (10 b —12). 9.] **But** is transitional, the implied contrast being to the sin last spoken of. **brotherly love** here refers more immediately (compare ver. 10) to deeds of kindness by way of relief to poor brethren. **ye need not**] This is a not unusual touch of delicate rhetoric with St. Paul (see 2 Cor. ix. 1: Philem. 19: ch. v. 1). It conveys tacit but gentle reproof. The knowledge and the practice already exist: but the latter is not quite in proportion to the former. "In saying, 'there is no need,' he makes it greater than if he had said, 'there was need.'" Chrysostom. 10.] follows up the last verse by a matter of fact, shewing the teaching to have been in some measure effectual. **to abound**, viz. in this *love.* There does not seem any reason, with Jowett, to ascribe the want of quietness, here implied, **to be quiet**, to their *uneasiness about the state of the dead:* much rather [as he also states: see below] to their mistaken anticipations of the immediate coming of the Lord. It would seem as if, notwithstanding their liberality to those without, there were some defect of diligence and harmony within which prompted this exhortation: see 2 Thess. iii. 11, 12. Theodoret assigns another reason for it: "This exhortation is not inconsistent with the foregoing praises. For the state of things was, that one party zealously ministered charity to the needy, and that the latter on account of this zealous ministration neglected their own duties: he naturally therefore praised the one and gave fitting advice to the others." It has been objected to this, that thus the Church would be divided into two sections, the one exhorted to persist and abound in their liberality, the other to work diligently to support themselves; whereas there is no trace in the text of such a division. But we may well answer, that instances are frequent enough of exhortations being addressed to whole churches which in their application would require severing and allotting to distinct classes of persons.

11.] **to study** (literally, **to make it your ambition**) **to be quiet**—have no other *ambition* than that of a quiet industrious holy life. From the exhortation **to work with your hands**, it appears that the members of the Thessalonian church were mostly of the class of persons thus labouring.

12.] *Purpose of ver.* 11. **becomingly**] or, **honourably**: "*disorderly,*" 2 Thess. iii. 6, 11, is the opposite. **them that are without**] the unbelieving world.

13.—CH. V. 11.] INSTRUCTIONS AND EXHORTATIONS CONCERNING THE TIME OF THE END: and herein, 13—18.] *instructions respecting the resurrection of the departed at the Lord's coming.*—We can hardly help suspecting some connexion between what has just preceded,

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not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. [14] *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* [15] *For this we say*	to be ignorant, brethren, concerning them which [y] are † sleeping, that ye may not sorrow, [z] even as the rest do [a] which have no hope. [14] For [b] if we believe that Jesus died and rose again, even so [c] them also which fell asleep through Jesus will God bring together with him. [15] For

y Matt. xxvii. 52. Acts vii. 60. & xiii. 36. 1 Cor. vii. 39. & xv. 6, &c.
† *So our three most ancient MSS.*
z See Lev. xix. 28. Deut. xiv. 1, 2. 2 Sam. xii. 20.
a Eph. ii. 12.
b 1 Cor. xv. 13.
c 1 Cor. xv. 18, 23. ch. iii. 13.

and this section. It would certainly seem as if the preaching of the kingdom of Jesus at Thessalonica had been partially misunderstood, and been perverted into a cause why they should not quietly follow active life, and why they should be uneasy about those who fell asleep before that kingdom was brought in, imagining that they would have no part in its glories. Compare Acts xvii. 7. **13.] we** (or **I) would not have you ignorant . . . .** is with our Apostle (compare Rom. i. 13; xi. 25; 1 Cor. x. 1; xii. 1; 2 Cor. i. 8) a common formula of transition to the imparting of weighty information. **them which are sleeping]** This was an expression (see reff.) conveying definite meaning to the Thessalonians as importing *the dead in Christ* (ver. 16). No inference must therefore be drawn from the Apostle's use of this word, as to the intermediate state: for the word is a mere common term. **that ye may not sorrow]** object of my not wishing you to be ignorant. The word **sorrow** is *absolute*, **that ye mourn not at all**:—not to be joined with what follows, and to be made only to mean that ye sorrow not in the same manner as &c. He forbids **mourning** altogether. But we must remember, *what sort* of *mourning* it was. It was mourning for *them:* not mourning for *our* loss in their *absence*, but for *theirs*, and *in so far*, for ours also. **the rest]** viz. the heathen, and those Jews who did not believe a resurrection. **have no hope]** viz. in the *resurrection.* Examples of this "*no hope*" are easily given from the Pagan writers. Lünemann cites,—Theocritus, "Hope goes with life —all hopeless are the dead." Æschylus, "Once dead, there is no resurrection more." Catullus, "Suns may set and may return: | We, when once our brief light wanes, | Have eternal night to sleep." Lucretius, "None ever woke again | Whom the cold pause of life hath overta'en." Jowett adds 'the sad complaints of Cicero and Quintilian over the loss of their children, and the dreary hope of an immortality of fame in Tacitus and Thucydides.' This shews of *what kind* their *mourning* was: viz. a grief whose ground was unbelief in a resurrection: which regarded the dead as altogether cut off from Christ's heavenly kingdom.

14.] *Substantiation* (for) *of that implied in last verse, that further knowledge will remove this their grief:* and that knowledge, grounded on the resurrection of our Lord. **if]** not *'seeing that:'* but hypothetical: *'supposing*, that we, &c.' **died and rose again** go together,—forming the same process through which '*the sleeping*' are passing. "The Apostle here, as always, uses the direct term '*died*' in reference to our Lord, to obviate all possible misconception: in reference to the faithful he appropriately uses the consolatory term '*sleep*.'" Ellicott. **even so]** The two clauses do not accurately correspond. We should expect "*we believe also that even thus they who fell asleep through Jesus will rise again*," or the like. Still the **even so** betokens identity of lot for the two parties concerned, viz., death, and resurrection. In this they resemble: but in the expressed particulars here, they differ. Christ's was simply "*rose again:*" theirs shall be a resurrection through Him, at His coming. **which fell asleep through Jesus]** On the necessary connexion of the words **through Jesus** with **fell asleep**, see in my Greek Test. **God will bring** (back to us) **with Him** (Jesus): i. e. when Jesus shall appear, they also shall appear with Him, being (as below) raised at His coming. Of their disembodied souls there is here no mention: nor is the meaning, as often understood, that God will bring them (their disembodied souls, to be joined to their raised bodies) with Him: but the bringing them with Jesus, i. e. their being raised when Jesus appears.

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d 1 Kings xiii. 15, 18. & xx. 36. e 1 Cor. xv. 51. f Matt. xxiv. 30, 31. Acts i. 11. 2 Thess. i. 7. g 1 Cor. xv. 52. h 1 Cor. xv. 52. this we say unto you [d] in the word of the Lord, that [e] we which are living, who remain behind unto the coming of the Lord, shall in no wise gain an advantage over them which fell asleep. [16] Because [f] the Lord himself shall come down from heaven with a shout, with the voice of the archangel, and with [g] the trump of God: and [h] the dead in Christ shall	*unto you by the word of the Lord, that we which are alive* and *remain unto the coming of the Lord shall not prevent them which are asleep.* [16] *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise*

15.] *Confirmation of last verse by direct revelation from the Lord.* **this**—this which follows: taken up by **that.** **in** (virtue of: an assertion made within the sphere and element of that certainty, which the word of the Lord gives) **the word of the Lord,**—i. e. by direct revelation from Him made to me. "That is," says Chrysostom, "we say it not of ourselves, but having learned it from Christ." That St. Paul had many special revelations made to him, we know from 2 Cor. xii. 4. Compare also Gal. i. 12; Eph. iii. 3; 1 Cor. xi. 23; xv. 3, and notes. **we which are living**] Then beyond question, he himself expected to be alive, together with the majority of those to whom he was writing, at the Lord's coming. For we cannot for a moment accept the evasion of Theodoret (so also Chrysostom and the majority of ancient Commentators, down to Bengel, and even some of the best of the moderns, warped by their subjectivities: even Ellicott here),—"that he said this not in his own person, but in that of the men who should be surviving at that time (!)"—nor the ungrammatical rendering of some, 'we, if we live and remain'—nor the idea of Œcumenius, al., that *we who live* are the *souls, they who sleep* the *bodies*:—but must take the words in their only plain grammatical meaning, that **we which are living, who remain behind,** are a class distinguished from **them which fell asleep,** by being yet in the flesh when Christ comes, in which class, by prefixing **we,** he includes his readers and himself. That this *was* his expectation, we know from other passages, especially from 2 Cor. v. 1—10, where see notes. It does not seem to have been so strong towards the end of his course; see e. g. Phil. i. 20—26. Nor need it surprise any Christian, that the Apostles should in this matter of detail have found their personal expectations liable to disappointment, respecting a day of which it is so solemnly said, that no man knoweth its appointed time, not the angels in heaven, nor the Son (Mark xiii. 32), but the Father only. At the same time it must be borne in mind, that this inclusion of himself and his hearers among the "*living and remaining behind*" does not in any way enter into the fact revealed and here announced, which is respecting that class of persons only as they are, and must be, *one portion* of the faithful at the Lord's coming: not respecting the question, *who shall,* and *who shall not* be among them in that day. **shall in no wise** (emphatic—'there is no reason to fear, that we shall . . . .') **gain an advantage over** (literally, *get before, outstrip, anticipate:* in the old sense of the word, *prevent,* so that they be left behind, and fail of the prize).

16.] *A reason of the foregoing assertion, by detailing the method of the resurrection.* **Because the Lord Himself** (said for solemnity's sake, and to shew that it will not be a mere *gathering to* Him, but HE HIMSELF will descend, and we all shall be summoned before Him) **with** (literally, '*in,*' as the element,—the accompanying circumstance) **a signal-shout** (the word signifies primarily not only '*the shout of battle,*' as Conybeare; but is used of any signal given by the voice, whether of a captain to his rowers, of a man shouting to another at a distance, of a huntsman to his dogs. Here it seems to include in it the two which follow and explain it), viz. **with the voice of an** (or, the) **archangel** (Christ shall be surrounded with His angels, Matt. xxv. 31 al. To enquire, *which* archangel, is futile: to understand the word of *Christ Himself,* or the Holy Spirit, impossible), **and with the trump of God** (the trumpet especially belonging to and used in the heavenly

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first: [17] *then we which are alive* and *remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.* [18] *Wherefore comfort one another with these words.*

V. [1] *But of the times and the seasons, brethren, ye have no need that I write unto you.* [2] *For yourselves*

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rise first: [17] [i] then we which are living, who remain behind, shall be caught up all together, with them, [k] in the clouds, to meet the Lord, into the air: and [l] so shall we be always with the Lord. [18] [m] So then comfort one another with these words.

V. [1] But concerning the [a] times and the seasons, brethren, [b] ye have no need to be written unto. [2] For

i 1 Cor. xv. 51.
k Acts i. 9. Rev. xi. 12.
l John xii. 26. & xiv. 3. & xvii. 24.
m ch. v. 11.
a Matt. xxiv. 3, 36. Acts i. 7.
b ch. iv. 9.

state of God; not, *commanded by God* [Pelt, Olsh., al.],—nor does **of God** import *size* or *loudness* [Bengel], although these qualities of course are understood. On the trumpet as summoning assemblies, compare Num. x. 2; xxxi. 6; Joel ii. 1:—as accompanying the divine appearances, Exod. xix. 16; Ps. xlvii. 5; Isa. xxvii. 13; Zech. ix. 14; Matt. xxiv. 31; 1 Cor. xv. 52) **shall come down from heaven** (see Acts i. 11): **and the dead in Christ shall first rise** (this **first** has no reference whatever to the *first resurrection* [Rev. xx. 5, 6], here, for *only the Lord's people* are here in question: but answers to **then** below: *first,* the dead in Christ shall rise: *then,* we, &c.): **then we who are living, who remain behind** (as above), **shall be caught up** (the great change spoken of, 1 Cor. xv. 52, having first suddenly taken place) **all together** (see Rom. iii. 12; ch. v. 10 note: **together** does not belong to "*with them*"), **with them** (the raised of ver. 16), **in (the) clouds, to meet the Lord** (as He descends. Christ is *on His way to this earth:* and when De Wette says that there is no plain trace in St. Paul of Christ's kingdom on earth,—and Lünemann, that the words shew that the Apostle did not think of Christ as descending down to the earth, surely they cannot suppose him to have been so ignorant of Old Test. prophecy, as to have allowed this, its plain testimony, to escape him. *To meet* occurs twice more in the New Test.: and each time implies meeting one who was *approaching*—not merely 'meeting with' a person), **into the air** (belongs to **shall be caught up,** not to the words "*to meet the Lord,*" as in A. V.): **and thus we** (i. e. we and they united, who were the subject of the last sentence) **shall be always with the Lord.** That he advances no further in the prophetic description, but breaks off at our union in Christ's presence, is accounted for, by his purpose being accomplished, in having shewn that they who have died in Christ, shall not be thereby deprived of any advantage at His coming. The rest of the great events of that time—His advent on this earth, His judgment of it, assisted by His saints (1 Cor. vi. 2, 3),—His reign upon earth,—His final glorification with His redeemed in heaven,—are not treated here, but not therefore to be conceived of as alien from the Apostle's teaching. **18.] So then:** seeing that this is so. **these words,** which I have by inspiration delivered to you. It will be manifest to the plain, as well as to the scholar-like reader, that attempts, like that of Mr. Jowett, to interpret such a passage as this by the rules of mere figurative language, are entirely beside the purpose. The Apostle's declarations here are made in the practical tone of strict matter of fact, and are given as literal details, to console men's minds under an existing difficulty. Never was a place where the analogy of symbolical apocalyptic language was less applicable. Either these details must be received by us as matter of practical expectation, or we must set aside the Apostle as one divinely empowered to teach the Church. It is a fair opportunity for a crucial experiment, to test Christian faith and unbelief: and such test cannot be evaded by Mr. Jowett's intermediate expedient of figurative language.

CH. V. 1—11.] *Exhortation to watch for the day of the Lord's coming, and to be ready for it.* 1—3.] *the suddenness and unexpectedness of that day's coming.* 1.] On **times and seasons,** see Acts i. 7, note. They had no need, for the reason stated below: that St. Paul had

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yourselves know perfectly that [c] the day of the Lord so cometh as a thief in the night. [3] † When they say, Peace and safety; then [d] sudden destruction cometh upon them, as [e] the pang upon a woman with child; and they shall in no wise escape. [4] [f] But ye, brethren, are not in darkness, that the day should overtake you as a thief. [5] † For ye are all [g] sons of light, and sons of the day: we are not of the night, nor of darkness. [6] [h] Therefore let us not sleep, as the rest do; but [i] let us watch and be sober. [7] For [k] they that sleep sleep in the night; and they that be drunken [l] are drunken in the night. [8] But let us, being of

c Matt. xxiv. 43, 44. & xxv. 13. Luke xii. 39, 40. 2 Pet. iii. 10. Rev. iii. 3. & xvi. 15.
† For *is omitted in the Alexandrine and Sinaitic MSS. and in the ancient Syriac version, and the most ancient Fathers: the Vatican and Claromontane MSS. read* But.
d Isa. xiii. 6–9. Luke xvii. 27, 28, 29. & xxi. 34, 35. 2 Thess. i. 9.
e Jer. xiii. 21. Hos. xiii. 13.
f Rom. xiii. 12, 13. 1 John ii. 8.
† *So all our oldest authorities.*
g Eph. v. 8.
h Matt. xxv. 5.
i Matt. xxiv. 42. & xxv. 13. Rom. xiii. 11, 12, 13. 1 Pet. v. 8.
k Luke xxi. 34, 36. Rom. xiii. 13. 1 Cor. xv. 34. Eph. v. 14.
l Acts ii. 15.

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know perfectly that the day of the Lord so cometh as a thief in the night. [3] *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.* [4] *But ye, brethren, are not in darkness, that that day should overtake you as a thief.* [5] *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.* [6] *Therefore let us not sleep, as* do *others; but let us watch and be sober.* [7] *For they that sleep sleep in the night; and they that be drunken are drunken in the night.* [8] *But let us, who are of*

already by word of mouth taught them as much as could be known. 2.] **the day of the Lord** is not the *destruction of Jerusalem*, as some think,—nor the day of *each man's death*, as Chrysostom and others,—*but the day of the Lord's coming*, which has been spoken of, in some of its details, above. This is plain, by comparing 2 Thess. ii. 2; 1 Cor. i. 8; v. 5; 2 Cor. i. 14; Phil. i. 6, 10; ii. 16.—It is both the suddenness, and the terribleness of the Day's coming, which is here dwelt on: see next verse. **so** fills up the comparison—**as a thief in the night** (comes), **so . . it comes.** 3.] Following out of the comparison the *thief in the night*, into detail. **they say**, viz. men in general—the children of the world, as opposed to the people of God: compare what follows. The vivid description dispenses with any copula. **cometh upon them**] The Greek word is generally used of any sudden unexpected appearance: as for example in Luke xxi. 34: Acts iv. 1.—It is pressing too close the comparison which follows, when De Wette says that it "assumes the day to be *near*,—for that such a woman, though she does not know the day and the hour, yet has a definite knowledge of the *period*:" for it is not the woman, nor her condition, that is the subject of comparison, but the *unexpected pang* of labour which comes on her. 4, 5.] But the Thessalonians, and Christians in general, are not to be thus overtaken by it. 4.] **in darkness** refers back to "*in the night*" above—in the ignorance and moral slumber of the world which knows not God. Not, '*that* day,' but **the** DAY—the meaning of **the day** as distinguished from **the darkness** being brought out, and *the day* being put in the place of emphasis accordingly. That this is so, is plain from what follows, ver. 5. 5.] You (a) and all we Christians (b) have no reason to fear, and no excuse for being surprised by, the DAY of the Lord: for **we are sons of light and the day** (signifying that we *belong to*, having our origin from, the light and the day), **and are not of** (do not supply '*sons*'—the genitives signify *possession*—we **belong not to**) **night** nor **darkness**. See, on the day of the Lord as connected with darkness and light, Amos v. 18 ff. There, its aspect to the ungodly is treated of:—here, its aspect to Christians.

6–8.] *Exhortation to behave as such:* i.e. to watch and be sober. 6.] **the rest**—i.e. the careless world. 7.] Explanation of the assertion regarding "*the rest*" above from the common practice of men. The expressions are not to be taken in a spiritual sense, as Chrysostom

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the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. [9] *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,* [10] *who died for us, that, whether we wake or sleep, we should live together with him.* [11] *Wherefore comfort yourselves together, and edify one another, even as also ye do.* [12] *And we*

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the day, be sober, [m] putting on a breastplate of faith and love; and for an helmet, the hope of salvation. [9] For [n] God appointed us not unto wrath, but [o] to the obtaining of salvation through our Lord Jesus Christ, [10] [p] who died for us, that, whether we wake or sleep, we should live together, with him. [11] [q] Wherefore comfort each other, and edify one another, even as also ye do. [12] But we beseech you, brethren, [r] to

m Isa. lxix. 17. Eph. vi. 14, 16, 17.
n Rom. ix. 22. ch. i. 10. 1 Pet. ii. 8. Jude 4.
o 2 Thess. ii. 13, 14.
p Rom. xiv. 8, 9. 2 Cor. v. 15.
q ch. iv. 18.
r 1 Cor. xvi. 18. Phil. ii. 29. 1 Tim. v. 17. Heb. xiii. 7, 17.

and others, but literally. 8.] Contrast of our course, who are of the day. And this not only in being awake and sober, but in being *armed* — not only watchful, but as sentinels, on our guard, and *guarded* ourselves. Notice, that these arms are defensive only, as against a sudden attack—and belong therefore not so much to the Christian's conflict with evil, as (from the context) to his guard against being surprised by the day of the Lord as a thief in the night. The best defences against such a surprise are the three great Christian graces, Faith, Hope, Love,—which are accordingly here enumerated: see ch. i. 3, and 1 Cor. xiii. 13. In Eph. vi. 13—17, we have offensive as well as defensive weapons, and the symbolism is somewhat varied, the *breastplate* being *righteousness*, *faith* being the *shield;* while the helmet remains the same. See on the figure, Isa. lix. 17; Wisd. v. 17 ff. We must not perhaps press minutely the meaning of each part of the armour, in the presence of such variation in the two passages. 9.] Explanation of the "*hope of salvation*,"—'and we *may* with confidence put on such an hope as our helmet'—**For God set us not** ('appointed us not' [reff.]; keep the historical past meaning,—referring to the time when He made the appointment) **to** ('*with a view to*'—so as to issue in, become a prey to) **wrath, but to acquisition of salvation through** (through … refers to "*acquisition of salvation*," not to "*appointed*") **our Lord Jesus Christ,** **10.] who died for us, that, whether we wake or sleep** (in what sense? surely not in an ethical sense, as above: for they who sleep will be overtaken by Him as a thief, and His day will be to them darkness, not light. If not in an ethical sense, it must be in that of *living* or *dying*, and the sense as Rom. xiv. 8. For we cannot adopt the trifling sense given by Whitby, al.,—'whether He come in the night, and so find us taking our natural rest, or in the day when we are waking.' Thus understood however, it will be at the sacrifice of perspicuity, seeing that the words **wake** and **sleep** have been used ethically throughout the passage. If we wish to preserve the uniformity of metaphor, we *may* [though I am not satisfied with this] interpret in this sense: that our Lord died for us, that whether we watch [are of the number of the watchful, i. e. already Christians] or sleep [are of the number of the sleeping, i. e. unconverted] we should live, &c. Thus it would be equivalent to, 'who died that all men might be saved:' who came, not to call the righteous only, but sinners to life. There is to this interpretation the great objection that it confounds with the "*rest*" the "*we*," who are definitely spoken of as set by God not to wrath but to *the obtaining of salvation*. So that the sense live or die, must, I think, be accepted. and the want of perspicuity with it). **together:** not to be joined to "*with Him.*"

11.] *Conclusion from the whole*—**Wherefore**, seeing that these things are so.

12—24.] *Miscellaneous exhortations, ending with a solemn wish for their perfection in the day of Christ.* 12, 13.] *In reference to their duties to the rulers of the church among them.* The connexion (but, a slight contrast with that which has just passed) seems to be this: that, as the duty of comforting and building up one another has just been mentioned, the transition is now made to those whose

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know them which labour among you, and preside over you in the Lord, and admonish you; [13] and to esteem them very highly in love for their work's sake. [s] Be at peace among yourselves. [14] But we exhort you, brethren, [t] admonish the disorderly, [u] comfort the fainthearted, [x] support the weak, [y] be long-suffering toward all men. [15] [z] See that none render evil for evil unto any one; but ever [a] follow after that which is good, both toward one another, and toward all. [16] [b] Rejoice always, [17] [c] pray unceasingly, [18] [d] in every

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beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; [13] *and to esteem them very highly in love for their work's sake. And be at peace among yourselves.* [14] *Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all* men. [15] *See that none render evil for evil unto any* man; *but ever follow that which is good, both among yourselves, and to all* men. [16] *Rejoice evermore.* [17] *Pray without ceasing.* [18] *In*

s Mark ix. 50.
t 2 Thess. iii. 11, 12.
u Heb. xii. 12.
x Rom. xiv. 1. & xv. 1. Gal. vi. 1, 2.
y Gal. v. 22. Eph. iv. 2. Col. iii. 12. 2 Tim. iv. 2.
z Lev. xix. 18. Prov. xx. 22. & xxiv. 29. Matt. v. 39, 44. Rom. xii. 17. 1 Cor. vi. 7. 1 Pet. iii. 9.
a Gal. vi. 10. ch. iii. 12.
b 2 Cor. vi. 10. Phil. iv. 4.
c Luke xviii. 1. & xxi. 36. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Pet. iv. 7.
d Eph. v. 20. Col. iii. 17.

especial work this is; and one part of forwarding the work is, the recognition and encouragement of them by the church. **12.]** **to know**: i.e. favourably and honourably to recognize. Compare 2 Tim. ii. 19: also 1 Cor. xvi. 18.—The persons indicated by **them which labour . . . preside . . . admonish . . .**, are the same, viz. the *presbyters* or *bishops*: see note on Acts xx. 17, 28. **in the Lord**, as the element in which, the matter with regard to which, their presidency takes place: 'in divine things.' **13.]** **very highly** is best taken with *in love*: it will not form a suitable qualification for the verb **esteem**, as that word is used in the original. **for their work's sake** may mean, because of the *nature* of their work, viz. that it is the Lord's work, for your souls: or, on account of their activity in their office, as a recompense for their work. Both these motives are combined in Heb. xiii. 17. This exhortation, **be at peace among yourselves**, seems to be suggested by the foregoing, as enforcing peaceful and loving subordination without party strife: see the mention of the *unruly* below.

14—22.] *General exhortations with regard to Christian duties.* There appears no reason for regarding these verses as addressed to the presbyters, as some have done. They are for *all*: for each to interpret according to the sphere of his own duties. By the word **brethren**, he continues the same address as above.

14. disorderly] This, as ch. iv. 11, 2 Thess. iii. 6, 11, certainly implies that there was reason to complain of this **disorder** in the Thessalonian church. The original word is especially said of the soldier who does not remain in his rank: hence **disorderly**. **fainthearted**] such e. g. as needed the comfort of ch. iv. 13 ff. **support**] literally, **keep hold of**. **the weak** must be understood of the spiritually weak, not the literally sick. **15.]** This gives a slight warning that the practice might creep on them unawares. It is not addressed to any particular section of the church, but to all: to each for himself, and the church for each. **16.]** Chrysostom refers this to ver. 15: "When we have such a disposition as to hurt no one but to do good to all, whence can the sting of grief enter? For he who so joys in being injured as to requite his injurer by good offices, whence shall he receive annoyance for the future?" But perhaps this is somewhat far-fetched. The connexion seems however to be justified as he proceeds: "And how, means the Apostle, is this possible? if we will, it is possible. And then he shews the way: 'pray unceasingly' &c." And so Theophylact: "For one accustomed to converse with God and to give thanks to Him for all that happens, as good for him, will clearly possess unbroken joy." **17.]** See Chrysostom and Theophylact above. **pray**, not of the mere spirit of prayer, as Jowett:

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every thing give thanks: for this is the will of God in Christ Jesus concerning you. [19] *Quench not the Spirit.* [20] *Despise not prophesyings.* [21] *Prove all things; hold fast that which is good.* [22] *Abstain from all appearance of evil.* [23] *And the very God of peace sanctify you wholly; and* I pray God *your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* [24] *Faithful* is *he that call-*

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thing give thanks: for this is the will of God in Christ Jesus toward you. [19] [e] Quench not the Spirit, [20] [f] despise not prophesyings, [21] but [g] prove all things; [h] hold fast that which is good, [22] [i] abstain from every form of evil. [23] But [k] may the God of peace himself [l] sanctify you wholly; and may your spirit and soul and body [m] be preserved whole without blame in the coming of our Lord Jesus Christ. [24] [n] Faithful is

e Eph. iv. 30. 1 Tim. iv. 14. 2 Tim. i. 6. See 1 Cor. xiv. 30.
f 1 Cor. xiv. 1, 39.
g 1 Cor. ii. 11, 15. 1 John iv. 1.
h Phil. iv. 8.
i Job xxviii. 28. Ps. xcvii. 10. Isa. i. 16.
k Phil. iv. 9.
l ch. iii. 13.
m 1 Cor. i. 8.
n 1 Cor. i. 9. & x. 13. 2 Thess. iii. 3.

but, as in the parallel, Eph. vi. 18, of direct supplications to God. These may be unceasing, in the heart which is full of his presence and evermore communing with Him. **18. in Christ Jesus]** in, as its medium; Christ being the Mediator. **19.]** Chrysostom, &c. understand this ethically: that an unclean life quenches the Spirit within. But there can be no doubt that the *supernatural* agency of the Spirit is here alluded to,—the speaking in tongues, &c., as in 1 Cor. xii. 7 ff. It is conceived of as a flame, which may be checked and quenched: hence the "*fervent* (boiling) *in the Spirit*" of Acts xviii. 25; Rom. xii. 11. **20.]** On prophesyings see 1 Cor. xii. 10, note. They were liable to be despised in comparison with the more evidently miraculous gift of tongues: and hence in 1 Cor. xiv. 5, &c. he takes pains to shew that prophecy was in reality the greater gift. **21.]** This refers back to the foregoing: **but try all** (such spiritual gifts): see 1 Cor. xii. 10; xiv. 29; 1 John iv. 1. **hold fast that which is good** is best regarded as beginning a new sentence, and opposed to that which follows: not however as disconnected from the preceding, but suggested by it. In this, and in all things, **hold fast the good.**

22.] These words cannot by any possibility be rendered as in A. V., '*abstain from all appearance of evil.*' For (1) the Greek word (*eidos*) never signifies '*appearance*' in this sense: (2) the two members of the sentence would thus not be logically correspondent, but a new idea would be introduced in the second which has no place in the context: for it is not against being deceived by false *appearance*, nor against giving occasion by behaviour which *appears like* evil, that he is cautioning them, but merely to distinguish and hold fast that which is good, and reject that which is evil. The Greek word means the *species*, as subordinated to the *genus*:—**abstain from every species (or form) of evil.**

23, 24.] But may the God of peace Himself—contrast to all these feeble endeavours on your own part. **peace**, here most probably in its wider sense, as the accomplishment of all these Christian graces, and result of the avoidance of all evil. It seems rather far-fetched to refer it back to ver. 13. **wholly** (in original, entire, an adjective, agreeing with **you**) seems to refer to the entireness of sanctification, which is presently expressed in detail. **and** introduces the detailed expression of the same wish from the lower side—in its effects. **spirit and soul and body]** The SPIRIT (*pneuma*) is the highest and distinctive part of man, the immortal and responsible *soul*, in our common parlance: the SOUL is the lower or animal soul, containing the passions and desires which we have in common with the brutes, but which in *us* is ennobled and drawn up by the *spirit*. That St. Paul had these distinctions in mind, is plain from such places as 1 Cor. ii. 14. The spirit, that part whereby we are receptive of the Holy Spirit of God, is, in the unspiritual man, crushed down and subordinated to the animal soul (*psyché*): he therefore is called "a *psychic man*, not having a spirit," Jude 19: see also note on 1 Cor. as above. **in the coming,**—for it will be *in* that day that the result will be seen,—that *the having been kept whole without blame* will be accomplished.

24.] *Assurance, from God's faithfulness, that it will be so.* **Faithful,** i. e. **true to His word and calling. he that**

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he that calleth you, who also will do it. [25] Brethren, [o] pray for us. [26] [p] Salute all the brethren with an holy kiss. [27] I adjure you by the Lord that [q] this epistle be read unto all the holy brethren. [28] [r] The grace of our Lord Jesus Christ be with you.

o Col. iv. 3. 2 Thess. iii. 1.
p Rom. xvi. 16.
q Col. iv. 16. 2 Thess. iii. 14.
r Rom. xvi. 20, 24. 2 Thess. iii. 18.

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eth you, who also will do it. [25] *Brethren, pray for us.* [26] *Greet all the brethren with an holy kiss.* [27] *I charge you by the Lord that this epistle be read unto all the holy brethren.* [28] *The grace of our Lord Jesus Christ* be *with you. Amen.*

calleth] not "**he that called,**" but bringing out God's office as the caller of His people: compare Gal. v. 8. **will do it,** viz. that which was specified in the last verse.

25—28.] Conclusion. **26.]** From this verse and the following, it would appear that this letter was given into the hands of the *elders*. **27.]** The meaning of this adjuration is, that an assembly of all the brethren should be held, and the Epistle then and there publicly read. Jowett offers many solutions for the Apostle's vehemence of language. I should account for it, not by supposing any distrust of the elders, nor by the other hypotheses which he suggests, but by the earnestness of spirit incidental to the solemn conclusion of an Epistle of which he is conscious that it conveys to them the will and special word of the Lord. **all]** i. e. in Thessalonica, assembled together.

28.] See on 2 Cor. xiii. 13.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

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I. [1] *PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:* [2] *Grace unto you, and peace, from God our Father and the Lord Jesus Christ.* [3] *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;* [4] *so that we ourselves glory in you in the churches of God for your patience and faith in*

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I. [1] PAUL, [a] and Silvanus, and Timothy, unto the church of the Thessalonians [b] in God our Father and the Lord Jesus Christ: [2] [c] Grace unto you, and peace, from God † our Father and the Lord Jesus Christ. [3] [d] We are bound to give thanks to God always for you, brethren, as it is meet, because that your faith increaseth exceedingly, and the love of every one of you all toward each other aboundeth; [4] so that [e] we ourselves make our boast of you in the churches of God [f] for your patience

a 2 Cor. i. 19.
b 1 Thess. i. 1.
c 1 Cor. i. 3.
† *Some of our oldest MSS. read* the Father.
d 1 Thess. i. 2, 3. & iii. 6, 9. ch. ii. 13.
e 2 Cor. vii. 14. & ix. 2. 1 Thess. ii. 19, 20.
f 1 Thess. i. 3.

CH. I. 1, 2.] ADDRESS AND GREETING. On ver. 1, see 1 Thess. i. 1, note.

3—12.] INTRODUCTION. *Thanksgiving for their increase in faith and love, and their endurance under persecution* (vv. 3, 4): *promise of a rich recompense at Christ's coming* (vv. 5—10), *and good wishes for their Christian perfection* (vv. 11, 12). 3.] **as it is meet**—refers to the whole preceding sentence. **because** does not state why we give thanks, but is dependent on the clause preceding, it is meet, because, &c.—"**We are bound** expresses the duty of thanksgiving from its *subjective* side as an inward conviction,—**as it is meet**, on the other hand, from the *objective* side, as something answering to the state of circumstances." Lünemann. 4.] **we ourselves**—as well as our informants, and others who heard about you,—see 1 Thess. i. 8. There is ample reason for the emphasis on **we ourselves**. The fact of an Apostle making honourable mention of them in other churches was one which deserved this marking out, to their credit and encouragement. **in the churches of God**] i. e. at Corinth and in Achaia. **your patience and faith**] There is not the slightest necessity to take faith here in a different sense from that in ver. 3. The same faith which was receiving so rich increase, was manifesting

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and faith [g] in all your persecutions and the afflictions that ye are enduring: [5] which is [h] a token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, [i] for which ye are also suffering: [6] [k] if so be that it is a righteous thing with God to recompense affliction to them that afflict you; [7] and to you who are afflicted [l] rest with us, at the revelation of [m] the Lord Jesus from heaven with the angels of his might, [8] [n] in flaming fire, bestowing vengeance on them [o] that know not God, and on them [p] that obey not the gospel of our Lord Jesus † [Christ]: [9] [q] the which shall be punished with ever-

g 1 Thess. ii. 14.
h Phil. i. 28.
i 1 Thess. ii. 14.
k Rev. vi. 10.
l Rev. xiv. 13.
m 1 Thess. iv. 16. Jude 14.
n Heb. x. 27. & xii. 29. 2 Pet. iii. 7. Rev. xxi. 8.
o Ps. lxxix. 6. 1 Thess. iv. 5.
p Rom. ii. 8.
† *Some of our oldest MSS. omit* Christ.
q Phil. iii. 19. 2 Pet. iii. 7.

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all your persecutions and tribulations that ye endure: [5] which is *a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:* [6] *seeing* it is *a righteous thing with God to recompense tribulation to them that trouble you;* [7] *and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,* [8] *in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:* [9] *who shall be punished with everlasting destruction from the*

itself by its fruit in the midst of persecutions and afflictions. **ye are enduring:** the persecutions continued at the time of the Epistle being written.

5—10.] *Comfort under these afflictions, to think that they were only part of God's carrying out His justice towards them and their persecutors.* 5.] In Phil. i. 28 we have the like sentiment. **a token** or **proof:** manifested in you being called on and enabled to suffer for Christ, and your adversaries filling up the measure of their opposition to God. The **just judgment** is, that just judgment which will be completed at the Lord's coming, but is even now preparing—this being an earnest and token of it. **that ye may be, &c.**] belongs to the implied assertion of the foregoing clause—'which judgment is even now bringing about, &c.'—It is said not merely of the *result*, nor is it of the *purpose* of your endurance, as Estius characteristically explains it, to bring in the Romish doctrine of merit:—but of the purpose of God's dispensation of just judgment by which you will be ripened and fitted for His kingdom. 6.] **If so be that** (this refers back to the words **just judgment** above, and introduces a substantiation of this expression by an appeal to our ideas of strict justice) **it is just with** (in the esteem of) **God to requite to those who trouble you tribulation** (according to the strict rule of recompense), **and to you who are troubled rest** (literally **relaxation:** "the glory of the kingdom of God on its negative side, as liberation from earthly affliction." Lünemann) **with us** (viz. the writers, Paul, Silvanus, and Timothy, who are troubled like yourselves: not '*with us* [*all*] *Christians*,' as some interpret it,—for all Christians were not *afflicted*, which is the condition of this rest in our sentence: still less, '*with us Jews*,' you being Gentiles, as Bengel and others), **at the revelation** (manifestation in his appearing) **of the Lord Jesus from heaven** (compare 1 Thess. iv. 16) **with the angels of His might** (no hendiadys—not to be rendered as A. V., '*his mighty angels*,' which, as usual, obscures and stultifies the sense: for the *might of the angels* is no element here, but HIS *might*, of which they *are* the *angels*—serving His power and proclaiming His might), **in (the) fire of flame** (so literally: further specification of the **revelation** above: does not belong to the following, as punctuated in A. V. On the analogy, see Exod. iii. 2; xix. 18; Dan. vii. 9, 10), **bestowing** (or, **allotting:** distributing as their portion) **vengeance on them that know not God** (the Gentiles), **and on them** (the demonstrative pronoun repeated indicates a new class of persons) **that obey not the Gospel of our Lord Jesus** (the unbelieving Jews, see

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presence of the Lord, and from the glory of his power; [10] *when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.* [11] *Wherefore also we pray always for you, that our God would count you worthy of* this *calling, and fulfil all the good pleasure of* his *goodness, and the work of faith with power:* [12] *that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*

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lasting destruction from the presence of the Lord, and [r] from the glory of his power; [10] [s] when he shall come to be glorified in his saints, [t] and to be admired in all them that † believed (because our testimony to you was believed) in that day. [11] To which end we pray also always for you, that our God may [u] count you worthy of your calling, and may fulfil all good pleasure of goodness, and [x] work of faith, with power: [12] [y] that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

r Deut. xxxiii. 2. Isa. ii. 19. ch. ii. 8.
s Ps. lxxxix. 7.
t Ps. lxviii. 35
† *So all our oldest MSS.*
u ver. 5.
x 1 Thess. i. 3.
y 1 Pet. i. 7. & iv. 14.

Rom. x. 3, 16): **the which** (this expression, generic and classifying, refers back to their characteristics just mentioned, thus containing in itself the reason for *their punishment, &c.,* following) **shall be punished with** (literally, **pay the penalty of**) **everlasting destruction from** ('apart from,' see Matt. vii. 23. It has been interpreted of *time,—'from the time of the appearing,* &c.;' but the words **from the presence** will not bear this) **the presence** (face) **of the Lord, and from the glory of his Power** (i. e. from the manifestation of his power in the glorification of his saints [see Isa. ii. 10, 19, 21]); **when he shall** [**have**] **come to be glorified** (by the great manifestation at His coming) **in** (*they* will be the *element* of His glorification: He will be glorified *in* them, just as the sun is reflected in a mirror) **his saints** (not angels, but holy men), **and to be admired** (wondered at) **in** (see above) **all them that believed** (past participle, looking back from that day on the past)—**because our testimony to you** (not "*among you,*" as A. V.) **was believed** (parenthesis, serving to include the Thessalonians among *them that believed*)—**in that day** (the day of which we all know: this connects with what went before the parenthesis). We may observe, as against Jowett's view of the arguments here being merely "they suffer now; therefore their enemies will suffer hereafter: their enemies will suffer hereafter; therefore they will be comforted hereafter,"—that the arguments are nothing of the kind, resting entirely on the assertion that it is a **righteous thing**: thus bringing in all the relations of the Christian covenant, of them to God, and God to them,—and by contrast, of God to their enemies and persecutors. **11.**] **With a view to which** (consummation, the *being glorified,* &c., above, in *your case,* as is shewn below: not '*wherefore,*' as A. V., &c.) **we pray also** (as well as wish) **always concerning you, that our God may count YOU** (emphatic) **worthy** (not—'*make you worthy,*' which the word cannot mean) **of your calling** (just as we are exhorted to *walk worthily of the calling whereunto we were called,* Eph. iv. 1—the calling being taken not merely as the first act of God, but as the enduring state produced by that act [see especially 1 Cor. vii. 20], the normal termination of which is, *glory*), **and may fulfil** (complete,—bring to its fulness in you) **all** (possible) **right purpose of goodness** (it is quite impossible with many ancient Commentators, A. V., &c., to refer this expression to *God—*'*His good pleasure.*' See the construction discussed in my Greek Test. It must apply to the Thessalonians, as it does to human agents in Phil. i. 15. And then it may either mean 'approval of that which is good,'—or right purpose, good pleasure, *consisting in* goodness. The latter I own seems to me far the best) **and** (all) **work of faith** (activity

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II. [1] But we beseech you, brethren, touching [a] the coming of our Lord Jesus Christ, and [b] our gathering together unto him, [2] [c] that ye be not soon shaken from your mind, nor yet be troubled, neither by spirit, nor by word nor by letter, as by us, to the effect that the day of † the Lord is come. [3] [d] Let no man de-

a 1 Thess. iv. 16.
b Matt. xxiv. 31. Mark xiii. 27. 1 Thess. iv. 17.
c Matt. xxiv. 4. Eph. v. 6. 1 John iv. 1.
† *So all our oldest authorities.*
d Matt. xxiv. 4. Eph. v. 6.

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II. [1] Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by *our gathering together unto him, [2] that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. [3] Let*

of faith: see ref. 1 Thess. note. The genitive is again one of apposition), **with** (in) **power** (belongs to fulfil, q. d. *mightily*);—that, &c. On *the* name *of our Lord Jesus Christ,* compare Phil. ii. 9 ff.

CH. II. 1—12.] DOGMATICAL PORTION OF THE EPISTLE. *Information* (by way of correction) *concerning the approach of the day of the Lord: its prevenient and accompanying circumstances.* 1.] **But** (passing from those things which he prays *for* them, to those which he prays *of* them) **we beseech you, brethren** (to win their affectionate attention), **in regard of** (the A. V., and many ancient Commentators, render this preposition '*by,*' and understand it as introducing a *formula of adjuration.* But this construction is not found in the New Test.; and it is most unnatural that the Apostle should thus conjure them by that concerning which he was about to teach them. It is best therefore to take it as above; with a slight tinge of the meaning "*on behalf of:*" for the subject had been misrepresented, and justice is done to it by the Apostle) **the coming of our Lord Jesus Christ, and our gathering together** (i. e. the gathering together of us, announced in 1 Thess. iv. 17) **to Him,** 2.] [**in order**] **that** (aim of the request) **ye should not be soon** (lightly, and with small reason) **shaken** (properly of the waves agitated by a storm) **from your mind** (your mental apprehension of the subject:—not 'your former more correct sentiment,' as some interpret it), **nor yet be troubled, neither by spirit** (by means of spiritual gift of prophecy or the like, assumed to substantiate such a view), **nor by word** (*of mouth:* belongs closely to "*nor by letter*" following, as is shewn by ver. 15, where they again appear together) **nor by letter, as by** (agency of) **us** (pretending to be from us. Let no pretended saying, no pretended epistle of mine, shake you in this matter. That there were such, is shewn by this parallel position of the clauses with **by spirit,** which last agency certainly was among them. Sayings, and an epistle, to this effect, were ascribed to the Apostle. So Chrysostom: "He seems to me here to hint, that some were going about with a forged Epistle pretending to be from Paul, and that shewing this they affirmed the day of the Lord to be already come, that they might deceive many."—However improbable this may seem, our expression would seem hardly to bear legitimately any other meaning. Compare also ch. iii. 17, and note. It is impossible to understand the "*Epistle as by us*" of the first Epistle, *wrongly understood,* which certainly would have been more plainly expressed, and the Epistle would have been not, as here, *disowned,* but *explained*), **to the effect that** ('*as if,*' or '*as that*') **the day of the Lord is present** (not, '*is at hand:*' the verb here used occurs six times besides in the New Test., and always in the sense of *being present;* in two of those places, Rom. viii. 38, 1 Cor. iii. 22, *the things present* are distinguished expressly from *the things to come.* Besides which, we may without presumption say, St. Paul could not have so written, nor could the Spirit have so spoken by him. The teaching of the Apostles was, and of the Holy Spirit in all ages has been, that the day of the Lord *is at hand.* But these Thessalonians imagined it to be already come, and accordingly were deserting their pursuits in life, and falling into other irregularities, as if the day of grace were closed. So Chrysostom plainly, "The devil, when he could not persuade them that the announcements of things future were false, took another way, and having suborned certain pestilent fellows, endeavoured to deceive by persuading them that those great and glorious events had an end. At one time they said that the resurrection was already past: but in this case they

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no man deceive you by any means: for that day shall not come, *except there come a falling away first, and that man of sin be revealed, the son of perdition;* [4] *who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.* [5] *Remember ye not, that, when I was yet with you, I told*

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ceive you in any way: for † [that day shall not come], unless there shall have come the apostasy first, and [e] the Man of † Sin [f] shall have been revealed, [g] the son of perdition; [4] he that opposeth, and [h] exalteth himself [i] above every one called God, or an object of worship; so that he † sitteth down in the temple of God, shewing himself that he is God. [5] Remember ye not, that, when I was yet with you, I

† *These words are not expressed in the original.*

e 1 Tim. iv. 1.

† *Our two most ancient MSS. read* lawlessness.

f Dan. vii. 25. 1 John ii. 18. Rev. xiii. 11, &c.

g John xvii. 12.

h Isa. xiv. 13. Ezek. xxviii. 2, 6, 9. Dan. vii. 25 & xi. 36. Rev. xiii. 6.

i 1 Cor. viii. 5.

† as God *is omitted by all our most ancient MSS.*

said that the judgment was come, and the presence of Christ, &c., thus removing fear of retribution for the evil, and hope of reward for the good. And what was worst of all, some of them repeated sayings of Paul to this effect, some feigned Epistles as having been written by him").

3.] **Let no man deceive you in any manner** (not only in either of the foregoing, but in any whatever): **for (that day shall not come)** (so A. V. supplies, rightly. There does not seem to have been any intention on the part of the Apostle to fill up the ellipsis: it supplies itself in the reader's mind), **unless there have come the apostasy first** (of which he had told them when present, see ver. 5: and probably with a further reference still to our Lord's prophecy in Matt. xxiv. 10—12), **and there have been revealed** (ch. i. 7. As Christ in His time, so Antichrist in his time, is '*revealed*'—brought out into light: he too is a *mystery* to be unfolded and displayed: see vv. 8, 9) **the Man of Sin** (in whom sin is as it were personified, as righteousness in Christ. The genitive, **of sin,** is called by Ellicott that of the *predominating quality.* Notice the variety,—**of lawlessness,** which is the term used below, vv. 7, 8), **the son of perdition** (see John xvii. 12, where our Lord uses the expression of Judas. It seems merely to refer to Antichrist himself, whose essence and inheritance is *perdition,*—not to his influence over others); **he that withstandeth** (the expression is absolute, '*he that withstands* CHRIST,' the anti-christ, 1 John ii. 18), **and exalteth himself above** (in a hostile sense) **every one that is called God** (compare a similar expression, 1 Cor. viii. 5. "The expression includes the *true* God, as well as the false ones of the heathen—but **that is called** is a natural addition from Christian caution, as '*every God*' would have been a senseless and indeed blasphemous expression for a Christian." Lünemann), **or an object of adoration** (compare the close parallel in Dan. xi. 36, 37. Notice, that the meaning of these words cannot by any probability be fulfilled by any one who, as the Pope, creates objects of worship, and thus (by inference merely) makes himself greater than the objects which he creates: but it is required that this Antichrist should *set* HIMSELF *up as an object of worship,* above, and as superior to, "every one that is called God or worshipped"); **so that he sits in** (enters into, sets himself down in, and remains in) **the temple of God** (this, say some Commentators, cannot be any other than *the temple at Jerusalem:* on account of the definiteness of the expression, **sits in the temple of God.** But there is no force in this. *The temple of God* is used metaphorically by St. Paul in 1 Cor. iii. 17: and why not here? see also 1 Cor. vi. 16; Eph. ii. 21. From these passages it is plain that such figurative sense was familiar to the Apostle. And if so, the *sitting* makes no difficulty. Its figurative sense, as holding a place of power, sitting as judge or ruler, is more frequent still: see in St. Paul, 1 Cor. vi. 4: and Matt. xxiii. 2: Rev. xx. 4: to which indeed we might add the many places where our Lord is said to *sit* on the right hand of God, e. g. Heb. i. 3; viii. 1; x. 12; xii. 2; Rev. iii. 21. Respecting the *interpretation,* see Introduction, § v.), **shewing himself** (not merely attempting to shew himself, but the words import that it is his *habit* and *office* to exhibit himself as God) **that he is God** (not '*a* god,' but the word designates the divine dignity which he predicates of himself. The emphasis is on IS—*shewing himself that he* IS *God*).

5.] conveys a reproach—they would not

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told you these things? 6 And now ye know what hindereth, that he might be revealed in his own time. 7 For [k] the mystery of lawlessness doth already work, only until he that now hindereth be taken out of the way. 8 And then shall the Lawless One be revealed, [l] whom the Lord † Jesus shall consume [m] with the breath of his mouth, and shall destroy [n] with the appearance of his coming: 9 whose coming is [o] after the working of Satan in all power and [p] signs and wonders of

k 1 John ii. 18. & iv. 3.
l Dan. vii. 10, 11.
† *So most of our oldest MSS., versions, and fathers.*
m Job iv. 9. Isa. xi. 4. Hos. vi. 5. Rev. ii. 16. & xix. 15, 20, 21.
n ch. i. 8, 9. Heb. x. 27.
o John viii. 41. Eph. ii. 2. Rev. xviii. 23.
p See Deut. xiii. 1. Matt. xxiv. 24. Rev. xiii. 13. & xix. 20.

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you these things? 6 *And now ye know what withholdeth that he might be revealed in his time.* 7 *For the mystery of iniquity doth already work: only he who now letteth* will let, *until he be taken out of the way.* 8 *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:* 9 even him, *whose coming is after the working of Satan with all power and*

have been so lightly moved, if they had remembered this. 6.] **And now** (not *temporal*, but as "*seeing that this is so,*"—in 1 Cor. xiii. 13,—'now' in our argument) **ye know that which hindereth** (viz. '*him*'—the man of sin: not, *the Apostle from speaking freely*,—nor the *coming of Christ*), **in order that** (the aim of *the hindrance* [in God's purposes]—'that which keeps him back, that he may not be revealed before his,' &c.) **he may be revealed** (see on ver. 3) **in his own time** (the time appointed him by God).

7.] **For** (explanation of last verse. I keep in my rendering in the notes to the literal force of the original) **the MYSTERY** (as opposed to the *revelation* of the man of sin) **ALREADY** (as opposed to "*in his own time*" above) **is working** (not '*is being wrought.*' I retain the inversion of the words, to mark better the primary and secondary emphasis: see below) **of lawlessness** (i. e. ungodliness—refusal to recognize God's law—see reff.—The genitive is one of apposition: the **lawlessness** is that wherein the *mystery* consists), **only until he that now hindereth be removed** (the phrase is used of any person or thing which is taken out of the way, whether by death or other removal). 8.] **And then** (when he that hinders shall have been removed: the emphasis is on this word) **shall be revealed the Lawless One** (the same as the he of ver. 6: viz. the "*man of sin*"), **whom** (by this relative clause is introduced his ultimate fate at the coming of the Lord. To this the Apostle is carried on by the fervency of his spirit, and has to return again below to describe the working of Antichrist previously) **the Lord Jesus will destroy by the breath of His mouth** (from Isa. xi. 4. It is better to keep the expression in its simple majesty, than to interpret it, as Theodoret, "that the Lord has but to speak, and shall deliver the wicked one to utter destruction"), **and annihilate** (not, as Olshausen, '*deprive of his influence,*' nor can Rev. xix. 19 be brought to bear here) **by the appearance of His coming** (not 'the *brightness* of his coming,' as very many Commentators, and A. V.; but as Bengel: "The apparition of His coming is anterior to it, or at all events is its first shining forth:" the mere outburst of His presence shall bring the adversary to nought. Compare the sublime expression of Milton,—'far off His coming shone'): 9, 10.] **whose** (refers back to the "*whom*" above—going back in time, to describe the character of his agency) **coming is** (the present is not used for the future, nor is the Apostle setting himself at the time prophesied of,—but it describes the essential attribute, as so often) **according to** (such as might be expected from,—corresponding to) **the working of Satan** (Satan being the agent who works in the "*lawless one*") **in** (manifested in, consisting in) **all** (kinds of) **power and signs and wonders of falsehood** (all and of falsehood both belong to all three substantives: the varieties of his manifested power, and signs and wonders, all have falsehood for their base, and essence, and aim), **and in all** (manner of) **deceit** (not, as A. V. '*de-*

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signs and lying wonders, [10] and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God shall send them strong delusion, that they should believe a lie: [12] that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

[13] But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief

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falsehood, [10] and in all deceit of unrighteousness for [q] them that are perishing; because they received not the love of the truth, that they might be saved. [11] And [r] for this cause † doth God send them the working of delusion, [s] that they should believe the falsehood: [12] that they all of them may be judged who believed not the truth, but [t] had pleasure in unrighteousness.

[13] But as for us, [u] we are bound to give thanks to God alway for you, brethren beloved of the Lord, because God [x] chose you [y] from the beginning to salvation [z] in sanctification of the Spirit and belief of the truth:

q 2 Cor. ii. 15. & iv. 3.
r Rom. i. 24, &c. See 1 Kings xxii. 22. Ezek. xiv. 9.
† *So all our oldest MSS.*
s Matt. xxiv. 5, 11. 1 Tim. iv. 1.
t Rom. i. 32.
u ch. i. 3.
x 1 Thess. i. 4.
y Eph. i. 4.
z Luke i. 75. 1 Pet. i. 2.

ceivableness,' for it is the *agency* of the man of sin—active deceit, of which the word is used) **of unrighteousness** (belonging to, consisting in, leading to, *unrighteousness*) **for** (tending to the destruction of) **those who are perishing** (on their way to perdition. WHY? not by God's absolute decree, but); **because** (in requital for this, that) **they did not** (when it was offered to them) **receive the love of the truth** (the opposite of the *falsehood* which characterizes all the working of the man of sin: see as before, John viii. 44) **in order to their being saved.** 11.] **And on this account** (because they did not receive, &c.) **God is sending to them** (not as A. V., '*shall send*:' the verb is *present*, because the mystery of iniquity is already working. God's *sending* must not for a moment be understood of *permissiveness* only on God's part—He is the judicial sender and doer—it is He who hardens the heart which has chosen the evil way. All such distinctions are the merest folly: whatever God *permits*, he *ordains*) **the working of delusion** (is causing these seducing influences to work among them. The A. V. has weakened, indeed almost stultified the sentence, by rendering these words '*a strong delusion*,' i.e. the passive state resulting, instead of the active cause), **in order that they should believe the falsehood** (which the mystery of sin is working among them): **that** (the higher or ultimate purpose of God) **all might be judged** (i.e. here '*condemned*,' by the context) **who did not** (looking back over their time of probation) **believe the truth, but found pleasure in iniquity.** I have above given the *rendering* of this important passage. For the history and criticism of its interpretation, see the Introduction, § v.

13—III. 15.] HORTATORY PORTION OF THE EPISTLE. 13—17.] *Exhortation, grounded on thankfulness to God for their election by Him, to stand fast in the faith; and prayer that God would enable them to do so.* 13.] **But** contrasts Paul, Silvanus, and Timothy, with those of whom he has been recently speaking. Lünemann remarks, that as "*to God*" has preceded, and "*God*" follows, **the Lord** here must be the Lord Jesus: see Rom. viii. 37; Gal. ii. 20; Eph. v. 2, 25. Otherwise, the expression is perhaps more normally used of the Father, ver. 16: Eph. ii. 4: Col. iii. 12: John iii. 16, al. freq. **from the beginning** must be taken in the general sense, as in reff.: not in the special, 'from the beginning of the gospel,' as Phil. iv. 15. It answers to "*before the worlds*," 1 Cor. ii. 7; "*before the foundation of the world*," Eph. i. 4; "*before eternal ages*," 2 Tim. i. 9, all of which are spoken of the decrees of God. **to salvation**] in contrast to the *perdition* lately spoken of. **in sanctification of the Spirit and belief of the truth**] the elements in which the *choosing to salvation* takes place:—**sanctification** of (wrought by) **the Spirit**: not, the 'sanc-

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[14] whereunto he called you by our gospel, to [a] the obtaining of the glory of our Lord Jesus Christ. [15] Therefore, brethren, [b] stand fast, and hold the [c] traditions which ye were taught, whether by word, or by our epistle. [16] [d] But our Lord Jesus Christ himself, and God and our Father, [e] which loved us, and gave us eternal consolation and [f] good hope in grace, [17] comfort your hearts, and [g] stablish you in every good work and word.

III. [1] Finally, brethren, [a] pray for us, that the word of the Lord may have free course, and be glorified, even as it is also with you:

a John xvii. 22. 1 Thess. ii. 12. 1 Pet. v. 10.
b 1 Cor. xvi. 13. Phil. iv. 1.
c 1 Cor. xi. 2. ch. iii. 6.
d ch. i. 1, 2.
e 1 John iv. 10. Rev. i. 5.
f 1 Pet. i. 3.
g 1 Cor. i. 8. 1 Thess. iii. 13. 1 Pet. v. 10.
a Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25.

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of the truth: [14] *whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.* [15] *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.* [16] *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given* us *everlasting consolation and good hope through grace,* [17] *comfort your hearts, and stablish you in every good word and work.*

III. [1] *Finally, brethren, pray for us, that the word of the Lord may have* free *course, and be glorified,*

tification of (your) spirit.' This is the divine side of the element: the human side follows,—'your own reception, by faith, of the truth.' **14] to which** (i. e. the being saved in sanctification of the Spirit and belief of the truth) **He** (God) **called you through our Gospel** (our preaching of the Gospel to you), **in order to** (your) **acquisition** (see on 1 Thess. v. 9) **of the glory of our Lord Jesus Christ** (i. e. your sharing in the glory which He *has;* see John xvii. 22; Rom. viii. 17, 29). **15.] Therefore**—seeing that such is God's intent respecting you. Mr. Jowett here describes the Apostle as being "unconscious of the logical inconsistency" of appealing to them to do any thing, after he has just stated their election of God. Rather we should say, that he was deeply conscious, as ever, of the logical necessity of the only practical inference which man can draw from God's gracious purposes to him. No human reasoning powers can connect the two,—God's sovereignty and man's free will: all we know of them is, that the one is as certain a truth as the other. In proportion then as we assert the one strongly, we must ever implicate the other as strongly: a course which the great Apostle never fails to pursue: see Phil ii. 12, 13, al. freq. **stand fast** is a contrast to "*being shaken,*" ver. 2. **our epistle,** as contrasted with the "*epistle as from us*" of ver. 2, refers to 1 Thess.

16, 17.] Himself, as a majestic introduction, in contrast with *us,* who were the agents in the last verse: see 1 Thess. iii. 11, and as *ensuring* the efficacy of the wish, as if it were said, 'and then you are safe.' Our Lord Jesus Christ is placed first, not merely because He is the mediator between men and God, but because the sentence is a climax, rising to "*God and our Father*" in the next clause. **which loved us**—refers to a single fact—the love of the Father in sending His Son—or the love of the Father and Son in our accomplished Redemption. **and gave**—by that act of Love. **consolation,** under all trials, and that **eternal,**—not transitory, as this world's consolations: sufficient in life, and in death, and for ever: compare Rom. viii. 38 f. This for all time present: and then **good hope** for the future. **in grace** (not, '*through grace,*' as A. V.) belongs not to the words **good hope,** but to the verb **gave,** and is the medium through, or element in which the gift is made.

CH. III. 1—5.] *Exhortation to pray for him and his colleagues* (1, 2). *His confidence that the Lord will keep them* (3)—*and that they will obey his commands* (4). *Prayer for them* (5). **1.] the word of the Lord,**—i. e. the Gospel. **may have free course]** literally, **may run.** Contrast to '*being bound:*' see 2 Tim. ii. 9—**may spread rapidly.** The word of

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even as it is with you: [2] *and that we may be delivered from unreasonable and wicked men: for all* men *have not faith.* [3] *But the Lord is faithful, who shall stablish you, and keep* you *from evil.* [4] *And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.* [5] *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

[6] *Now we command you,*

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[2] and [b] that we may be delivered from perverse and wicked men: for [c] all have not the faith. [3] But [d] the Lord is faithful, who shall stablish you, and [e] keep you from evil. [4] Moreover [f] we have confidence in the Lord touching you, that ye both are doing and will do the things which we command † [you]. [5] But may [g] the Lord direct your hearts into the love of God, and into the patience of Christ.

[6] Moreover we command you,

b Rom. xv. 31.
c Acts xxviii. 24. Rom. x. 16.
d 1 Cor. i. 9. 1 Thess. v. 24.
e John xvii. 15. 2 Pet. ii. 9.
f 2 Cor. vii. 16. Gal. v. 10.
† *Omitted by some of our oldest MSS.*
g 1 Chron. xxix. 18.

the Lord is then **glorified**, when it becomes the power of God to salvation to the believer—see Rom. i. 16. **even as it is also with you**] for they had thus received it: 1 Thess. i. 6. **2.**] And in order for that to be the case,—that we may be free to preach it. The word rendered **perverse** is properly used of that which is not in its right place. When of *persons,* it designates one who does or says that which is inappropriate under the circumstances. But as some other words which had originally a milder meaning, it has come to mean one who sets himself against divine or human laws. Perhaps "*perverse*" is our nearest word to it. Who are these men? It is obvious that the key to the answer will be found in Acts xviii. They were the Jews at Corinth, who were at that time the especial adversaries of the Apostle and his preaching. And this is confirmed by the clause which he has added to account for their *perversity* and *wickedness.* **for to all men the (Christian) faith does not belong**—all men do not receive it—have no receptivity for it—obviously pointing at Jews by this description. **3.**] Calvin says, "These words shew that Paul was anxious for others, rather than for himself. Against him malignant men directed all the stings of their wickedness, against him all their attacks were made: but he directs all his care towards his Thessalonians, lest any temptation should beset them." **But,** in contrast with the men just mentioned. **the Lord** is *Christ:* see ch. ii. 16, and ver. 5. **shall stablish you**] in reference to his wish, ch. ii. 17. **evil** may also be rendered 'the evil one,' as in Matt. xiii. 19: Eph. vi. 16. But here the assurance seems, as before said, to correspond to the wish ch. ii. 17: in which case **evil** is *neuter.* We may observe that the words are nearly a citation from the Lord's prayer. **4.**] forms a transition to the exhortations which are to follow ver. 6 ff. **in the Lord,** as the element in which his confidence is exercised, shews it to be one assuming that they will act consistently with their Christian profession: and so gives the expectation the force of an exhortation, but at the same time of a hopeful exhortation. **5.**] There does not appear to be any distrust of the Thessalonians implied by this repeated wish for them, as De Wette supposes. Rather is it an *enlargement,* taken up by the **but** (not only so, but), *of the assurance* just expressed. **the Lord**—*Christ,* as before. **the love of God** here, from the fact of his wishing that their hearts may be *directed into it,* must be subjective, *the love of man to God.* **the patience of Christ** has very generally been understood, as in A. V., '*the patient waiting for Christ.*' But the substantive will not bear this meaning. It occurs thirty-four times in the New Test., and always in the sense of **endurance,—patience.** Nor again can the expression mean '*endurance for Christ's sake,*' which the simple genitive will not convey: but it must be, as Chrysostom says, "that we may endure as He endured:" *the patience* of Christ (genitive possessive),—**which Christ shewed.**

6—15.] *Dehortation from disorderly, idle habits of life.* He had given a hint in this direction before, in the first Epistle (v. 14, 15): he now speaks more plainly

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brethren, in the name of our Lord Jesus Christ, that ye [h] withdraw yourselves [i] from every brother that is walking [k] disorderly, and not after [l] the tradition which † they received of us. 7 For yourselves know [m] how ye ought to imitate us: because [n] we behaved not ourselves disorderly among you; 8 neither did we eat bread from any man without recompense; but in labour and toil [o] working night and day, that we might not be burdensome to any of you: 9 [p] not because we have not power, but to make [q] ourselves an example unto you to imitate us. 10 For also when we were with you, this we commanded you, [r] that if any will not work, neither let him eat. 11 For we hear that there are some [s] walking among you disorderly, [t] working at no business, but being busybodies. 12 [u] Now them that are such we command and exhort in the Lord Jesus Christ, [x] that

h Rom. xvi. 17. ver. 14. 1 Tim. vi. 5. 2 John 10.
i 1 Cor. v. 11, 13.
k 1 Thess. iv. 11. & v. 14. ver. 11, 12, 14.
l ch. ii. 15.
† *So almost all our earliest MSS.:* he received *is in none of them.*
m 1 Cor. iv. 16. & xi. 1. 1 Thess. i. 6, 7.
n 1 Thess. ii. 10.
o Acts xviii. 3. & xx. 34. 2 Cor. xi. 9. 1 Thess. ii. 9.
p 1 Cor. ix. 6. 1 Thess. ii. 6.
q ver. 7.
r Gen. iii. 19. 1 Thess. iv. 11.
s ver. 6.
t 1 Thess. iv. 11. 1 Tim. v. 13. 1 Pet. iv. 15.
u 1 Thess. iv. 11.
x Eph. iv. 28.

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brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. *7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;* *8 neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:* *9 not because we have not power, but to make ourselves an ensample unto you to follow us.* *10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.* *11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.* *12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quiet-*

doubtless because their restlessness and excitement concerning the *coming of Christ* had been accompanied by an increase of such habits. His dissuading them from associating with such persons, seems to shew that the core of the Church was as yet sound in this respect. 6.] **Moreover we command you** takes up the assurance of ver. 4, and tests its general form by a special command. **in the name of our Lord Jesus Christ** strengthens the *command.* **that ye withdraw yourselves**] or, **keep yourselves from**: obviously without allusion as yet to any formal excommunication, but implying merely avoidance in intercourse and fellowship.—The term **tradition** refers to the oral instruction which the Apostle had given them when he was present, and subsequently confirmed by writing (1 Thess. iv. 11, 12). **which they received**] The plural refers to the sum of the "*all*" implied in "*every brother.*" 7.] **how ye ought to imitate us** is a concise way of expressing 'how ye ought to walk in imitation of us.' 8.] **to eat bread** is a Hebraistic expression for 'to get sustenance:' **from any man,** 'at any one's expense,' **from any one as a gift.** 9.] See 1 Cor. ix. 4 ff., where he treats of his abstinence from this his apostolic power. 10.] **For also,**—and we carried this further: we not only set you an example, but inculcated the duty of diligence by special precept. The **for** is co-ordinate with that in ver. 7. **if any, &c.**] The Commentators quote this saying from several places in the rabbinical books.

11.] *Ground for reminding them of this his saying.* **being busybodies**; or, **being active about trifles**; 'busy only with what is not their own business.' There is in the original a play on words, which it is of course difficult to represent

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ness they work, and eat their own bread. [13] *But ye, brethren, be not weary in well doing.* [14] *And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* [15] *Yet count* him *not as an enemy, but admonish* him *as a brother.* [16] *Now the Lord of peace himself give you peace always by all means. The Lord* be *with you all.* [17] *The salutation of Paul with mine own hand, which is the token in every epistle: so I write.* [18] *The grace*

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working with quietness they eat
their own bread. [13] But ye, bre-
thren, [y] be not weary in well doing. y Gal. vi. 9.
[14] But if any man obeyeth not our
word by this epistle, mark that
man, and [z] keep no company with z Matt. xviii. 17. 1 Cor. v.
him, that he may be ashamed. 9, 11. ver. 6.
[15] And [a] count him not as an enemy, a Lev. xix. 17. 1 Thess. v. 14.
but [b] admonish him as a brother. b Titus iii. 10.
[16] But may [c] the Lord of peace him- c Rom. xv. 33. & xvi. 20.
self give you peace always in every 1 Cor. xiv. 33. 2 Cor. xiii. 11.
way. The Lord be with you all. 1 Thess. v. 23.
[17] [d] The salutation of me Paul with d 1 Cor. xvi.
mine own hand, which is a token 21. Col. iv. 18.
in every epistle: so I write. [18] [e] The e Rom. xvi. 24.

in the English. 12.] **in the Lord:** see on ver. 6. **with quietness** may be taken either subjectively,—**with a quiet mind;**—or, objectively, **with quiet,** i.e. in outward peace. The former is most probable, as addressed to the offenders themselves. **their own,** emphatic—that which they themselves have earned. 13.] **But ye**—ye who are free from this fault. **well doing,** from the context, cannot mean '*doing good*' (*to others*), but doing well, living diligently and uprightly: see also Gal. vi. 9, where the same general sentiment occurs. 14. **mark**] The ordinary meaning of the word: put a *mark* on him, by noticing him for the sake of avoidance. 15.] **And** is more delicate than "*yet*" or "*but*" would be: 'and I know that it will follow as a consequence of your being Christians, that ye will, &c.' **as** in the first clause seems superfluous: it is perhaps inserted to correspond with the other clause, or still further to soften the *counting him an enemy.*

16.] *Concluding wish.* On the **Lord Himself,** see on ch. ii. 16. **the Lord of peace**] As the Apostle constantly uses also the expression, "*the God of Peace*" (see Rom. xv. 33; xvi. 20; 2 Cor. xiii. 11, al.), we here must understand our Lord Jesus Christ. **peace** must not be understood only of *peace with one another:* for there has been no special mention of mutual disagreement in this Epistle: but of *peace in general,* outward and inward, here and hereafter, as in Rom. xiv. 17. The stress is on **you**—**May** *the Lord* **of Peace give** *you* (that) **Peace always in every way** (whether it be outward or inward, for time or for eternity). **with you all**] Therefore with those *who walked disorderly* also. The man who was to be admonished *as a brother,* would hardly be excluded from the Apostle's parting blessing.

17, 18.] CONCLUSION. 17.] *Autographic salutation.* The Epistle, as it follows from this, was not written with the Apostle's own hand, but dictated. So with other Epistles: see Rom. xvi. 22: 1 Cor. xvi. 21: Col. iv. 18. The whole of vv. 17, 18, not merely the benediction, are included in the term *the salutation,* as written by his own hand. By the words **so I write,** we must not conceive that any thing was *added,* such as *his signature,*—or "*farewell,*" or any thing of the kind: they are said of that which he is writing at the time. His reason for this caution evidently was, the "*epistle as from us,*" spoken of ch. ii. 2. And the words **in every epistle** must not be limited to any future Epistles which he might send to the Thessalonians, but understood of a caution which he intended to practise in future with all his Epistles: or at least with such as required, from circumstances, this identification. Thus we have (1 Thess. being manifestly an exception, as written before the rule was established) Gal. written with his own hand (see note on Gal. vi. 11); 1 Cor. authenticated (xvi. 21); 2 Cor. sent by Titus, and therefore perhaps

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grace of our Lord Jesus Christ be with you all †.	*of our Lord Jesus Christ* be *with you all. Amen.*

† Amen *is omitted by our most ancient MSS.*

not needing it (but it may have existed in xiii. 12, 13 without being specified); Rom. not requiring it, as not insisting on his personal authority (but here again the concluding doxology may have been autographic): Col. authenticated (iv. 18): Eph. apparently without it (but possibly vi. 24 may have been autographic): Phil. from its character and its bearer Epaphroditus not requiring it (but here again iv. 23 may be autographic): and the Epistles to individuals would not require such authentication, not to mention that they are probably all autographic—that to Philemon certainly is, see ver. 19 there.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

AUTHORIZED VERSION.	AUTHORIZED VERSION REVISED.
I. [1] *PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ,* which is *our hope;* [2] *unto Timothy,* my *own son in the faith: Grace, mercy,* and *peace, from God our Father and Jesus Christ our Lord.* [3] *As I*	I. [1] PAUL, an apostle † of Christ Jesus [a] according to the commandment [b] of God our Saviour, and Christ Jesus [c] our hope; [2] unto [d] Timothy, my [e] true child in the faith: [f] Grace, mercy, peace, from God the Father and Christ Jesus our Lord. [3] Even as I besought

† *So our oldest MSS.*
a Acts ix. 15. Gal. i. 1, 11.
b ch. ii. 3. & iv. 10. Titus i. 3. & ii. 10. & iii. 4. Jude 25.
c Col. i. 27.
d Acts xvi. 1. 1 Cor. iv. 17. Phil. ii. 19. 1 Thess. iii. 2.
e Titus i. 4.
f Gal. i. 3. 2 Tim. i. 2. 1 Pet. i. 2.

CHAP. I. 1, 2.] ADDRESS AND GREETING. **1. according to the commandment**] See Rom. xvi. 26, Tit. i. 3: a usual expression of St. Paul, and remarkably enough occurring in the doxology at the end of the Epistle to the Romans, which there is every reason to think was written long after the Epistle itself. It is a more direct predication of divine command than "*by the will of God*" in the earlier Epistles. **and Christ Jesus**] The Apostle loves these repetitions in his more solemn and formal passages—and the whole style of these Epistles partakes more of this character, as was natural in the decline of life. **our hope**] It is not easy to point out the exact reference of this word here, any further than we may say that it gives utterance to the fulness of an old man's heart in the near prospect of that on which it naturally was ever dwelling. It is the ripening and familiarization of "*Christ in us the hope of glory,*" Col. i. 27. See also Tit. i. 2. I am persuaded that in many such expressions in these Epistles, we are to seek rather a psychological than a pragmatical explanation. Theodoret notices the similar occurrence of words in Ps. lxv. 5, "*O God our Saviour, who art the hope of all the ends of the earth*"—which is interesting, as it might have suggested the expression here, familiar as the Apostle was with Old Test. diction. **2. my true child**] my genuine offspring, begotten by me unto the faith of Christ. Compare Acts xvi. 1: 1 Cor. iv. 14—17; and see Introd. to this Epistle, § i. 1 ff. **mercy and peace** are found joined in Gal. vi. 16, in which Epistle are so many similarities to these (see Introd. to these Epistles, § i. 32, note).—The expression **God the Father,** absolute, is found in St. Paul, in Gal. i. 1, 3: Eph. vi. 23: Phil. ii. 11: Col. iii. 17: 1 Thess. i. 1: (2 Thess i. 2, various reading:) 2 Tim. i. 2: Tit. i. 4. So that it belongs to all periods of his writing, but chiefly to the later.

3—20.] *From specifying the object for which Timothy was left at Ephesus* (vv. 3, 4), *and characterizing the false teachers* (5—7), *he digresses to the true use of the law which they pretended to teach* (8—10), *and its agreement with the gospel with which he was entrusted* (11): *thence to his own conversion, for the mercies of which he expresses his thankfulness in glowing terms* (12—17). *Thence he returns to his*

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thee to abide still at Ephesus, [g] when I was on my way to Macedonia, that thou mightest command some [h] not to be teachers of strange things, 4 [i] nor yet give heed to fables and endless genealogies, [k] the which minister questions, rather than God's † dispensation which is in faith. 5 But [l] the end of the

g Acts xx. 1, 3. Phil. ii. 24.
h Gal. i. 6, 7. ch. vi. 3, 10.
i ch. iv. 7. & vi. 4, 20. 2 Tim. ii. 14, 16, 23. Titus i. 14. & iii. 9.
k ch. vi. 4.
† *So some of our oldest MSS.: others having* edification, *but in differing forms, which makes it probable that it was an alteration to suit the apparent sense.*
l Rom. xiii. 8, 10. Gal. v. 14.

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besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 4 *neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith:* so do. 5 *Now the end of*

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exhortations to Timothy (18—20).—On these repeated digressions, and the inferences from them, see Introd. ch. vii. § i. 36 f. **3.**] The sentence begins **As I exhorted thee,** &c., but in his negligence of writing, the Apostle does not finish the construction: neither verse 5, nor 12, nor 18, will form the conclusion to it without unnatural forcing. **besought thee**] Chrysostom lays stress on the word, as implying great mildness—"Listen to his kind consideration, how he does not make use of the force of a master, but rather of a servant: he says not 'I enjoined,' nor 'I commanded,' nor 'I recommended,' but 'I besought thee.'" See the whole subject discussed in the Introd. ch. vii. § ii. **some**] so constantly in these Epistles, see vv. 6, 19; ch. iv. 1; v. 15; vi. 10, 21; 2 Tim. ii. 18: sometimes the *gainsayers,* Tit. i. 9, or *many,* ib. 10. Huther infers from this word that the number at this time was not considerable: but this is hardly safe. "The indefinite pronoun is more probably *slightly* contemptuous: see Jude 4, and Gal. ii. 12." Ellicott.

4. fables] We can only judge from the other passages in these Epistles where the word occurs, what kind of fables are alluded to. In Tit. i. 14 we have "*Jewish fables.*" In our ch. iv. 7, they are designated as "*profane and anile.*" In 2 Tim. iv. 4, they are spoken of absolutely, as here. If we are justified in identifying the 'fables' in Titus with these, they had a Jewish origin: but merely to take them, as Theodoret, for the Jewish traditional comments on the law, does not seem to satisfy the epithets quoted above. And consequently others have interpreted them of the gnostic mythology. It does not seem easy to define them any further, but it is plain that any transitional state from Judaism to gnosticism will satisfy the conditions here propounded without inferring that the full-blown gnosticism of the second century must be meant, and thus calling in question the genuineness of the Epistle. On the whole subject, see Introd. to ch. vii. § i. 8 ff. **endless genealogies**] De Wette, in his note on Tit i. 14, marks out well the references which have been assigned to this expression: "genealogies cannot mean 1) *properly genealogical registers,*—either for a pure genealogico-historical end, or for a dogmatico-historical one, to foster the religious national pride of Jews against Gentiles, see Phil. iii. 4 f., or to ascertain the descent of the Messiah, least of all genealogies of Timothy himself,—for all this does not touch, or too little touches religious interests: nor are they 2) *gentile theogonies;* nor again 3) *cabalistic pedigrees,* which will hardly suit the word *genealogies:* nor 4) *Essenean genealogies of angels,* of the existence of which we have no proof: nor 5) *allegorizing genealogies,* applications of psychological and historical considerations to the genealogies contained in the books of Moses: as in Philo,—a practice too peculiar to Philo and his view: but most probably 6) *lists of gnostic emanations.*"—But again, inasmuch as genealogies are coupled in Tit. iii. 9 with "*strifes about the law,*" it seems as if we must hardly understand the ripened fruits of gnosticism, but rather the first beginnings of those genealogies in the abuse of Judaism. **endless** may be used merely in popular hyperbole to signify the tedious length of such genealogies. **the which**] i. e. **of the kind which. minister**] '*afford,*' '*give rise to,*' '*furnish.*' **rather than**] is a mild way of saying "*and not:*" see John iii. 19; Acts xxvii. 11; 2 Tim. iii. 4. **God's dispensation . . .**] This has been taken two ways: 1) objectively: *the dispensation of God* (towards man) *which is*

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the commandment is charity out of a pure heart, and of *a good conscience, and* of *faith unfeigned:* [6]*from which some having swerved have turned aside unto vain jangling;* [7]*desiring to be teachers of the*

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commandment is love [m] out of a pure heart and a good conscience and faith unfeigned: [6] from which things some having swerved have been turned aside unto [n] vain babbling; [7] desiring to be teachers of

m 2 Tim. ii. 22.

n ch. vi. 4, 20.

(consists) *in* (the) *faith:* in which case the verb "*minister*" must bear something of a transferred meaning, as applied to "*dispensation*," implying, "rather than they *set forth*," &c. And to this there can be no objection. This meaning also suits that of *dispensation*, even in Eph. i. 16, and 1 Cor. ix. 17, where the dispensation is the objective matter wherewith the Apostle was entrusted, not his own subjective fulfilment of it. 2) subjectively:—'*the exercising of the stewardship of God in faith.*' But to this there is the serious objection, that the word *œconomy*, or *dispensation*, in this subjective sense, '*the fulfilment of the duty of a steward*,' wants example: and even could this be substantiated, *to minister a dispensation*, in the sense required, would seem again questionable. I would therefore rest in the objective sense —**the dispensation of God.** Then **which is in faith** has also been variously taken. But the only legitimate meaning seems to be—**which is in faith,** i. e. finds its sphere, and element, and development among men, in faith. Thus **in faith** stands in contrast to *questions*, in which the *dispensation of God does not* consist: and the way for the next sentence is prepared, which speaks of *faith unfeigned* as one of the means to the great end of the gospel.

5.] **But** (contrast to the practice of these pretended teachers of the law) **the end** (purpose, aim) **of the commandment** (viz. of the law of God in [ver. 11] the gospel: not, although in the word there may be a slight allusion to it,—of that which Timothy was *to command*, ver. 3. This commandment is understood from the *dispensation* just mentioned, of which it forms a part) **is Love** (as Rom. xiii. 10. We recognize, in the re-stating of former axiomatic positions, without immediate reference to the subject in hand, the characteristic of a later style of the Apostle) **out of** (arising, springing from, as its place of birth—the heart being the central point of life :. see especially ref. 1 Pet.) **a pure heart** (pure from all selfish views and leanings: see Acts xv. 9) **and good conscience** (is this *good conscience*, 1) a conscience good by being freed from guilt by the application of Christ's blood, —or is it 2) a conscience pure in motive antecedent to the act of love? This must be decided by the usage of this and similar expressions in these Epistles, where they occur several times [1 Tim. iii. 9; 2 Tim. i. 3; 1 Tim. iv. 2; Tit. i. 15]. From those examples it would appear that in the language of the pastoral Epistles *a good conscience* is joined with *soundness in the faith*, a *bad conscience* with *unsoundness*. So that we can hardly help introducing the element of *freedom from guilt by the effect of that faith on the conscience.* And the earlier usage of St. Paul in Acts xxiii. 1, compared with the very similar one in 2 Tim. i. 3, goes to substantiate this) **and faith unfeigned** (this connects with "*which is in faith*," above: it is faith, not the pretence of faith, the mere *apparent faith* of the hypocrite, which, as in Acts xv. 9, "*purifieth the hearts*," and as in Gal. v. 6, "*worketh by love.*" Wiesinger well remarks that we see from this, that the general character of these false teachers, as of those against whom Titus is warned, was not so much error in doctrine, as leading men away from the earnestness of the loving Christian life, to useless and vain questionings, ministering only *strife*):

6.] (the connexion is—it was by declining from these qualities that these men entered on their paths of error) **from which things** (the *pure heart, good conscience*, and *faith unfeigned*—the sources of *love*, which last they have therefore missed by losing them) **some having swerved** ('missed their mark:' but this seems hardly precise enough: it is not so much to miss a thing at which a man is aiming, as to leave unregarded one at which he ought to be aiming) **have been turned aside unto** (away from the path leading to the *end*, ver. 5, in which they should have been walking) **vain babbling** (of what kind, is explained ver. 7, and Tit. iii. 9, which place connects this expression with our ver. 4. It is the vain questions arising out of the law, which he thus characterizes);

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o ch. vi. 4.
p Rom. vii. 12.
q Gal. iii. 19. & v. 23.

the law, [o] though they understand not either what they say, or of what things they make affirmation. [8] But we know that [p] the law is good, if a man use it lawfully, [9] [q] and be aware of this, that the law is not made for a righteous man, but for the lawless and in-

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law; understanding neither what they say, nor whereof they affirm. [8] But we know that the law is good, if a man use it lawfully; [9] knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sin-

wishing to be (giving themselves out as, without really being) **teachers of the law** (of what law? and in what sense? To the former question, but one answer can be given. The law is that of Moses; *the law,* always so known. The usage of the term, *teacher of the law,* forbids our giving the word, as coming from a Jew, any other meaning. That this is so, is also borne out by Tit. i. 14. We may see clearly by the data furnished in these pastoral Epistles, that the Apostle had in them to deal with men who corrupted the material enactments of the moral law, and founded on Judaism not assertions of its obligation, but idle fables and allegories, letting in latitude of morals, and unholiness of life. It is against this *abuse of the law* that his arguments are directed: no formal question arises of the *obligation* of the law: these men struck, by their interpretation, at the root of all divine law itself, and therefore at that root itself does he meet and grapple with them. [See more in the Introd.] Hence the following description), **though they understand neither the things which they say** (the actual diatribes which they themselves put forth, they do not understand: they are not honest men, speaking from conviction, and therefore lucidly: but men depraved in conscience [Tit. i. 14, 15], and putting forth things obscure to themselves, for other and selfish purposes), **nor concerning what things they make affirmation** (nor those objective truths which properly belong to and underlie the matters with which they are thus tampering). **8 ff.**] On the other hand the law has its right use:—not that to which they put it, but to testify against sins in practice: the catalogue of which seems to be here introduced, on account of the lax moral practice of these very men who were, or were in danger of, falling into them. They did not set it aside, but perverted it, and practised the very sins against which it was directed. **But** (slight contrast to last verse, taking up the matter on general grounds) **we know** (see Rom. vii. 14: a thoroughly Pauline expression) **that the law is good** (Rom. vii. 16: not only *profitable,* but in a far higher sense, as in Rom. vii. 12, 14: good abstractedly,—in accordance with the divine holiness and justice and truth: see ver. 18, ch. iv. 4), **if a man** (undoubtedly, in the *first place,* and mainly, a *teacher:* but not to be confined to that meaning: all that is here said might apply just as well to a private Christian's thoughts and use of the law, as to the use of it by teachers themselves) **use it lawfully** (i. e. not, as most expositors, *according to its intention as law,* and as directed against the following sins *in Christians:* but clearly, from what follows, **lawfully** *in the Gospel sense:* i. e. as *not binding on,* nor *relevant to Christian believers,* but only *a means of awakening repentance in the ungodly and profane.* Chrysostom's words are: "Who is he that uses it lawfully? He who knows not the need of it"), **and be aware of this** (the word implies both the possession and the application of the knowledge), **that for a righteous man** (in what sense? in the mere sense of *'virtuous,'* righteous in the world's acceptation of the term? Such meaning is clearly excluded by ver. 11, which sets the whole sentence in the full light of Gospel doctrine, and necessitates a corresponding interpretation for every term used in it. **Righteous** therefore can only mean, righteous in the *Christian sense,* viz. by *justifying faith and sanctification of the Spirit,*—one who is included in the actual righteousness of Christ by having put Him on, and so not *forensically amenable to the law,*—partaker of the inherent righteousness of Christ, inwrought by the Spirit, which unites him to Him, and so not *morally needing it*) **the law** (as before) **is not enacted but for lawless and insubordinate** (Tit. i. 6, 10: it is very nearly the same as *disobedient,* see Tit. i. 16; iii. 3,—this latter being more subjective, whereas "*in-*

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ners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, [10] *for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;* [11] *according to the glorious gospel of the blessed God, which was committed to my trust.* [12] *And I thank*

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subordinate, for the ungodly and sinners, for the unholy and profane, for smiters of fathers and smiters of mothers, for manslayers, [10] for whoremongers, for them that defile themselves with mankind, for slave-dealers, for liars, for perjured persons, and if there be any other thing that is contrary to [r] the sound doctrine; [11] according to the gospel of the glory of [s] the blessed God, [t] with which I was entrusted. [12] † I give

r ch. vi. 3. 2 Tim. iv. 3. Titus i. 9. & ii. 1.

s ch. vi. 15.

t 1 Cor. ix. 17. Gal. ii. 7. Col. i. 25. 1 Thess. ii. 4. ch. ii. 7. 2 Tim. i. 11. Tit. i. 3.

† and *is omitted by our most ancient MSS.*

subordinate" points to the objective fact. This first pair of adjectives expresses opposition to *the law*, and so stands foremost as designating those for whom it is enacted), **for impious and sinful** (see especially 1 Pet. iv. 18. This second pair expresses opposition to *God*, whose law it is—impious, or ungodly, being the man who does not reverence Him, the sinner, the man who lives in defiance of Him), **for unholy and profane** (this last pair betokens separation and alienation from God and His law alike—those who have no share in His holiness, no relation to things sacred. "The *impious* is unholy through his lack of *reverence:* the *unholy*, through his lack of *inner purity.*" Ellicott), **for father-smiters and mother-smiters** (not only *murderers;* the word often had a wider sense. Hitherto the classes have been general, and [see above] arranged according to their opposition to the law, or to God, or to both: now he *takes the second table of the decalogue, and goes through its commandments*, to the ninth inclusive, *in order. Smiters of fathers and mothers* are the transgressors of the *fifth*), **for manslayers** (*the sixth*), **for fornicators, for sodomites** (sins of abomination against both sexes: the *seventh*), **for slave-dealers** (the Apostle puts the *slave-stealer and dealer* as the most flagrant of all breakers of the *eighth* commandment. No theft of a man's goods can be compared with that most atrocious act, which steals *the man himself*, and robs him of that free will which is the first gift of his Creator. And of this crime all are guilty, who, whether directly or indirectly, are engaged in, or uphold from whatever pretence, the making or keeping of slaves), **for liars, for perjurers** (breakers of the *ninth* commandment. It is remarkable that he does not refer to that very commandment by which the law wrought on himself when he was alive without the law and sin was dead in him, viz. the *tenth*. Possibly this may be on account of its more spiritual nature, as he here wishes to bring out the grosser kinds of sin against which the moral law is pointedly enacted. The subsequent clause however seems as if he had it in his mind, and on that account added a concluding general and inclusive description), **and if any thing else** (he passes to sins themselves from the committers of sins) **is opposed to the healthy teaching** (i.e. that moral teaching which is spiritually sound: *the teaching according to godliness*, ch. vi. 3, where it is parallel with "*the wholesome sayings of our Lord Jesus Christ.*" "The formula . . . . stands in clear and suggestive contrast to the sickly [ch. vi. 4] and morbid [2 Tim. ii. 17] teaching of Jewish gnosis." Ellicott); **according to** (belongs to the whole preceding sentence,—the entire exposition which he has been giving of the freedom of Christians from the moral law of the decalogue) **the gospel of the glory** (not, '*the glorious gospel*,' A. V., see 2 Cor. iv. 4: all propriety and beauty of expression is here, as always, destroyed by this adjectival rendering. The gospel is 'the glad tidings of the glory of God,' as of Christ in 2 Cor., inasmuch as it reveals to us God in all His glory, which glory would be here that of justifying the sinner without the law, by His marvellous provision of redemption in Christ) **of the blessed God** (blessed, used of God, is one of those expressions which are peculiar to this later date and manner of the Apostle. On such, see Introduction), **with which I** (emphatic)

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u 2 Cor. xii. 9. Acts ix. 22.
x 1 Cor. vii. 25.
y 2 Cor. iii. 5, 6. & iv. 1. Col. i. 25.
z Acts viii. 3. & ix. 1. 1 Cor. xv. 9. Phil. iii. 6.
a Luke xxiii. 34. John ix. 39, 41. Acts iii. 17. & xxvi. 9.
b Rom. v. 20. 1 Cor. xv. 10.
c 2 Tim. i. 13.
d Luke vii. 47.

thanks to him [u] that put strength in me, even Christ Jesus our Lord, that [x] he counted me faithful, [y] appointing me to the ministry; [13] though I [z] was before a blasphemer, and a persecutor, and an insulter: yet I obtained mercy, because [a] I did it ignorantly in unbelief. [14] [b] But the grace of our Lord was exceeding abundant [c] with faith [d] and love

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Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; [13] *who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did* it *ignorantly in unbelief.* [14] *And the grace of our Lord was exceeding abundant with faith and love which is in Christ*

was (indicating simply the past; pointing to the time during which this his commission had been growing into its fulness and importance) **entrusted** (not *these people.* The connexion with the following appears to be this: his mind is full of thankfulness at the thought of the commission which was thus entrusted to him: he does not regret the charge, but overflows with gratitude at the remembrance of Christ's grace to him, especially when he recollects also what he once was; how nearly approaching [for I would not exclude even that thought as having contributed to produce these strong expressions] some of those whom he has just mentioned. So that he now goes off from the immediate subject, even more completely and suddenly than is his wont in his other writings, as again and again in these pastoral Epistles: shewing thereby, I believe, the tokens of advancing age, and of that faster hold of individual habits of thought and mannerisms, which characterizes the decline of life).

12 ff.] (See summary on ver. 3.) **I give thanks** (this peculiar expression is only used by the Apostle here and in 2 Tim. i. 3) **to Him that put strength in me** (viz. for His work: he is here treating of the divine enlightening and strengthening which he received for the ministry: compare Acts ix. 22, where the same word in the Greek occurs, "*Saul increased in strength*"—a coincidence not to be overlooked), **[even] Christ Jesus our Lord, that He accounted me faithful** (compare the strikingly similar expression, 1 Cor. vii. 25, "*I give my opinion, as having received mercy from the Lord to be faithful:*" —He knew me to be such an one, in His foresight, as would prove faithful to the great trust), **appointing me** (compare 1 Thess. v. 9. The expression is there used of that appointment of God in His sovereignty, by which our course is marked for a certain aim or end: and so it is best taken here,—not for the act of '*putting me into,*' the ministry, as A. V.) **to the ministry** (what sort of *ministry,* is declared, Acts xx. 24); 13. (and all the more is he thankful, seeing that he was once a direct opponent of the Gospel), **being before** (the participle is slightly concessive, *though I was before*) **a blasphemer** (see Acts xxvi. 9, 11), **and persecutor, and insulter** (one who added insult to persecution. The facts which justified the use of such a term were known to St. Paul's conscience: we might well infer them, from his own confessions in Acts xxii. 4, 19, and xxvi. 9—12. He describes himself as "*being exceedingly mad against them*"): **howbeit** ("God's mercy and St. Paul's want of it are put in sharp contrast." Ellicott) **I had mercy shewn me, because I did it ignorantly** (so Rom. x. 2, of the Jews, "*They have a zeal of God, but not according to knowledge.*" Compare also, as a most important parallel, our Lord's prayer for His murderers, Luke xxiii. 34) **in unbelief** (unbelief was his *state,* of which his ignorance of what he did was a *consequence.* The clause is a very weighty one, as applying to others under similar circumstances: and should lead us to form our judgments in all charity respecting even persecutors—and if of them, then surely even with a wider extension of charity to those generally, who lie in the ignorance of unbelief, whatever be its cause, or its effects). 14.] **But** (contrast still to his former state, and explanatory of *his having found mercy*) **the grace of our Lord** (His mercy shewn to me —but not in strengthening me for His work, endowing me with spiritual gifts, &c., as Chrysostom and others, for the *mercy* shewn to him is the ruling idea through the whole, and he recurs to it again ver. 16, never having risen above it to that of his higher gifts) **superabounded**

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Jesus. [15] *This* is *a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.* [16] *Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.* [17] *Now unto the King eter-*

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which is in Christ Jesus. [15] [e] Faithful is the saying, and worthy of all acceptation, that [f] Christ Jesus came into the world to save sinners; of whom I am chief. [16] Howbeit for this cause [g] I obtained mercy, that in me first † Christ Jesus might shew forth the whole of his longsuffering, [h] for a pattern for them which should hereafter believe on him to eternal life. [17] But unto [i] the King of the

e ch. iii. 1. & iv 9. 2 Tim. ii. 11. Titus iii. 8.

f Matt. ix. 13. Mark ii. 17. Luke v. 32. & xix. 10. Rom. v. 8. 1 John iii. 5.

g 2 Cor. iv. 1.

† *So our oldest MSS.*

h Acts xiii. 39.

i Ps. x. 16. & cxlv. 13. Dan. vii. 14. ch. vi. 15, 16

with (accompanied by) **faith and love** (see the same Pauline expression, Eph. vi. 23, and note there) **which is** (is probably is meant to apply to both faith and love) **in** (as their element, and, as it were, *home*) **Christ Jesus** (all these three abounded—grace, the objective side of God's *mercy* to him:—Christian faith and love—the contrast to his former hatred and unbelief,—God's gifts, the subjective side. This is much better than to regard **with faith and love** as giving that wherein the *grace superabounded*). 15.] **Faithful** (worthy of credit: compare Rev. xxi. 5, "*These sayings are true and faithful:*" similarly xxii. 6. The formula "*Faithful is the saying*" is peculiar to the pastoral Epistles, and characteristic I believe of their later age, when certain sayings had taken their place as Christian axioms, and were thus designated) **is the saying, and worthy of all** (all possible i. e. universal) **reception** (we have a form of the same word used Acts ii. 46, "As many as *received* his word were baptized"), **that Christ Jesus came into the world** (an expression otherwise found only in St. John. In Matt. xviii. 11, and the parallel place in St. Luke, we have *came*, simply, thus used) **to save sinners** (to be taken in the most general sense, not limited in any way); **of whom** (sinners; the aim and extent of the Lord's mercy intensifies the feeling of his own especial unworthiness) **I am** (not, '*was*') **chief** (literally, **first**: but the expression does not refer to *time*, which would not be the fact [see below]: the expression is one of the deepest humility: "he oversteps the very limit of self-abasement," says Theodoret: and indeed it is so, compare Phil. iii. 6; 1 Cor. xv. 9; Acts xxiii. 1; xxiv. 16; but deep humility ever does this: it is but another form of "*me the sinner,*" Luke xviii. 13: other men's crimes seem to sink into nothing in comparison, and a man's own to be the chief and only ones in his sight). 16.] **Howbeit** (as A. V.: "not resumptive, but as in ver. 13, seclusive and antithetical, marking the contrast between the Apostle's own judgment on himself, and the mercy which God was pleased to shew him." Ellicott) **for this purpose I had mercy shewn me, that in me** (as an example; "in my case:" compare what follows—"for a pattern, &c.") **first** (it can hardly be denied that in this same word here the senses of '*chief*' and '*first*' are combined. Though he was not in time 'the first of sinners,' yet he was the first as well as the most notable example of such marked longsuffering, held up for the encouragement of the church) **Christ Jesus might shew forth the whole of His** ('*the whole,*' 'the whole mass of *His longsuffering,* of which I was an example') **longsuffering** (Christ's mercy gave him all that time for repentance, during which he was persecuting and opposing Him,—and therefore it was his *long*suffering which was so wonderful), **for an example** (literally, a *sketch*, an *outline*, afterwards to be filled up. This indeed the recorded history of Paul would be,—the filling up taking place in each man's own case: see 2 Tim. i. 13, note) **of** (i. e. **to**, or **for**: their examples for their use) **those who should** (the time of the future pointed at is not the time of writing the Epistles, but that of the mercy being shewn: so that we must not say "who *shall*," but "who *should*") **believe on Him to** (belongs to believe [see above] as its aim and end [compare Heb. x. 39]) **eternal life**. 17.] **But** (this disjunctive particle takes the thought entirely off from

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ages, the [k] immortal, [l] the invisible, [m] the only † God, [n] be honour and glory for ever and ever. Amen. 18 This commandment [o] I commit unto thee, my child Timothy, [p] according to the former prophecies concerning thee, that thou mayest [q] war in them the good warfare; 19 [r] holding faith, and a good conscience; which some having thrust from them [s] made shipwreck con-

k Rom. i. 23.
l John i. 18. Heb. xi. 27. 1 John iv. 12.
m Rom. xvi. 27. Jude 25.
† *wise is omitted by all our oldest authorities.*
n 1 Chron. xxix. 11.
o ch. vi. 13, 14, 20. 2 Tim. ii. 2.
p ch. iv. 14.
q ch. vi. 12. 2 Tim. ii. 3. & iv. 7.
r ch. iii. 9.
s ch. vi. 9.

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nal, immortal, invisible, the only wise God, be *honour and glory for ever and ever. Amen.* 18 *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;* 19 *holding faith, and a good conscience; which some having put away concerning faith have made*

himself and every thing else, and makes the following sentence exclusive as applied to God. Compare by all means the very similar doxology, Rom xvi. 25 ff.: and see, on their similarity, the inferences in the Introduction, § i. 33, and note) **to the King** (this name, as applied to God, is found, in the New Test., only in Matt. v. 35 [not xxv. 33 ff.] and our ch. vi. 15. See below) **of the ages** (i. e. of eternity. In Ps. cxlv. 13 we have (see margin of A. V.) "*My kingdom is a kingdom of all ages:*" in Tobit xiii. 6, 10, God is called in the original, 'the King of the ages:' and in Ecclus. xxxvi. 17, 'the God of the ages.' Comparing these with the well-known expression, *to the ages of the ages* (see below), and the like, it is far more likely that **the ages** here should mean eternity, than the ages of this world, as many have understood it. The doxology is to the Father, not to the Trinity, nor to the Son), **the incorruptible** (in Rom. xvi. 27 only used of God), **invisible** (see ch. vi. 16: John i. 18), **only God** (the word *wise* has apparently come from the doxology at the end of Romans, where it is most appropriate), **be honour and glory to the ages of the ages** (the periods which are made up of *ages*, as these last are of years,—as years are of days: see note, Eph. iii. 21). **Amen.**

18 ff.] He now returns to the matter which he dropped in ver. 3, not indeed formally, so as to supply the termination of the sentence there neglected, but virtually: the *commandment* not being the one there hinted at, for that was one not given *to* Timothy, but *to be given by* him. Nor is it that in ver. 5, for that is introduced as regarding a matter quite different from the present—viz. the aberrations of the false teachers, who do not here appear till the exhortation to Timothy is over. What this command is, is plain from the following.—**This command I commit** (as a deposit, to be faithfully guarded and kept) **unto thee, my child Timothy** (see on ver. 2), **according to** (in pursuance of) **the former prophecies concerning thee** (the directions, or, prophecies properly so called, of the Holy Spirit, which were spoken concerning Timothy at his first conversion, or at his admission [compare ch. iv. 14] into the ministry, by the "*prophets*" in the church. We have instances of such prophetic intimations in Acts xiii. 1, 2,—[xi. 28,]—xxi. 10, 11. By such intimations, spoken perhaps by Silas, who was with him, and who was a *prophet* [Acts xv. 32], may St. Paul have been first induced to take Timothy to him as a companion, Acts xvi. 3), **that thou mayest** (purpose, and at the same time purport, of the *commandment*) **war** (this word extends to the whole business of the employed soldier; not indicating merely *fighting*, properly so called) **in them** (not, as A. V., '*by them*,' but '*in*,' as clad with them, as if they were his defence and confirmation) **the good warfare** (not as Conybeare, 'fight the good fight.' It is the *whole campaign*, not the fight alone, which is here spoken of); **holding [fast]** (more than '*having*;' but we must hardly carry on the metaphor and think of the shield of faith Eph. vi. 16, such continuation being rendered unlikely by the unmetaphorical character of the following words, *a good conscience*) **faith, and good conscience** (compare ver. 5),—**which** (latter, viz. *good conscience*—not, both) **some having thrust from them** (there is something in the word implying the violence of the act required, and the importunity of conscience, reluctant to be so extruded) **made shipwreck** (the similitude is so common a one, that it is hardly necessary to extend the figure of a ship-

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shipwreck: [20] *of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*

II. [1] *I exhort therefore, that, first of all, supplications, prayers, intercessions,* and *giving of thanks, be made for all men;* [2] *for kings, and* for *all that are*

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cerning the faith: [20] among whom is [t] Hymenæus and [u] Alexander; whom I [x] delivered over unto Satan, that they may be taught by chastisement not to [y] blaspheme.

II. [1] I exhort then first of all, that supplications, prayers, intercessions, giving of thanks, be made for all men; [2] [a] for kings, and [b] all

t 2 Tim. ii. 17.
u 2 Tim. iv. 14.
x 1 Cor. v. 5.
y Acts xiii. 45.
a Ezra vi. 10. Jer. xxix. 7.
b Rom. iii. 1.

wreck beyond the word itself, nor to find in the *thrusting from them* allusions to a rudder, anchor, &c.) **concerning the faith** (objective: the things believed): **among whom is Hymenæus** (there is a Hymenæus mentioned 2 Tim. ii. 17, in conjunction with Philetus, as an heretical teacher. There is no reason to distinguish him from this one: nor any difficulty occasioned by the fact of his being here *delivered over to Satan*, and there mentioned as overthrowing the faith of many. He would probably go on with his evil teaching in spite of the Apostle's sentence, which could carry weight with those only who were sound in the faith) **and Alexander** (in all probability identical with "*Alexander the coppersmith,*" 2 Tim. iv. 14. There is nothing against it in what is there said of him. He appears there to have been an adversary of the Apostle, who had withstood and injured him at his late visit to Ephesus: but there is no reason why he should not have been still under this sentence at that time); **whom I delivered over to Satan** (there does not seem to be, as almost always taken for granted, any necessary assertion of excommunication, properly so called. The delivering to Satan, as in 1 Cor. v. 5, seems to have been an apostolic act, for the purpose of active punishment, in order to correction. It might or might not be accompanied by extrusion from the church: it appears to have been thus accompanied in 1 Cor. v. 5:—but the two must not be supposed identical. The upholders of such identity allege the fact of Satan's empire being conceived as including all outside the church [Acts xxvi. 18 al.]: but such expressions are too vague to be adduced as applying to a direct assertion like this. Satan, the adversary, is evidently regarded as the buffeter and tormentor, compare 2 Cor. xii. 7—ever ready, unless his hand were held, to distress and afflict God's people,—and ready therefore, when thus let loose by one having power over him, to execute punishment with all his malignity.—Observe that the verb is not perfect, "*I have delivered,*" as A. V. wrongly, but past [I delivered]. He did this when he was last at Ephesus), **that they may be disciplined** (taught by chastisement: "*may be,*" because the effect of what was done still abides; the sentence was not yet taken off, nor the *chastisement* at an end) **not to blaspheme** (God, or Christ, whose holy name was brought to shame by these men associating it with unholy and unclean doctrines).

Ch. II. 1—15.] *General regulations respecting public intercessory prayers for all men* (1—4); *from which he digresses into a proof of the universality of the gospel* (4—7)—*then returns to the part to be taken by the male sex in public prayer* (8): *which leads him to treat of the proper place and subjection of women* (9—15).—**I exhort then** (then takes up the general subject of the Epistle: 'what I have then to say to thee by way of command and regulation, is this:' see 2 Tim. ii. 1) **first of all** (is to be joined with **I exhort**, not, as in A. V., with "*be made*" below. This is, in order and importance, his first exhortation), **that supplications, prayers, intercessions** (the two former words are perhaps best distinguished as in Eph. vi. 18, by taking *the first* for *prayer* in general, *the second* for *supplication* or *petition*, the special content of any particular prayer. The third word should be marked with a reference to 'request concerning *others*,' i. e. *intercessory* prayer), **thanksgivings, be made** (literally, in the Greek, 'I exhort . . . to make prayers, &c.;' but our idiom requires the passive construction, as in the text) **for all men** (this gives the intercessory character to all that have preceded. On the wideness of Christian benevolence here inculcated, see the argument below, and Tit. iii. 2); **for** (i. e. 'especially for'

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that are in authority; that we may lead a quiet and peaceable life in all godliness and gravity. [3] For this is [c] good and acceptable in the sight of [d] our Saviour, even God; [4] [e] who willeth all men to be saved, [f] and to come unto the certain knowledge of the truth. [5] For [g] there

c Rom. xii. 2. ch. v. 4.
d ch. i. 1. 2 Tim. i. 9.
e Ezek. xviii. 23. John iii. 16, 17. Tit. ii. 11. 2 Pet. iii. 9.
f John xvii. 3. 2 Tim. ii. 25.
g Rom. iii. 29, 30. & x. 12. Gal. iii. 20.

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in authority; that we may lead a quiet and peaceable life in all godliness and honesty. [3] *For this* is *good and acceptable in the sight of God our Saviour;* [4] *who will have all men to be saved, and to come unto the knowledge of the truth.* [5] *For* there is *one God, and*

—this one particular class being mentioned and no other) **kings** (see Tit. iii. 1; Rom. xiii. 1 ff.; 1 Pet. ii. 13. It was especially important that the Christians should include earthly powers in their formal public prayers, both on account of the object to be gained by such prayer [see next clause], and as an effectual answer to those adversaries who accused them of rebellious tendencies. And this was the uniform practice in the early church), **and all that are in eminence** (not literally, in *authority,* though the context, no less than common sense, shews that it would be so. Theodoret thinks that the Apostle added these words, including inferior officers, that his mention of kings might not seem to proceed from flattery. But the succeeding clause furnishes reason enough: the security of Christians would often be more dependent on inferior officers than even on kings themselves); **that** (aim of the prayer—not, as some think, subjective, that by such prayer Christian men's minds may be tranquillized and disposed to obey,—but objective, that we may obtain the blessing mentioned, by God's influencing the hearts of our rulers: or, as Chrysostom, that we may be in security by their being preserved in safety) **we may pass a quiet and tranquil life** ("for when they by their authority secure peace, we also have part in the calm, and fulfil the laws of piety in tranquillity," Theodoret) **in all** ('possible,' 'requisite') **godliness** (we are obliged in an English version to take this meaning for the peculiar word (*eusebeia*), which here represents the life and practice of a Christian. It is one of the terms peculiar in this meaning to the pastoral Epistles, the second Epistle of Peter [reff.], and Peter's speech in Acts iii. 12) **and gravity** (this word seems best to express the meaning. For as Chrysostom says, "For if they were not preserved, and met not with good success in their wars, it would throw our matters into trouble and disturbance. For either we must take up arms, when they are overthrown, or we must be scattered, and become fugitives:" and thus the gravity and decorum of the Christian life would be broken up). **3, 4.] For this** (viz. *the making prayers, &c. for all men,* &c. ver. 1: what has followed since being merely the continuation of this) **is good and acceptable** (both adjectives are to be taken with "*in the sight of,*" &c., not, as some, the former as meaning "*good in and of itself,*" and the latter only referred to God's estimate: compare 2 Cor. viii. 21, where "*honourable*" represents the same Greek word as is here used) **in the sight of our Saviour** (a title manifestly chosen as belonging to the matter in hand, compare the next verse. On it, see ch. i. 1), [**even**: there is no word here in the original] **God, who** (i. e. seeing that He) **willeth all men to be saved** (see ch. iv. 10: Tit. ii. 11. **All men** is repeated from verse 1. Chrysostom's comment is very noble: "Imitate God. If He willed all men to be saved, why then we ought to pray for all mankind. If He willeth all to be saved, do thou will it too; and if thou willest it, pray. For prayer is the utterance of the will." Notice, not "*God willeth to save all men,*" for in that case He would have done it: but **God willeth all men to be saved**: to accept the offered salvation. On this even God's predestination is contingent. Calvin most unworthily shuffles out of the decisive testimony borne by this passage to universal redemption, saying, "The Apostle simply means, that no people or rank in the world is excluded from salvation: because God willeth the Gospel to be propounded to all without exception. . . . The discourse is of kinds of men, not of individual persons: for he merely intends to include in this number kings and foreign peoples." As if kings and all in eminence were not in each case individual men), **and to come to (the) certain know-**

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one mediator between God and men, the man Christ Jesus; [6] *who gave himself a ransom for all, to be testified in due time.* [7] *Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ,*	is one God, [h] one mediator also between God and men, Christ Jesus, [himself] man: [6] [i] who gave himself a ransom for all, [k] the matter to be testified [l] in its own time. [7] [m] Whereunto I was appointed an herald, and an apostle, [n] (I speak

h Heb. viii. 6. & ix. 15.
i Matt. xx. 28. Mark x. 45. Eph. i. 7. Tit. ii. 14.
k 1 Cor. i. 6. 2 Thess. i. 10. 2 Tim. i. 8.
l Rom. v. 6. Gal. iv. 4. Eph. i. 9. & iii. 5. Tit. i. 3.
m Eph. iii. 7, 8. 2 Tim. i. 11.
n Rom. ix. 1.

ledge (the word imports a fuller and more assured acquaintance than mere *knowledge*, see 1 Cor. xiii. 12: Col. i. 11; ii. 2) **of (the) truth** (the expression is a favourite one in these Epistles, see 2 Tim. ii. 25; iii. 7; Titus i. 1. This realization of the truth is in fact identical with *salvation*, not only as that *salvation* is a *rescue* from life in untruth, but in its deepest and widest sense of *salvation*, here and hereafter: compare John xvii. 3). 5.] **For** (further grounding of the acceptableness of prayer for *all* men,—in the UNITY of God. But this verse is joined by the for directly to the preceding, not to ver. 1. Chrysostom gives it rightly,—"shewing that He willeth all to be saved") **there is** ONE **God** (He is ONE in essence and one in purpose—not of different minds to different nations or individuals, but of one mind towards all. Similarly Rom. iii. 30, and, which is important for the understanding of that difficult passage, Gal. iii. 20. The double reference, to the unity in essence and unity of purpose, for which I have contended there, is plain and unmistakeable here), ONE **Mediator** (this word **Mediator** occurs, besides Gal. iii. 19, 20, only in the Epistle to the Heb., viii. 6; ix. 15; xii. 24. There is no necessity that the idea should be connected with that of a mutual covenant, and so be here far-fetched as regards the context: the word is used as standing alone, and representing the fact of Christ Jesus being the only *go-between*, in whatever sense) **also of** (between) **God and men** (if one only goes between, then that One must be for *all*), **Christ Jesus [himself] man** (why **man**? Theodoret answers, "He calls Christ man because he called Him a Mediator: for He became Mediator by becoming man:" and so most Commentators. But it is not here the Apostle's object, to set forth the nature of Christ's mediation as regards its being brought about;—only as regards its unity and universality for mankind. And for this latter reason he calls him here by this name MAN,—that He gathered up all our human nature into Himself, becoming its second Head. So that the assertion that He is *man*, in fact carries with it the very strongest proof of that which he is maintaining. Notice it is not, as in A. V., "the *man* Christ Jesus:" in personality, our Lord was not *a man*, but in nature He was man. The stupidity of such writers as Baur and the Socinians, who regard such an expression as against the deity of Christ, is beyond all power of mine to characterize. In the face of the words "*one God, one* **Mediator between God** *and* **men**," to maintain gravely such a position, shews utter blindness from party bias even to the plainest thoughts expressed in the plainest words): **who gave himself a ransom** (literally, **a payment in recompense**: and this expresses more distinctly the reciprocity which is already implied in the simple word in each case. That the main fact alluded to here is the *death* of Christ, we know: but it is not brought into prominence, being included in, and superseded by the far greater and more comprehensive fact, that He gave HIMSELF, in all that He undertook for our redemption; see Phil. ii. 5—8) **on behalf of all** (not of a portion of mankind, but of *all men*; the point of ver. 1, *for* **all men**),—**the testimony** ('that which was [to be] testified.' This oneness of the Mediator, involving in itself the universality of Redemption, was the great subject of Christian testimony: see below) **in its own seasons** (in the times which God had appointed for it). **For** (towards) **which** (the *testifying*) **I was placed as a herald** (this is a word used in these pastoral Epistles and 2 Pet. only), **and apostle** (the proclaiming this universality of the Gospel was the one object towards which my appointment as an apostle and preacher was directed. Those who hold the spuriousness of our Epistle, regard this returning to himself and his own case on the part of the writer as an evidence of his being one who was acting the part of Paul. They have so far truth on their side, that we must recognize

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o Rom. xi. 13. & xv. 16. Gal. i. 16.
p Ps. cxxxiv. 2. Isa. i. 15.
q 1 Pet. iii. 3.

the truth in Christ, I lie not;) [o] a teacher of the Gentiles in faith and verity. [8] I will then that the men pray in every place, [p] lifting up holy hands, without wrath and doubting. [9] In like manner also, that [q] women adorn themselves in

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and *lie not;) a teacher of the Gentiles in faith and verity.* [8] *I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.* [9] *In like manner also, that women adorn themselves*

here a characteristic increase of the frequency of these personal vindications on the part of the Apostle, as we so often have occasion to remark during these Epistles:—the disposition of one who had been long opposed and worried by adversaries to recur continually to his own claims, the assertion of which had now become with him almost, so to speak, a matter of stock-phrases. Still, the propriety of the assertion here is evident: it is only in the manner of it that the above habit is discernible. See more on this in the Introduction. The same phrase occurs verbatim in 2 Tim. i. 11), —**I speak the truth in Christ, I lie not**— (in spite of all that some Commentators say of the evident appropriateness of this solemn asseveration here, I own I am unable to regard it as any more than a strong and interesting proof of the growth of a habit in the Apostle's mind, which we already trace in 2 Cor. xi. 31, Rom. ix. 1, till he came to use the phrase with less force and relevance than he had once done. Nothing can be more natural than that one whose life was spent in strong conflict and assertion of his Apostleship, should repeat the fervour of his usual asseveration, even when the occasion of that fervour had passed away)—**a teacher of the Gentiles** (it was especially in this latter fact that the assertion of the universality of the Gospel found its justification. The historical proof of his constitution as a teacher of the Gentiles is to be found in Acts ix. 15, xxii. 21, xxvi. 17; but especially in Gal. ii. 9) **in (the) faith and (the) truth** (do these words refer subjectively to his own conduct in teaching the Gentiles, or objectively to that in which he was to instruct them? The former view is taken by Theodoret and most Commentators: the latter by some moderns. In judging between these, we must take into account the usage of "*truth*" above, ver. 4, in a very similar reference, when it was to be matter of teaching to all men. There it undoubtedly is *the truth* of God. I would therefore take it similarly here, — the sphere in which both his teaching and their learning was to be employed—*the truth of the Gospel.* Then, if so, it is surely harsh to make **faith** subjective, especially as the "*in*" is not repeated before "*truth.*" It too will most properly be objective,—and likewise regard that in which as an element or sphere, he was to teach and they to learn: *the faith*).

8.] See summary at beginning of chapter. **I will then that the men** (the A. V., by omitting the article, has entirely obscured this passage for its English readers, not one in a hundred of whom ever dream of a distinction of the sexes being here intended) **pray in every place** (these words regard the general duty of praying. It is a *local* command respecting prayer, answering to the temporal command, "*pray unceasingly,*" 1 Thess. v. 17. It is far-fetched and irrelevant to the context to find in the words, as Chrysostom and others, the Christian's freedom from prescription of place for prayer), **lifting up holy hands** (see Ps. lxiii. 4; xxviii. 2; xliv. 20. Clement of Rome, in his first Epistle to the Corinthians, says, "Let us approach unto Him in holiness of soul, lifting up unto Him chaste and undefiled hands." These two passages testify to the practice in the Christian church. Those hands are holy, which have not surrendered themselves as instruments of evil desire: the contrary are *polluted hands,* 2 Macc. v. 16: compare, for the expression, Job xvii. 9, Ps. xxiv. 4, and in the New Test., especially James iv. 8), **without** (separate from, "putting away") **wrath and disputation** (i. e. in tranquillity and mutual peace, or, **doubting,** which is a kind of disputation within one's self).

9.] **In like manner also** (this, by the parallel passage, Tit. ii. 3, seems to be little more than a copula, not necessarily to refer to the matter which has been last under treatment), **I will that women** (without the article, the reference to "the *men*" above is not so pointed: i. e. we need not imagine that the reference is necessarily to the same matter of detail, but may regard the verse [see below] as being to the gene-

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in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; [10] *but (which becometh women professing godliness) with good works.* [11] *Let the woman learn in silence with all subjection.* [12] *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.* [13] *For*

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orderly apparel, with shamefastness and sobermindedness; not with braided hair and gold, or pearls, or costly apparel: [10] [r] but (which becometh women professing godliness) by means of good works. [11] Let the woman learn in silence in all subjection. [12] But [s] I suffer not the woman to teach, [t] nor yet to rule over the man, but to be in silence. [13] For [u] Adam was first formed,

[r] 1 Pet. iii. 4.
[s] 1 Cor. xiv. 34.
[t] Eph. v. 24.
[u] Gen. i. 27. & ii. 18, 22. 1 Cor. xi. 8, 9.

ral duties and behaviour of women, as not belonging to the category of *those who are to pray in every place.* The question, 'what then are women to do?' is answered by insisting on modesty of appearance and the ornament of good works, as contrasted [ver. 12] with the man's part. The public assemblies are doubtless, in ver. 12, still before the Apostle's mind, but in a very slight degree. It is the general duties of women, rather than any single point in reference to their conduct in public worship, to which he is calling attention: though the subject of public worship led to his thus speaking, and has not altogether disappeared from his thoughts) **adorn themselves in orderly apparel** (see Tit. ii. 3, note: "in seemly guise," Ellicott) **with shamefastness** (not, as modern reprints of the A. V., 'shame*faced*ness,' which is a mere unmeaning corruption by the printers of a very expressive and beautiful word. Archbishop Trench says (Synonyms of the New Test., § 20), "It is a pity that 'shamefast' and 'shamefastness,' which last word our translators used here, should have been corrupted in modern use to 'shame*faced*' and 'shame*facedness*.' The words are properly of the same formation as 'steadfast,' 'steadfastness,' 'soothfast,' 'soothfastness,' and those good old English words, now lost to us, 'rootfast,' and 'rootfastness.' As by 'rootfast' our fathers understood that which was firm and fast by its root, so by 'shamefast' in like manner, that which was established and made *fast* by an honourable *shame*. To change this into 'shamefaced' is to allow all the meaning and force of the word to run to the surface, to leave us ethically a far inferior word. It is very inexcusable that all modern reprints of the Authorized Version have given in to this corruption"), **and self-restraint** (or, sobermindedness) ("if," Trench concludes, "the former word is the 'shamefastness,' or tendency which shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonour which would justly attach thereto, this word is that habitual inner self-government, with its constant rein on all the passions and desires, which would hinder the temptation to this from arising, or at all events from arising in such strength as should overbear the checks and hindrances which *shamefastness* opposed to it." Ellicott explains it, "*the well-balanced state of mind, arising from habitual self-restraint*"); **not in plaits** (of hair: compare 1 Pet. iii. 3) **and gold** ("*putting on of golden ornaments,*" 1 Pet. as above: from the use of and, the gold is supposed to be twined among, or worn with, the plaited hair. See Rev. xvii. 4), **or pearls, or costly raiment** (*putting on of apparel,* 1 Pet. as above),—**but (which is becoming for women professing godliness) by means of good works** (not in again, because the adornment lies in a different sphere, and cannot be so expressed. The adorning which results from good works is brought about by their practice, not displayed by appearing to be invested with them). 11.] **Let a** (i. e., the, generic) **woman learn** (in the congregation, and every where: see below) **in silence in all** (possible) **subjection** (the thought of the public assemblies has evidently given rise to this precept [see 1 Cor. xiv. 34]; but he carries it further than can be applied to them in the next verse). **But** (the contrast is to a suppressed hypothesis of a claim to do that which is forbidden: compare a similar "*but,*" 1 Cor. xi. 16) **to a woman I permit not to teach** (in the church [primarily], or, as the con-

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x Gen. iii. 6. 2 Cor. xi. 3. then Eve. [14] And [x] Adam was not deceived, but the woman being taken by the deceit hath become a transgressor. [15] Notwithstanding she shall be saved through her childbearing, if they continue in faith and love and sanctification with sobermindedness.

a ch. i. 15. III. [1] [a] Faithful is the saying, If a man seeketh for the office of a

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Adam was first formed, then Eve. [14] *And Adam was not deceived, but the woman being deceived was in the transgression.* [15] *Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

III. [1] *This* is *a true saying, If a man desire the*

text shews, any where else), **nor to lord it over the man**, but (supply '*I command her*:' the construction in 1 Cor. xiv. 34 is the same) **to be in silence**. 13.] *Reason of this precept, in the original order of creation.*—**For Adam was first** (not of all men, which is not here under consideration, and would stultify the subsequent clause:—but first in comparison with Eve) **made** (compare 1 Cor. xi. 8, 9, and indeed that whole passage, which throws light on this), **then Eve**. 14.] *Second reason*—as the woman was *last in being*, so she was *first in sin*—indeed *the only victim* of the Tempter's deceit. **And Adam was not deceived** (the serpent *deceived* the woman: the woman did not *deceive* her husband, but *persuaded* him. We read of no communication between the serpent and the *man*. The "subtlest beast of all the field" knew his course better: *she* listened to the lower solicitation of sense and expediency: he to the higher one of conjugal love), **but the woman** (not now *Eve*, but generic, as the next clause shews: for Eve could not be the subject of what is said in the next verse) **having been seduced** BY THE DECEIT (the verb is one implying the full success of the *deceit*) **has become involved** (the thought is—the present state of transgression in which the woman [and the man too: but that is not treated here] by sin is constituted, arose [which was not so in the man] from her originally having been *seduced by deceit*) **in transgression** (here as always, breach of a positive command: compare Rom. iv. 15). 15.] **But** (contrast to this her great and original defect) **she** (general) **shall be saved through** (brought safely through, but in the higher, which is with St. Paul the only sense of to save, see below) **her childbearing** (in order to understand the fulness of the meaning of "*shall be saved*" here, we must bear in mind the history itself, to which is the constant allusion. The curse on the woman for her *transgression* was, "*In sorrow shalt thou bear children*" [Gen. iii. 16]. Her **childbearing** is that in which the curse finds its operation. What then is here promised her? Not only exemption from that curse in its worst and heaviest effects: not merely that she shall safely bear children: but the Apostle uses the words **shall be saved** purposely for their higher meaning, and the construction of the sentence is precisely as 1 Cor. iii. 15, "*He himself shall be saved, but so as through fire.*" Just as that man should be saved through, as passing through, fire which is his trial, his hindrance in his way, in spite of which he escapes,—so she shall be saved, through, as passing through, her childbearing, which is her trial, her curse, her (not means of salvation, but) hindrance in the way of it.—The other renderings which have been given seem to me both irrelevant and ungrammatical. See them treated in my Greek Test.), **if they** (generic plural, as before singular) **have remained** (so literally: shall be found in that day to have remained—a further proof of the higher meaning of "*shall be saved*") **in faith and love and holiness** (see 1 Thess. iv. 4, 7; Heb. xii. 14, where the word is used in the same reference of holy chastity) **with sobermindedness** (see above on ver. 9).

CH. III. 1—13.] *Precepts respecting overseers* (presbyters) [1—7], *and deacons* [8—13]. 1.] **Faithful is the saying** (see on ch. i. 15, from the analogy of which it appears that the words are to be referred to what follows, not, with Chrysostom and others, to what has preceded), **If any man seeketh** (reacheth out after: but it does not seem that he uses the word with any reference to an ambitious seeking. So that any inference respecting ambition for the episco-

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office of a bishop, he desireth a good work. 2 *A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to*	[b] bishop, he desireth a good [c] work. 2 [d] A bishop then must be irreproachable, [e] the husband of one wife, vigilant, soberminded, orderly,	b Acts xx. 28. Phil. i. 1. c Eph. iv. 12. d Tit. i. 6, &c. e ch. v. 9.

pate betraying the late age of the Epistle, falls to the ground) **(the) bishopric** (office of an *overseer* or *bishop:* but it is merely laying a trap for misunderstanding, to render the word, at this time of the Church's history, 'the office of a Bishop,' without giving an explanation, what that office was. The "*episcopi*" of the N. T. have officially nothing in common with our *Bishops*. In Acts xx. 17, the A. V. ought to have been consistent with itself, and to have rendered the word *bishops* always, not *bishops* in one place and *overseers* in another, to suit ecclesiastical prejudices. It would be better to adopt the other alternative, and always to render it **overseers**, were not that word to common English readers appropriated to another kind of office. Thus we should avoid any chance of identifying it with a present and different office, and take refuge in the meaning of the word itself, which at the same time bears an important testimony to the duties of the post.—The identity of the "*bishop*" and "*presbyter*" in apostolic times is evident from Tit. i. 5—7: see also note on Phil. i. 1), **he desireth a good work** (not 'a good *thing*:' but a good *employment:* see 1 Thess. v. 13: 2 Tim. iv. 5: one of the "*good works*" so often spoken of). **It behoves then** (then is best regarded as taking up the term "*a good work*," and substantiating that assertion: "a good work must be entrusted to good men") **a bishop** (generic) **to be irreproachable** (Theodoret draws an important distinction: "not to afford *just* cause for blame: this is what he says, not that he should not be the object of slander, for this the Apostle himself was in many ways"), **husband of one wife** (two great varieties of interpretation of these words have prevailed, among those who agree to take them as *restrictive*, not *injunctive*, which the spirit of the passage and the insertion of the word *one* surely alike forbid. They have been supposed to prohibit either 1) *simultaneous polygamy*, or 2) *successive polygamy*. 1) has somewhat to be said for it. The custom of polygamy was then prevalent among the Jews [Justin Martyr says that their Rabbis even then permitted them to have four or five wives apiece. This was in the middle of the second century], and might easily find its way into the Christian community. And such, it is argued, was the Apostle's reference, not to second marriages, which he himself commands ch. v. 14, and allows in several other places, e. g. Rom. vii. 2, 3: 1 Cor. vii. 39. But the objection to taking this meaning is, that the Apostle would hardly have specified that as a requisite for the episcopate or presbyterate, which we know to have been fulfilled by all Christians whatever: no instance being adduced of polygamy being practised in the Christian church, and no exhortations to abstain from it. As to St. Paul's command and permissions, see below. Still, we must not lose sight of the circumstance that the earlier Commentators were unanimous for this view. 2) For the view that *second marriages* are prohibited to aspirants after the episcopate,—is, the most probable meaning [see there] of "*wife of one husband*" in ch. v. 9,—as also the wide prevalence in the early Church of the idea that, although second marriages were not *forbidden* to Christians, abstinence from them was better than indulgence in them. See this proved by various authorities cited in my Greek Test. With regard to the Apostle's own command and permissions of this state [see above], they do not come into account here, because they are confessedly (and expressly so in ch. v. 14) for those whom it was not contemplated to admit into ecclesiastical office. 3) There have been some divergent lines of interpretation, but they have not found many advocates. Some deny altogether the formal reference to 1) or 2), and understand the expression only of a chaste life of fidelity to the marriage vow: "that neither polygamy, nor concubinage, nor any offensive second marriage, should be able to be alleged against such a person." But surely this is very vague, for the precise words "*husband of one wife.*" Bretschneider maintains that "*one*" is here the indefinite article, and that the Apostle means, a *bishop* should be the husband of a wife. This hardly needs serious refutation. Worse still is the Romanist evasion, which understands the "*one wife*" of the *Church*.—The view then which must I think be

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f 2 Tim. ii. 24.
g 2 Tim. ii. 24.
† *not greedy of filthy lucre is omitted by all our ancient authorities: it probably came in from* Tit. i. 7.
h 2 Tim. ii. 24.
i Tit. i. 6.

hospitable, [f]apt in teaching: [3] no brawler, [g]no striker †; but [h]forbearing, averse from contention, no lover of money; [4] ruling well over his own house, [i]having children in subjection with all gravity; [5] (but if

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hospitality, apt to teach; [3] *not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;* [4] *one that ruleth well his own house, having his children in subjection with all gravity;* [5] *(for if a man*

adopted, especially in presence of ch. v. 9 [where see note], is, that to candidates for the episcopate [presbytery] St. Paul forbids second marriage. He requires of them pre-eminent chastity, and abstinence from a licence which is allowed to other Christians. How far such a prohibition is to be considered binding on us, now that the Christian life has entered into another and totally different phase, is of course an open question for the present Christian church at any time to deal with. It must be as matter of course understood that regulations, in all *lawful* things, depend, even when made by an Apostle, on circumstances: and the superstitious observance of the letter in such cases is often pregnant with mischief to the people and cause of Christ), **vigilant** (probably in the more extended sense of the word;—a pattern of active sobriety and watchfulness: for all these five first adjectives are descriptive of *positive* qualities: "*no brawler*" giving the negative and more restricted opposite), **soberminded** (or, discreet; see above on ch. ii. 9), **orderly** ("what *soberminded* implies within, *orderly* implies without," Bengel: thus expanded by Theodoret: "Both in voice and in manner and in look and in gait, so as to exhibit in his body the sobriety of his mind"), **hospitable** (loving, and entertaining strangers: see Heb. xiii. 2. This duty in the early days of the Christian church was one of great importance. Brethren in their travels could not resort to the houses of the heathen, and would be subject to insult in the public inns), **apt in teaching** (not merely *given to* teaching, but able and skilled in it. All *might teach,* to whom the Spirit imparted the gift: but *skill* in teaching was the especial office of the minister, on whom would fall the ordinary duty of instruction of believers and refutation of gainsayers).

3—7.] (His *negative qualities* are now specified; the positive ones which occur henceforth arising out of and explaining those negative ones): 3.] **not a brawler** (properly, '*one in his cups,*' a man rendered petulant by much wine. And perhaps the literal meaning should not be lost sight of. At the same time the word and its cognates were often used without reference to wine: and it will be best to extend the meaning to signify rather the character, than the mere fact, of the circumstance), **not a striker** (this word also may have a literal and narrower, or a metaphorical and wider sense. In this latter it is taken by Theodoret. But perhaps the coarser literal sense is better, as setting forth more broadly the opposite to the character of a Christian *bishop*); **but** (this contrast springs out of the two last, and is set off by them) **forbearing** (reasonable and gentle. See note on Phil. iv. 5), **averse from contention** (compare 2 Tim. ii. 24), **not a lover of money** (not as some render it, *liberal:* it is not the positive virtue of liberality, but the negative one of abstinence from love of money, which, though it may lead to the other in men who *have* money, is yet a totally distinct thing. 4.] This positive requisite again seems to spring out of the negative ones which have preceded, and especially out of being *no lover of money.* The negatives are again resumed below); **presiding well over his own house** ("*his own,*" as contrasted with the church of God below. **house,** in its wide acceptation, '*household,*' including all its members), **having children** (not "*keeping* [or *having*] *his children,*" as A. V.) **[who are] in subjection with all gravity** ('*reverent modesty,*' see ch. ii. 2. These words are best applied to the *children,* not to the head of the house, which acceptance of them rather belongs to the rendering impugned above. It is the *gravity* of the children, the result of his *presiding* over them, which is to prove that he *knows how* to preside over his own house,—not his own *gravity* in governing them: the matter of fact, that he has children who are in subjection to him in all gravity,—not his own keeping or endeavouring to keep them so. Want of *success* in ruling at home, not want of will to rule, would disqualify him for ruling the church. So that the distinction is an

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know not how to rule his own house, how shall he take care of the church of God?) [6] *not a novice, lest being lifted up with pride he fall into the condemnation of the devil.* [7] *More-*

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a man knoweth not how to rule over his own house, how shall he take care of the church of God?) [6] not a novice, lest being besotted with pride [k] he fall into the judgment of the devil. [7] Moreover he must have

[k] Isa. xiv. 12.

important one); **but** (contrast, as in ch. ii. 12, to the suppressed but imagined opposite case) **if any man knoweth not how to preside over his own house** (shews, by his children being insubordinate, that he has no skill in domestic government), **how shall he** (this future includes '*how can he*,' but goes beyond it—appealing, not to the man's power, which conditions his success, but to the resulting matter of fact, which will be sure to substantiate his failure) **take charge of the church of God** ("he who knows not how to administer small things, how can he be entrusted with the charge of better and divine things?" Theodoret)?

6.] (The negative characteristics are resumed) **Not a novice** (a new convert. An objection has been raised to this precept, that it could hardly find place in the apostolic church, where all were *new converts.* It has been answered, that in Crete this might be so, and therefore such a precept would be out of place in the epistle to Titus, but the Ephesian church had been many years established. But it has been again rejoined to this, that the precepts are perfectly general, not of particular application. The real reply is to be found, partly by narrowing the range of the meaning of a new *convert,* partly in assigning a later date to these Epistles than is commonly held. The case here contemplated is that of one *very recently* converted. To ordain such a person to the ministry would, for the reason here assigned, be most unadvisable. But we cannot imagine that such period need be extended at the most to more than three or four years, in cases of men of full age who became Christians; and surely such a condition might be fulfilled by any of the Pauline churches, supposing this Epistle to bear any thing like the date which I have assigned to it in the Introd. § ii.), **lest being besotted with pride** (the word used is derived from a substantive signifying *smoke* or *steam;* and hence metaphorically, the pother which a man's pride raises about him so that he cannot see himself or others as they are. Hence the verb, which is used only in this metaphorical sense, means to be thus blinded, or bewildered, with pride or self-conceit) **he fall into the judgment of the devil** (these last words are ambiguous. Is **of the devil** [1] the genitive objective, '*the judgment into which the devil fell,*'—or [2] the genitive subjective, '*the judgment which is wrought by the devil?*' [1] is held by Chrysostom and many others ancient and modern ["into the same condemnation which came on *him* for his madness," Chrysostom]. [2] is held by Ambrose and others. Matthies says, "If a Christian church-overseer allowed himself to be involved in a charge of pride, the adversary (i.e., in the concrete, living men, his instruments) might by it have reason as well for the accusation of the individual as for inculpation of the congregation: compare ch. v. 14, Eph. iv. 27." In deciding between the above, one question must first be answered: are we obliged to preserve the same character of the genitive in verses 6 and 7? because, if so, we must manifestly take [2]: for the words there [see below] cannot bear any other meaning than '*the* [reproach and] *snare which the devil lays.*' This question must be answered, not by any mere consideration of uniformity, but by careful enquiry into the import of the substantive **judgment.** I conceive we cannot understand it here otherwise than as a *condemnatory sentence.* This being so, it must be remembered that it is not the prerogative of the *devil* to *judge* or to *condemn,* and that sense [2] is by this negatived. From the use of the decisive word **judgment,** I infer that it cannot be an act of the adversary which is here spoken of, but an act in which "*the ruler of this world* has been judged." Then as to uniformity with ver. 7, I should not be disposed to make much account of it. For one who so loved similarity of external phrase, even where different meanings were to be conveyed, as St. Paul, to use the genitives in "*judgment of the devil,*" and "*snare of the devil,*" in these different meanings, is surely nothing which need cause surprise:—**of the devil** is common to both: the devil's condemnation, and the devil's snare, are both alike alien from the Christian, in whom, as in his divine Master,

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a good report also from [l] them which are without; lest he fall into [the] reproach [m] and the snare of the devil. [8] [n] Deacons in like manner must be grave, not doubletongued, [o] not given to much wine, not greedy of gain; [9] [p] holding the mystery of the faith in a pure con-

l Acts xxii. 12. 1 Cor. v. 12. 1 Thess. iv. 12.
m ch. vi. 9. 2 Tim. ii. 26.
n Acts vi. 3.
o Lev. x. 9. Ezek. xliv. 21.
p ch. i. 19.

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over he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. [8] *Likewise* must *the deacons* be *grave, not doubletongued, not given to much wine, not greedy of filthy lucre;* [9] *holding the mystery of the faith in a*

the adversary should find nothing, and with whom he should have nothing in common. The "judgment *of the devil*" is in fact but the consummation of that state into which the "snare *of the devil*" is the introduction. I therefore unhesitatingly adopt (1)—*the condemnation into which Satan fell through the same blinding effect of pride*). 7.] **Moreover** (bringing in the contrast of addition; '*more than this,*' . . . .) **he must have a good testimony also** (also, the addition itself of a new particular) **from those without** (the world, outside the church); **lest he fall into** (a question arises which must be answered before we can render the following words. Does *reproach* (1) stand alone, '*into reproach, and the snare of the devil,*' or is it (2) to be joined with *and the snare,* as belonging to '*unto the reproach and the snare of the devil?*' I have discussed these views, which depend mainly on grounds unappreciable by the English reader, in my Greek Test., and have come to the conclusion that (2) should be adopted, but without strong disapproval of the other) **the reproach and the snare of the devil** (this latter is usually taken as meaning, the danger of relapse: so Calvin: "lest being exposed to infamy, he begin to be hardened against shame, and with the greater licence prostitutes himself to all wickedness, which is to entangle himself in the nets of the devil. For what hope remains, when shame in sinners is gone?" Grotius gives it a different turn: "lest, being branded by contumelies, he seek to avenge himself." These, and many other references, may well be contained in the expression, and we need not, I think, be at the pains precisely to specify any one direction which the evil would take. Such an one's steps would be shackled—his freedom hampered—his temper irritated—his character lost—and the natural result would be a fall from his place, to the detriment not of himself only, but of the church of Christ).

8—13.] *Precepts regarding deacons and deaconesses* (see below on ver. 11).

8.] **In like manner** (this expression seems introduced by the similarity of character,—not merely to mark an additional particular) **the deacons** (mentioned as a class, besides here, only Phil. i. 1, where as here, they follow the "*bishops.*" Phœbe, Rom. xvi. 1, is a "*deacon*[*ess*]" of the church at Cenchreæ. The term or its cognates occur in a vaguer sense, but still indicating a special office, in Rom. xii. 7; 1 Pet. iv. 11. The connexion of the ecclesiastical deacons with the seven appointed in Acts vi. is very doubtful: see Chrysostom's and Œcumenius's testimony distinguishing them, in note there. But that the ecclesiastical order sprung out of similar necessities, and had for its field of work similar objects, can hardly be doubted) **(must be) grave, not of double speech** (this may mean, either, saying one thing and thinking another, or, which is more probable, as carrying out better the idea of *double speech,* saying one thing to one man and another thing to another, the two sayings being inconsistent with singleness of conviction and purpose), **not addicted** (applying themselves) **to much wine** (see Tit. ii. 3), **not greedy of gain** (hardly, as A. V., to be *doubly rendered,*—'*greedy* of *filthy* lucre.' As also Theodoret, "endeavouring to amass gain out of disgraceful and preposterous things." It would appear from Tit. i. 11, that all *gain* is *disgraceful* which is set before a man as a by-end in his work for God: so likewise in 1 Pet. v. 2, . . . 'nor with a view to gain,' such gain being necessarily base when thus sought. This particular of the deacons' character assumes special importance, if we connect it with the collecting and distributing alms); **holding the mystery of the** (or **their**) **faith** (that great objective truth which man of himself knows not, but which the Spirit of God reveals to the faithful: compare Rom. xvi. 25 f.: 1 Cor. ii. 7—10: and even Him who in fact

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pure conscience. [10] *And let these also first be proved; then let them use the office of a deacon, being* found *blameless.* [11] *Even so* must their *wives* be *grave, not slanderers, sober, faithful in all things.* [12] *Let the deacons be the husbands of*

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science. [10] And moreover let these also first be proved; then let them serve as deacons, if they be not under reproach. [11] [q] The women in like manner must be grave, not slanderers, sober, faithful in all things. [12] Let the deacons be hus-

q See Tit. ii. 3.

is that mystery, the great object of all faith: see note on ver. 16. That expression makes it probable that the faith is here to be taken subjectively: *the,* or *their, faith:* the apprehension which appropriates to them the contents of God's revelation of Christ. That revelation of the Person of Christ, their faith's **mystery,** they are to hold) **in pure conscience** (see ch. i. 19. From those passages it appears, that we must not give the words a special application to their official life as deacons, but understand them of earnestness and singleness of Christian character: being in heart persuaded of the truth of that divine mystery which they profess to have apprehended by faith). 10.] **And moreover** (the *moreover* introduces a caution—the slight contrast of a necessary addition to their mere present character) **let these** (who answer, in their candidateship for the diaconate, to the above character) **be put to the proof first** (viz. with regard to their blamelessness of life, see the conditioning clause below: e. g. by testimonials, and publication of their intention to offer themselves: but no formal way is specified, only the reality insisted on); **then let them act as deacons** (or, simply, *let them minister:* but more probably here in the narrower technical sense), **if they are** (found by the *testing process* to be) **irreproachable.** 11.] **(The) women in like manner** (who are these? Are they (1) women who were to serve as deacons,—deaconesses?—or (2) wives of the deacons?—or (3) wives of the deacons and overseers?—or (4) women in general? I conceive we may dismiss (4) at once, for Chrysostom's reason: "Why should he in the midst of writing on another subject insert any thing respecting *women?*"—(3) upheld by Calvin and others, may for the same reason, seeing that he returns to *the deacons* again in ver. 12, be characterized as extremely improbable:—(2) has found many supporters among modern Commentators: and it is the rendering of the A. V. But it has against it (*a*) the omission in the original of all expressed reference to the deacons: (*b*) the expression **in like manner,** by which the *deacons* themselves were introduced in ver. 8, and which seems to mark a new ecclesiastical class: (*c*) the introduction of the injunction respecting the deacons in ver. 12, as a new particular, which would hardly be if their wives had been mentioned before: (*d*) the circumstance connected with the mention of Phœbe as *deaconess* of the Church at Cenchreæ in Rom. xvi. 1, that unless these are deaconesses, there would be among these injunctions no mention of an important class of persons employed as officers of the church. We come thus to consider (1), that these women are *deaconesses,*—*ministræ,* as Pliny calls them in his letter to Trajan [see note on Rom. xvi. 1]. In this view the ancients are as far as I know unanimous: and it is held by some of the ablest among the moderns. It is alleged against it—(a) that thus the return to the *deacons,* verse 12, would be harsh, or, as Conybeare says, "on that view the verse is most unnaturally interpolated in the midst of the discussion concerning the deacons." But the ready answer to this is found in Chrysostom's view of ver. 12, that under the word deacons, and their household duties, he comprehends in fact both sexes under one: (b) that the existence of deaconesses as an order in the ministry is after all not so clear. To this it might be answered, that even were they nowhere else mentioned, the present passage stands on its own grounds; and if it seemed from the context that such persons were indicated here, we should reason from this to the fact of their existence, not from the absence of other mention to their non-indication here. I decide then for (1): that these women are *deaconesses*) **(must be) grave, not slanderers** (corresponds to "*not doubletongued*" in the males, *slander* being the vice to which the female sex is more addicted. The word used for *slanderer* in this sense is peculiar, in the New Test., to these Epistles), **sober** (see on ver. 2, corresponding to *not given to much wine,* ver. 8), **faithful in all things** (cor-

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bands of one wife, ruling well over children and their own houses. [13] For [r] they that served well as deacons obtain for themselves a good standing-place, and great boldness in the faith which is in Christ Jesus. [14] These things write I unto

[r] See Matt. xxv. 21.

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one wife, ruling their children and their own houses well. [13] *For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.* [14] *These*

responds to *not greedy of gain:* trusty in the distribution of the alms committed to them, and in all other ministrations).

12.] *General directions respecting those in the diaconate* (of both sexes, the female being included in the male, see Chrysostom, cited above), *with regard to their domestic condition and duties,* as above (verses 4, 5) respecting the episcopate. **Let the deacons be husbands of one wife** (see on this above, ver. 2), **ruling well over children** (the emphatic position in the original, as above, ver. 4, makes it probable that the *having children to rule* is to be considered as a qualification: see Titus i. 6, note) **and their own houses.**

13.] *The importance of true and faithful service in the diaconate.*—**For those who served well the office of deacon** (*past,* not, *perfect, "have served,"* because the standing-point of the sentence is at first the great day, when their *diaconate* has passed by) **are acquiring** (thus literally: the Apostle having begun by placing himself at the great day of retribution, and consequently used the *past,* now shifts, so to speak, the scene, and deals with their *present* conduct: q.d., 'Those who shall then be found to have served well, &c. . . . . *are now,*' &c.) **for themselves** (emphatic—besides the service they are rendering to the church) **a good standing-place** (viz. at the great day: compare ch. vi. 19:—and Dan. xii. 13, where however the metaphor is different.—The interpretations of this word, which literally means *a step,* or place to stand on, have been very various. (1) Very many, both ancients and moderns, understand it of a *degree of ecclesiastical preferment,* as that from the office of deacon to that of presbyter, and take *"good"* for a comparative. Against this is (a) the forcing of the word *"good;"* (b) the improbability that such a rise upwards through the ecclesiastical offices was known in the Apostle's time: (c) the still greater unlikelihood, even if it were known, that he would propose as a motive to a deacon to fulfil his office well, the ambitious desire to rise out of it. (2) Some among the moderns, following Calvin and Luther, understand by it a high place of honour in the esteem of the church. Against this is (a) that there is not a more distinct reference made to the estimation of the church: (b) that thus again an unworthy motive would be set before the deacons: (c) that again [see below] *"great boldness,"* or *"confidence,"* will not on this interpretation, bear any legitimate rendering: (d) the use of the past, they who served: see above. (3) Some take it *spiritually,* as meaning *progress in the faith.* But (a) the whole is of too objective a character thus to be interpreted of a merely subjective process—besides that (b) thus also we should require *"are serving," present,* instead of *"served," past.* (4) Theodoret and others understand it nearly as above—of the station or standing-place which the faithful deacon acquires before God, with reference to his own salvation. The opinions of these Commentators are, however, somewhat various as to the exact time to which the standing on this *standing-place* is to be referred. Theodoret refers it to the next life. Others understand that they procure to themselves a good *expectation of salvation:* a *standing-place,* i. e., in *this life, with reference to* the future one. I believe that the truth will be found by combining the two views. The past verb, **served,** as above stated, is used with reference to their finished course at that day. The term **are obtaining** transfers the scene to the present time. The **standing-place** is that which they are now securing for themselves, and will be found standing on at that day: belonging therefore in part to both periods, and not necessarily involving the idea of different degrees of blessedness, though that idea [see 1 Cor. iii. 15] is familiar to St. Paul,—but merely predicating the soundness of the ground on which these *deacons* will themselves stand), **and much confidence** (this also is variously understood, according as the *standing-place* is interpreted. Those who think of *ecclesiastical preferment,* render it 'freedom

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things write I unto thee, hoping to come unto thee shortly: [15] *but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.* [16] *And without controversy great*	thee, though I hope to come unto thee shortly: [15] but if I should tarry long, that thou mayest know how thou oughtest to behave thyself [8] in the house of God, which is the church of the living God, the pillar and ground of the truth. [16] And confessedly great is the	8 Eph. ii. 21, 22. 2 Tim. ii. 20.

of speech as regards the faith,' i. e. in teaching, or in resisting error, or 'a wide field for spiritual action.' To these there might be no objection, but for the adjunct, *in the faith which is in Christ Jesus.* Thus defined, this *boldness*, or *confidence*, must necessarily have a subjective reference,—i. e. to the confidence towards God possessed by those who have made good advance in faith in Christ) **in** [the] **faith** (subjective, from what follows) **which is in** (reposing in) **Christ Jesus.**

14—16.] CLOSE OF THE ABOVE DIRECTIONS *by a solemn statement of their object and its glorious import.*—**These things** (the foregoing precepts, most naturally) **I write unto thee, hoping** (i. e. 'though I hope') **to come to thee sooner** (than may seem) (some supply,—before this Epistle come to thee: or, before thou shalt have need to put these precepts into practice: but the above filling up seems simpler, and suits better the usage elsewhere): **but if I should delay** (coming) (from "*hoping*" to "*delay*" may be regarded as parenthetical, the "*that*" belonging immediately to the preceding, "*I write unto thee*"), **that thou mayest know how thou oughtest to conduct thyself in the house of God** (see Heb. iii. 2, 5, 6, and notes: 1 Cor. iii. 16: 2 Cor. vi. 16: Eph. ii. 22: 1 Pet. ii. 5; iv. 17:—that congregation among whom God dwells, by His Spirit);—**for such** (the house of God) **is the congregation** (the word used commonly for *church:* but here, as Theodore of Mopsuestia observes, "he means, not the place where prayer is made, as many think, but the assembly of the faithful") **of the living God** (thus designated for solemnity, and to shew His personal and active presence among them), **the pillar** (see below) **and basement** (it is a climax: the *pillar* is the intermediate, the *basement,* the final support of the building) **of the truth** (these latter words are variously referred. (1) Some of the modern Commentators break up the sentence, putting a period at "*the living God,*" and proceeding, the pillar and ground of the truth, and without controversy great is the mystery, &c. To this I can only say, that if any one imagines St. Paul, or any other person capable of writing this Epistle, able to have indited such a sentence, I fear there is but little chance in arguing with him on the point in question. To say nothing of its abruptness and harshness, beyond all example even in these Epistles, how palpably does it betray the botching of modern conjectural arrangement in the wretched anti-climax—*the pillar and basement* [rising in solemnity] *of the truth, and* [what grander idea, after the basement of the whole building, does the reader suppose about to follow?] *without controversy great!* These two last words, which have [see below] their appropriate majesty and grandeur in their literal use at the emphatic opening of such a sentence as the next, are thus robbed of it all, and sink into the very lowest bathos; the metaphor being dropped, and the lofty imagery ending with a vague generality. If a sentence like this occurred in the Epistle, I should feel it a weightier argument against its genuineness than any which its opponents have yet adduced. (2) By Gregory of Nyssa among the ancients, and by some moderns, among whom are Chillingworth and Conybeare, it is taken as referring to TIMOTHY:—"*that thou mayest know how to conduct thyself in the house of God, which is, &c. . . . as a pillar and basement of the truth.*" Some of the Fathers seem also to have favoured the idea: but of these we must manifestly not claim for it those who have merely used the word *pillar* or *column* of an Apostle or teacher, or individual Christian,—as that is justified, independently of our passage, by Gal. ii. 9; Rev. iii. 12. Gregory of Nazianzum applies the very words to Eusebius of Samosata, and to Basil: and Basil in the Catena says, the Apostles also are pillars of Jerusalem, as it is said, "the

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mystery of godliness, † who was [t] manifested in the flesh, [u] justified in

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is the mystery of godliness: God was manifest in the flesh, justified in the Spirit,

† *So all our most ancient authorities except one, which reads "which," neuter gender.*

t John i. 14. 1 John i. 2.

u Matt. iii. 16. John i. 32, 33. & xv. 26. & xvi. 8, 9. Rom. i. 4. 1 Pet. iii. 18. 1 John v. 6, &c.

pillar and basement of the truth:" and in the Epistle of the churches of Lyons and Vienne, it is said of Attalus, that "he has become for evermore the pillar and basement of the Christians there." The principal modern reasons for adopting this view have been (a) polemical—as against Roman Catholic infallibility of the Church, or (b) for uniformity of symbolism, seeing that in Gal. ii. 9, Rev. iii. 12, *men* are compared to pillars. On both of these I shall treat expressly below.—Grammatically (see my Greek Test.) there is no objection to this view.—But to the sentence itself thus arranged and understood, there are weighty, and I conceive fatal objections, arising from the form of the clauses in the original. In this case also, the words, "*and without controversy,*" which follow, would most naturally refer, not to the great deposit of faith in Christ which is entrusted to the church to keep,—but to the very strong and unusual expression which had just been used of a young minister in the church,—'and confessedly great is the dignity of the least of the ministers of Christ: for,' &c. (3) The reference to THE CHURCH is upheld by Chrysostom, Theodoret, &c., the Roman Commentators,—Luther, Calvin, Beza, Grotius, &c., &c. And this interpretation agrees with 2 Tim. ii. 19: see note there. But there is brought against it the objection, that there is thus introduced confusion of metaphor. The *church,* which was the *house* just now, becomes *a pillar,* a part of the *house.* This is not difficult to answer. The house contains in itself both *pillar* and *basement*—the pillar and the basement both belong to the house. Why may not the *pillar* be taken collectively? the very word *church* or *congregation,* occurring since, has pluralized the idea—the building consists of the *faithful,* who are so many *pillars*—why should it not in the aggregate be described as *the pillar?* The way in which the congregation of the faithful is the pillar and basement of the truth is admirably given by Theodoret: "He calls the assembly of the faithful the house and church of God. These he names the pillar and basement of the truth. For they remain founded fixedly and immoveably on the rock, and proclaiming by their actions the truths of the doctrines:" viz. in that it is the element in which and medium by which the truth is conserved and upheld). **16.] And** (follows on the preceding: it is indeed worth all thy care to conduct thyself worthily in this house of God—for that truth which is there conserved and upheld is great and glorious above all others, being [see below] none other in fact than THE LORD HIMSELF, in all His gracious manifestation and glorious triumph) **confessedly** ('as is acknowledged on all hands') **great is the mystery** (see ver. 9: that which was hidden from man until God revealed it, historically, in Redemption) **of godliness** (see ch. ii. 2, note: 'of the religious life.'—In order to comprehend fully what follows, we must endeavour to realize the train of thought in the Apostle's mind at the time. This '*mystery*' of the life of God in man, is in fact the unfolding of Christ to and in him: the key-text to our passage being Col. i. 27, "*To whom God would make known what is the riches of the glory of this* MYSTERY *among the Gentiles:* WHICH IS, CHRIST AMONG YOU THE HOPE OF GLORY." This was the thought in St. Paul's mind; that the great revelation of the religious life is, CHRIST. And in accordance with his practice in these Epistles, written, as I believe, far on in his course, and after the figures and results of deep spiritual thoughts had been long familiar to him, he at once without explanation, or apology as beforetime in Col. i. 27, or expression of the word *Christ,* justifying the change of gender in the relative, joins the deep and latent thought with the superficial and obvious one, and without saying that the mystery *is in fact* Christ, passes from the mystery to the Person of Christ as being one and the same. Then, thus passing, he is naturally led to a summary of those particulars wherein Christ has been revealed as a ground for the godly recognition of His Church. And, the idea of MYSTERY being prominent before him, he selects especially those events in and by which Christ was *manifested forth*—came forth from that secrecy in which he had beforetime been hidden in the counsels of God, and shone out to men and angels as the Lord of life and glory. Let me say in passing, that it should be noticed, in a question which now happily no longer de-

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seen of angels, preached unto the Gentiles, believed	the Spirit, [x] seen of angels, [y] preached unto the Gentiles, [z] believed on

x Matt. xxviii. 2. Mark xvi. 5. Luke ii. 13. & xxiv. 4. John xx. 12. Eph. iii. 10. 1 Pet. i. 12.
y Acts x. 34. & xiii. 46, 48. Gal. ii. 8. Eph. iii. 5, 6, 8. Rom. x. 18. Col. i. 27, 28. ch. ii. 7.
z Col. i. 6, 23.

pends on internal considerations, how completely the whole glorious sentence is marred and disjoined by the substitution of the word GOD, found in the A. V., and so strenuously, even to this day, upheld by some. It is not the objective fact of *God being manifested*, of which the Apostle is speaking, but *the life of God lived in the church*,—the truth, of which the congregation of believers is the pillar and basement,—as identical [John xiv. 6] with Him who is its centre and heart and stock —as unfolded once for all in the unfolding of Him. The intimate and blessed link, furnished by the relative pronoun WHO, assuring the Church that it is not they that live, but Christ that liveth in them, is lost, if we understand *the mystery* merely as a fact, however important, historically revealed. There is hardly a passage in the New Test. in which I feel more deep personal thankfulness for the restoration of the true and wonderful connexion of the original text)—**who** (thus, and not 'which,' nor 'He who,' should we render, preserving the same transition, from the mystery, to Him of whom now all that follows is spoken. *Who* is, as stated in Ellicott, "a relative to an omitted though easily recognized antecedent, viz. Christ") **was manifested in the flesh** (it has been often maintained of late, that these sentences, from their parallelism and symmetry, are taken from some hymn or confession of the ancient church. We cannot absolutely say that it may not have been so: but I should on all grounds regard it as very doubtful. I can see no reason why the same person who wrote the rhetorical passages, Rom. viii. 38, 39; xi. 33—36: 1 Cor. xiii. 4—7, and numerous others, might not, difference of time and modified mental characteristics being allowed for, have written this also. Once written, it would be sure to gain a place among the choice and treasured sayings of the Church, and might easily find its way into liturgical use: but I should be most inclined to think that we have here its first expression. The reason which some of the above Commentators adduce for their belief,—the abrupt insulation of the clauses disjoined from the thought in the context, has no weight with me: I on the other hand feel that so beautiful and majestic a sequence of thoughts springing directly from the context itself, can hardly be a fragment pieced in, but must present the free expansion of the mind of the writer in the treatment of his subject. On the sense of this clause, compare John i. 14,—and 2 Tim. i. 10. This is put first in the rank, as being the preliminary to all the rest. It is followed by the next clause, because the assertion and assurance of Christ's perfect unsinning righteousness was the aim of his manifestation in our flesh all those thirty years which preceded His public ministry: see below), **was justified** (i. e. approved to be righteous,—according to the uniform Pauline usage: not as De W., al., 'proved to be what he was.' The Apostle is following the *historical order of events during the manifestation of our Lord on earth.* That this is so, is manifest by the final clause including the Ascension. I take these events then in their order, and refer this to our Lord's baptism and temptation, in which His righteousness was approved and proved) **in the Spirit** (He was dwelt on by the Spirit in His baptism—led up by the Spirit to His great trial, and *in the Spirit,* His Spirit, that of which he said "the spirit indeed is willing but the flesh is weak," He was proved to be righteous and spotless and separate from evil and its agent. See Rom. i. 3, 4, where another proof of this His spiritual perfection is given, viz. the great and crowning one of the Resurrection from the dead. Some have thought of that proof here also: others, of the continued course of His miracles, *especially* the Resurrection: some of the Resurrection and Ascension, by which He entered into His glory: others, in other ways. But I prefer keeping the historical order, though I would by no means limit the *justification* to that time only: *then* it was chiefly and prominently manifested), **was seen by angels** (viz. by means of His Incarnation, and specifically, when they came and ministered to Him after His temptation. This seems to be regarded as the first, or at all events is the first recorded occasion on which they ministered to Him. Theodoret says: "For even they saw not His invisible Godhead, but when He was incarnate, they beheld Him." This, one of the particulars of the glory and manifestation of the incarnate Saviour, is, though not immediately con-

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in the world, [a] received up in glory.

IV. [1] Howbeit the Spirit [a] saith expressly, that [b] in after times some shall depart from the faith, giving heed to [c] seducing spirits, and [d] doc-

a Luke xxiv. 51. Acts i. 9. 1 Pet. iii. 22.

a John xvi. 13. 2 Thess. ii. 3. 2 Tim. iii. 1, &c. 2 Pet. iii. 3. 1 John ii. 18. Jude 4, 18.

b 1 Pet. i. 20.

c 2 Tim. iii. 13. 2 Pet. ii. 1. Rev. xvi. 14.

d Dan. xi. 35, 37, 38. Rev. ix. 20.

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on in the world, received up into glory.

IV. [1] *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of*

cerning the mystery of piety as upheld in the Church, cited as belonging to the *unfolding* of that mystery in Christ), **was preached among the nations** (that preaching commencing with the sending out of the Apostles, and though not then, in the strict technical sense, carried on *among the nations*, yet being the beginning of that which waxed onward till it embraced all nations. See and Compare Rom. xvi. 26 [Eph. iii. 8]. So that we are still proceeding with our Lord's ministry, taking *the nations* in that wider sense in which the Jews themselves are numbered among them, and the fact itself as the great commencement of the proclamation of Christ to men), **was believed on in the world** (including all that winning of faith first from His disciples [John ii. 11], then from the Jews [ib. 23, viii. 30], and Samaritans [iv. 41, 42]: see also ib. x. 42. Our clause bears with it a reminiscence of His own great saying, John iii. 16 ff.), **was received up in glory** (at His Ascension. **in glory**: i.e. was taken up into, and reigns in, glory.—It is this distinct reference to the fact of our Lord's personal Ascension, which in my mind rules the whole sentence, and makes it, whatever further reference each clause may have, a chain of links of the divine manifestation of the Person of Christ, following in chronological order from His incarnation to His assumption into glory. The order and connexion of the clauses has been very variously understood, as may be seen in Wolf, and in De Wette. The triple antithesis, so characteristic of St. Paul, can hardly escape any reader: "*in the flesh, in the spirit,—angels, the nations,—in the world, in glory*:" but further it is hardly worth while to reproduce the distinctions which some have drawn, or motives for arrangement which they have supposed).

Ch. IV. **1—16.**] *Of future false teachers* (1—6); *directions to Timothy in reference to them* (7—11); *general exhortations to him* (12—16). 1.] **Howbeit** (contrast to the glorious mystery of godliness which has been just dwelt on) **the Spirit** (viz. the Holy Spirit of prophecy, speaking in the Apostle himself, or in others,—or, which is most probable, in both—in the general prophetic testimony which He bore throughout the church: compare "*this know*," spoken from the same point of prophetic foresight, 2 Tim. iii. 1. Some have supposed the Apostle to refer to some prophetic passage of the Old Test., or to the general testimony of the Old Test. prophecies [Dan. vii. 25; viii. 23; xi. 30], or those of our Lord [Matt. xxiv. 4 ff., 11], or of the Apostles [2 Thess. ii. 3 ff. 1 John ii. 18. 2 Pet. iii. 3. Jude 18], or all these combined. But in the two former cases, we should hardly have had **the Spirit saith**, but *the Scripture*, or *the Lord*, or the like; the words imply rather the present agency of the Spirit: and the latter is only a less clear way of putting the explanation given above: for why should writings be referred to, when the living men were yet testifying in the power of the Spirit among them? Besides, see the way in which such written prophecies *are* referred to, in Jude 17) **expressly** ('plainly,' 'in so many words') **saith, that in after times** (not as A. V. '*in the latter times*,' which though not quite so strong as 'in the *last times*,' yet gives the idea of close connexion with them: whereas here the Apostle speaks only of times subsequent to those in which he was writing: see the difference in 2 Tim. iii. 1: and compare Acts xx. 29) **some** (not the false teachers: rather, those who will be the result of their false teaching) **shall depart** (or decline: not by formal apostasy, or the danger would not be that which it is here represented: but subjectively, declining in their own minds and lives from holding Christ in simplicity) **from the faith** (objective—the doctrine which faith embraces, as so often), **giving heed to** (the participle contains the reason and process of their declension: *because they give heed to*) **seducing spirits** (spirits is in contrast with **the spirit**, ver. 1;—it is to be understood as in 1 John iv. 1 and 6, in which last verse we have the cognate

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devils; [2] *speaking lies in hypocrisy; having their conscience seared with a hot iron;* [3] *forbidding to marry,* and commanding *to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.* [4] *For every creature of God* is *good, and nothing to be*

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trines of devils; [2] in the [e] hypocrisy of speakers of lies; of men [f] having their own conscience seared with a brand; [3] [g] forbidding to marry, [and commanding] to [h] abstain from meats, which God created [i] unto participation [k] with thanksgiving for them that believe and have full knowledge of the truth. [4] Because [l] every

e Matt. vii. 15. Rom. xvi. 18. 2 Pet. ii. 3.
f Eph. iv. 19.
g 1 Cor. vii. 28, 36, 38. Col. ii. 20, 21. Heb. xiii. 4.
h Rom. xiv. 3, 17. 1 Cor. viii. 8.
i Gen. i. 29. & ix. 3.
k Rom. xiv. 6. 1 Cor. x. 30.
l Rom. xiv. 14, 20. 1 Cor. x. 25. Tit. i. 15.

expression, "*the spirit of error.*" The spirits are none other than the spirits of evil, tempting, energizing in, seducing, those who are described, just as *the Spirit* directs and dwells in those who abide in the faith), **and teachings of dæmons** (doctrines taught by, suggested by, evil spirits: compare James iii. 15. Two wrong interpretations have been given: (1) understanding the genitive as objective, '*teachings concerning dæmons;*' so Mede and Heydenreich, which latter calls the term 'a characteristic designation of the Essene-Gnostic false teachers, who had so much to say of the higher spirit-world, of the æons, &c.:'—but against the context, in which there is no vestige of allusion to idolatry [notwithstanding all that is alleged by Mede], but only to a false and hypocritical asceticism: (2) applying the agency to the false teachers, who would seduce the persons under description; but this is without example harsh and improbable); **in the** (following in the . . . ., in giving the element, in which: see below) **hypocrisy of those who speak lies; of men branded** (with the foul marks of moral crime: a form of expression often found in secular writers. The verb used in the Greek is properly to burn in a mark with a branding-instrument of hot iron. The idea seems to be, as Ellicott explains it, that 'they knew the brand they bore, and yet, with a show of outward sanctity, they strove to beguile and seduce others, and make them as bad as themselves') **on their own conscience** (these false teachers are not only the organs of foul spirits, but are themselves hypocritical liars, with *their own* consciences seared by crime); **forbidding to marry** (this description has been thought by some to fit the Jewish sects of Essenes and Therapeutæ, who abstained from marriage. But the abstinence by and by mentioned seems too general to suit the idea that they were Jews [see below]: besides that the Epistle does not describe them as *present*—but as *to come* in after times), **(commanding)** (not expressed in the original. See a like ellipsis, in which a second but logically necessary verb is omitted, and must be supplied from the context,—in ch. ii. 12; 1 Cor. xiv. 34) **to abstain from meats** (compare Col. ii. 16. It does not appear here from what sort of food this abstinence would be enjoined: but probably the eating of flesh is alluded to. Eusebius quotes from Irenæus [i. 28] a description of men who called themselves Abstainers, or Temperance men, who preached celibacy and abstinence from eating flesh. These seem to be the persons here pointed at: and though the announcement of their success in after time is prophetic, we may fairly suppose that the seeds of their teaching were being sown as the Apostle wrote. The existence of gnosticism in its earlier form is certainly implied in ch. vi. 20: and in 2 Tim. ii. 17, 18, we find that denial of the resurrection which characterized all the varieties of subsequent gnosticism. See the whole subject discussed in the Introd. ch. vi. § i. 12 ff.), **which God created unto participation with thanksgiving for those who believe and have [received the] (full) knowledge of the truth.** This last description of the worthy partakers of God's bounties is well explained by Calvin, saying that though God pours forth His bounties on the just and unjust, it is only the faithful who are truly restored to that inheritance of the world which Adam had, but lost. On the words, **with thanksgiving**, see 1 Cor. x. 30: and below on ver. 4. 4, 5.] *Reason for the above assertion.* **Because** (because is more the objective,—**for**, which follows, the subjective causal particle: **because** introduces that which rests on a patent fact, as here on a Scripture quotation,—**for**, that which

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creature of God is good, and nothing is to be refused, if it be received with thanksgiving: [5] for it is sanctified through the word of God and intercession. [6] By setting forth these things to the brethren, thou shalt be a good minister of † Christ Jesus,	*refused, if it be received with thanksgiving:* [5] *for it is sanctified by the word of God and prayer.* [6] *If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nou-*

† *So all our earliest MSS.*

is in the writer's mind, and forms part of his own reasoning) **every thing which God has made is good** (in allusion to Gen. i. 31. See also Rom. xiv. 14, 20), **and nothing** (which God has made) **is to be rejected, if received with thanksgiving** ("properly, even without this condition, all things are pure: but he did not rise to this abstraction, because he was regarding meats not *per se*, but *in their use*, and this latter may become impure by an ungodly frame of mind." De Wette): **for** (see on *because* and *for* above) **it** (this *subject* is gathered out of the preceding clause by implication, and means, 'every *created thing* which is partaken of with thanksgiving') **is sanctified** (more than '*declared pure*,' or even than '*rendered pure*:' the latter it does not want, the former falls far short of the work of the assigned agents. The emphasis is on this word, and a new particular is introduced by it—not purity merely, but *holiness*,—fitness for the godly usage of Christian men. To this, which is more than mere making or declaring pure, it is set apart by the *giving of thanks;* so that the lesser is proved by the greater. There is certainly a slight trace of reference to the higher consecration in the Lord's Supper. The same word *thanksgiving* is common to both. Ordinary meals are set apart for ordinary Christian use by asking a blessing on them: *that meal*, for more than ordinary use, by asking on it its own peculiar blessing) **by means of the word of God and intercession** (*what* 'word of God?' how to be understood? Treating the plainer word first, the *intercession* meant is evidently intercession [see on ch. ii. 1] *on behalf of the thing partaken of*—that it may be 'sanctified to our use.' This may serve to guide us to the meaning of the word of God. And first, negatively. It cannot mean any thing which does not form part of the *thanksgiving:* such as God's word in the Scripture just cited, or in any other place: or, God's word in the foundation-truths of Christianity. Then, positively: it must mean in some sense the *thanksgiving*, or something in it. But not the 'word addressed to God,' or 'prayer made to God,' which would be an unprecedented meaning for *the word of God:* the only way open for us is, that the *thanksgiving* itself, or some part of it, is in some sense *the word of God*. This may be (1) by its consisting in whole or in part of Scripture words, or (2) by the effusion of a Christian man, speaking in the power of God's Spirit, being known as *the word of God*. This latter is perhaps justified: but still it seems to me hardly probable, and I should prefer the former. It would generally be the case, that any form of Christian thanksgiving before meat would contain words of Scripture, or at all events thoughts in exact accordance with them: and such utterance of God's revealed will, bringing as it would the assembled family and their meal into harmony with Him, might well be said *to sanctify* the *meats* on the table for their use. Many of the Commentators quote from the (apocryphal but very ancient) Apostolic Constitution, the following grace before meat, used in the primitive times: "Blessed art Thou, O Lord, who nourishest me from my youth, who givest food to all flesh. Fill our hearts with joy and gladness, that always having all competence, we may abound unto every good work in Christ Jesus our Lord, through whom be unto Thee honour and might for ever. Amen." Here almost every clause is taken from some expression of Scripture).

6—11.] *Recommendatory application to Timothy of what has been just said, as to form part of his teaching, to the avoidance by him of false and vain doctrine, and to the practice of godliness.*—**These things** (simply the matter treated since the beginning of the chapter,—the coming apostasy after these ascetic teachers, and the true grounds of avoiding it. This best suits the following context and the subsequent *suggesting*, which certainly would not be used of the *great mystery*) **suggesting** (so literally: or counselling, or setting forth) **to the brethren thou wilt be a**

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rished up in the words of faith and of good doctrine, whereunto thou hast attained. [7] *But refuse profane and old wives' fables, and exercise thyself* rather *unto godliness.* [8] *For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.* [9] *This* is *a faithful saying and worthy of all acceptation.* [10] *For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all*

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training thyself in the words of the faith, and of the good doctrine, whose course thou hast followed. [7] But profane and old wives' fables [m] decline, and [n] exercise thyself rather unto godliness. [8] For [o] bodily exercise profiteth for a little: [p] but godliness is profitable unto all things, [q] having promise of the life that now is, and of that which is to come. [9] [r] Faithful is the saying and worthy of all acceptation. [10] For to this end [s] we both toil and † suffer reproach, because we have [t] set our hope on the living God, [u] who

[m] ch. i. 4. & vi. 20. 2 Tim. ii. 16, 23. & iv. 4. Tit. i. 14.
[n] Heb. v. 14.
[o] 1 Cor. viii. 8. Col. ii. 23.
[p] ch. vi. 6.
[q] Ps. xxxvii. 4. & lxxxiv. 11. & cxii. 2, 3. & cxiv. 19. Matt. vi. 33. & xix. 29. Mark x. 30. Rom. viii. 28.
[r] ch. i. 15.
[s] 1 Cor. iv. 11, 12.
† *Most of our earliest MSS. for* suffer reproach *read* strive.
[t] ch. vi. 17.
[u] Ps. xxxvi. 6. & cvii. 2, 6, &c.

good servant of Christ Jesus, training thyself in (the idea of the word used is not '*to nourish oneself with,*' but to grow up amongst, or to be trained in. The present tense denotes *continuance* in this training: see 2 Tim. iii. 14) **the words of the faith** (the fundamental doctrines of the Gospel), **and of the good instruction, the course of which thou hast followed** ('hast followed along, by tracing its course and accompanying it'). 7.] **But profane and anile fables** (see notes on ch. i. 4 and 7, and Introd.) **decline** (literally, 'excuse thyself from'), **but rather exercise thyself for [unto] godliness.** unto, i. e., with a view to, as an athlete with a view to the games.

8.] **For the exercise** (gymnastic training: see below) **of the body is to small extent** ('*for but a little,*'—in reference only to a small department of a man's being) **profitable** (to what sort of exercise does he allude? Many take it as alluding to corporal austerities for religion's sake: so Calvin. But against this are two considerations: 1) that these are not now in question, but the immediate subject is the excellence of being trained and thoroughly exercised in piety: 2) that if they were, it would hardly be consistent with his previous severe characterization of these austerities, ver. 3, to introduce them thus with even so much creditable mention. It is therefore far better to understand the words with Chrysostom and many others, of mere gymnastic bodily exercise, of which the Apostle says, that it has indeed its uses, but these uses partial only): **but godliness** (the first member of the antithesis contained the *means, bodily exercise:* this, the end, *godliness;*—that which is sought by *exercise unto godliness*) **is profitable for all things** (not one portion only of a man's being, but every portion of it, bodily and spiritual, temporal and eternal), **having** (seeing that it has) **promise of life, both that which is now, and that which is to come.** 9.] **Faithful is the saying and worthy of all acceptation** (see on ch. i. 15. The words refer to what *follows,* not to what went immediately before: see on for below. The connexion is with the mention of the *life to come.* Godliness has the promise of that life attached to it, according to the well-known Christian saying which follows. Otherwise verse 10 comes in disjointedly and unaccountably). **For** (for is introduced from a mixture of two constructions, rendering a reason for "*and that which is to come,*" as if "*Faithful is the saying*" had not been inserted. We have the same construction in 2 Tim. ii. 11) **to this end** (viz. the *salvation* implied in that which follows) **we** (Christians in general) **[both] toil** (more than *labour:* it gives the idea of 'toil and moil') **and suffer reproach** (climax: we might toil and be had in honour, but as it is, we have both fatigue and shame to bear), **because we have set our hope** (the perfect refers to the time when the strong resolve and waiting began, and to its endurance since that time) **on the living** (inserted for emphasis and solemnity, to bring out the fact that the God in whom we trust is a verita-

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is the Saviour of all men, especially
x ch. vi. 2. of believers. [11] [x]These things com-
y 1 Cor. xvi. 11. Tit. ii. 15. mand and teach. [12] [y]Let no one
z Tit. ii. 7. 1 Pet. v. 3. despise thy youth; but [z]become an
example to the believers, in word,
† in spirit is omitted by all our oldest authorities. in conduct, in love, † in faith, in
purity. [13] Till I come, give atten-
tion to the reading, to the exhorta-
a 2 Tim. i. 6. tion, to the doctrine. [14] [a]Neglect

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men, specially of those that believe. [11] *These things command and teach.* [12] *Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* [13] *Till I come, give attendance to reading, to exhortation, to doctrine.* [14] *Ne-*

ble personal agent, not a creature of the imagination) **God, who is the Saviour of all men** (compare ch. ii. 4; Tit. ii. 11: His will is that all men should be saved, and He has made full and sufficient provision for the salvation of all: so that, as far as salvation stands in Him, He is the Saviour of all men. And it is in virtue of this universality of salvation offered by God, that we have rested our hopes on Him and become *believers*), **especially them that believe** (in these alone does that universal salvation, which God has provided, become actual. He is the same *Saviour* towards and of all: but these alone appropriate His *salvation*). **11.] Command** (see ch. i. 3) **these things** (viz. those insisted on since ver. 7) **and teach them.**

12—16.] *General exhortations to Timothy.* **Let no one despise thy youth** (as to the matter of the youth of Timothy, see Introd. ch. vi. § ii. 35, note; and remember, that his age, relative to that of the Apostle himself, whose place he was filling, rather than his absolute age, is evidently that which is here meant. By the words "*till I come,*" we see that this comparison was before the Apostle's mind. The interpretation of Bengel, "So behave thyself, that no one may be able to despise thee as they would a youth," thus endeavouring to eliminate the *fact* of Timothy's youth, is forced, and inconsistent with the form of the sentence in the original. It is quite true [compare what follows] that the exhortation is to *him*, not to the Ephesian church: but it is grounded on the *fact of his youth*, in whatever light that fact is to be interpreted);—**but become** (by gaining their respect for the following acts and qualities) **a pattern of the believers,—in word** (the whole of thine utterances, in public and private: **in word** is elsewhere contrasted, as in Col. iii. 17, with *in deed*), **in behaviour** (the other outward sign of the life within: *in deed*, as in Col. iii. 17, but expressing more—'in thy daily habits.' These may testify, in cases where no actual deed is done), **in love, in faith** (the two great springs of Christian conduct, the one it is true set in motion by the other,—compare Gal. v. 6, "*faith working by love,*"—but both, leading principles of the whole man), **in purity** (probably, not chastity, in the more restricted sense, though in ch. v. 2 it certainly has this meaning from the context: but in the wider and higher meaning which the context here requires, all believers being in view, of general holiness and purity. Compare for this,—ch. v. 22: 2 Cor. vii. 11: James iii. 17; iv. 8: 1 Pet. i. 22. From these passages the quality would appear definable as *simplicity of holy motive* followed out in *consistency of holy action*).

13.] Till I come (not as De Wette explains it, as long as thou in my absence presidest over the Ephesian church: for this supposes the Apostle to be the normal president of that Church, and Timothy his locum-tenens, which was not the case. Timothy was put there with a special commission from the Apostle: that commission would cease at the Apostle's coming, not because he would resume residence and presidence, but because he would enforce and complete the work of Timothy, and thus, the necessity for special interference being at an end, the church would revert to the normal rule of its own presbytery), **attend to the (public) reading** (of the Scripture in the church. Whether the Old Test. Scriptures alone, or in addition to them the earlier gospels were at this time included in this public reading, cannot be determined with any certainty. Justin Martyr seems to say that the "memoirs of the Apostles were read, as well as the books of the prophets"), **to the (also public) exhortation, to the (also public) teaching** (these two follow upon the reading: the one hor-

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glect not the gift that is in
thee, which was given thee
by prophecy, with the laying
on of the hands of the
presbytery. [15] *Meditate*
upon these things; give
thyself wholly to them;
that thy profiting may appear
to all. [16] *Take heed*
unto thyself, and unto the
doctrine; continue in them:
for in doing this thou shalt
both save thyself, and them
that hear thee.
V. [1] *Rebuke not an elder,*

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not the gift that is in thee, which
was given thee [b] through prophecy,
[c] with the laying on of the hands
of the presbytery. [15] Make these
things thy care; in these things be
employed; that thy progress may
be manifest to all. [16] [d] Give heed
unto thyself, and unto the doctrine;
continue in them, for in doing this
thou shalt both [e] save thyself, and
[f] them that hear thee.
V. [1] [a] An elder rebuke not sharply,

b ch. i. 18.
c Acts vi. 6. & viii. 17. & xiii. 3. & xix. 6. ch. v. 22. 2 Tim. i. 6.
d Acts xx. 28.
e Ezek. xxxiii. 9.
f Rom. xi. 14. 1 Cor. ix. 22. James v. 20.
a Lev. xix. 32.

tatory, the other explanatory: the one regards practice, the other knowledge). **14.] Do not neglect** (see 2 Tim. i. 6,—do not suffer to decay and smoulder by carelessness. "They neglect gifts," says Bengel, "who do not exercise them, and fancy that they shall not lose them") **the spiritual gift which is in thee** (see more at length on 2 Tim. i. 6. The spiritual gift was that of teaching and ruling the church: it was not teaching only, but the whole grace of God given him for the office to which he was set apart by special ordination), **which was given thee** (by God, 1 Cor. xii. 4, 6) **by means of prophecy** (ch. i. 18 refers to the same fact as this—viz. that, either at the first conversion of Timothy, or at his ordination to the ministry [and certainly the latter seems here to be pointed at], the Holy Spirit spoke, by means of a prophet or prophets, His will to invest him with *gifts* for the work, and thus the gift was said to be conferred, as to its certainty in the divine counsels, by such prophecy, the Holy Spirit commanding it by the mouth of the prophets), **with laying on of the hands** (see on Acts vi. 6. There is no real difference between this and 2 Tim. i. 6. There was a special reason there for putting Timothy in mind of the fact that the Apostle's own hands *were* laid on him: but that fact does not exclude this) **of the presbytery** (the body of elders who belonged to the congregation in which he was ordained. Where this was, we know not: hardly in Lystra, where he was first converted: might it not be in Ephesus itself, for this particular office?). **15.] These things** (viz. the things enjoined vv. 12—14) **do thou care for; in these things be** [**employed**]; **that thy progress** (towards perfection; certainly in the Christian life: this is *implied;* but the more direct meaning is, 'with reference to the duties of thine office:' and especially as respects the caution given ver. 12, that no man despise thy youth) **may be manifest to all.** **16.] Give heed to thyself** (summary of ver. 12), **and to thy teaching** (summary of ver. 13. "A good pastor ought to have two cares—to be earnest in teaching, and to keep himself pure. And it is not enough if he fashion his life in all honesty, and with every care to set no bad example, unless he also join to his holy life zeal in teaching: nor will his doctrine avail much unless his honesty and sanctity of life be correspondent thereto." Calvin); **continue in them** (most naturally, "*these things,*" of ver. 15: but the words are ambiguous and puzzling. I have punctuated so as to connect this clause with what follows, and thus to render it not quite so harsh, seeing that it then will assume the form of a recapitulatory conclusion), **for doing this** (so literally: '*in* doing this,' as A. V., is better than '*by* doing this,' which asserts too much) **thou shalt save** (in the day of the Lord: the highest meaning, and no other, is to be thought of in both cases) **both thyself, and those that hear thee** (thyself, in the faithful discharge of the ministry which thou hast received of the Lord: thy hearers, in the power of thine influence over them, by God's word and ordinances).

CH. V. 1—25.] GENERAL DIRECTIONS TO HIM FOR GOVERNING THE CHURCH. 1, 2.] *Injunctions respecting his behaviour to the elder and younger of*

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but exhort him as a father; the younger men, as brethren; [2] the elder women, as mothers; the younger as sisters, in all purity. [3] Widows that are [b] widows indeed, take into consideration; [4] but if any widow hath children or grandchildren, let these learn first to shew piety to their own family, and to

b ver. 5, 16.

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but intreat him *as a father; and the younger men as brethren;* [2] *the elder women as mothers; the younger as sisters, with all purity.* [3] *Honour widows that are widows indeed.* [4] *But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents:*

either sex. **an elder]** or it may be, a presbyter, as we are sometimes obliged to render the word. The reference to an *office* was called in question as early as Chrysostom: "Does he mean the office? I think not, but he is speaking of every old man." This indeed is evident from the quadruple specification in these verses: older men—elder women: younger men—younger women. **the younger men]** Understand, *exhort.* Thus the prohibition, **rebuke not sharply,** applies to all, all being included in the command, *to exhort,* which is the other and adopted alternative. **as brethren]** as on an equality with them, not lording it over them. **as sisters]** i.e. in all chastity. The rule of Jerome is simple: "All the young women and virgins of Christ do thou either equally avoid, or equally love."

3—16.] *Directions concerning widows.* This whole passage is somewhat difficult, and has been very variously understood. The differences will be seen below.

3. take into consideration] literally, **honour:** but how? Is "*honour*" to be interpreted generally, '*honour*' merely, or with reference to the context? The best guide to an answer will be what follows. If the command be merely to hold them in honour, why should the destitute be held in more honour than those who had families? The command to *honour widows* would surely apply to all alike. But seeing that it *does not* apply to all alike, we must necessarily limit its general meaning to that particular in which the one would be honoured, and the other not. Thus without giving or seeking for an unusual meaning to the word, we may fairly interpret it of this particular kind of honour, viz. being inscribed on the Church's *list* or *roll* (ver. 9), as a fit object of charitable sustenance. That such a roll existed in the very earliest days of the church, we know from Acts vi. 1: from Ignatius, Justin Martyr, and Eusebius. **that are widows indeed]** Compare ver. 16 below,—**those who are really in a widowed (destitute) state,** as contrasted with those described ver. 4. But then the enquiry has been made, Is this *being a widow indeed* to be defined by mere external circumstances, or not rather by the religious character, described below, ver. 5? Or are we to bind (as Chrysostom and others do) the two together? In a certain sense I believe we must thus unite them. The Apostle commands, 'Honour (by placing on the list) those who are widows indeed;' for it is these especially, they who are destitute of earthly friends, who are most likely to carry out the true religious duties of a widow. Thus, without the two qualifications being actually united, the former is insisted on as ordinarily ensuring the latter.

4.] The case of the *widow* who is not *a widow indeed,* having earthly relations answerable for her support. **grandchildren]** not as A. V., '*nephews;*' at least, not in its present sense: at the time when our version was made, the word seems to have borne the meaning of *grandchildren.* **let these learn]** What is the *subject? Who* are to learn? (1) The ancient Commentators mostly understand *the widows,* implied in the words "*if any widow*" above. (2) But some of the ancients took the *children or grandchildren* as the subject. **first]** Either, '*first of all duties,*' which seems supported by ver. 8 below; or *first,* before applying to the church for sustenance. These meanings will apply to both the above alternatives: whether we understand the subject to be the *widows,* or the *children and grandchildren.* **to shew piety to their own family]** On hypothesis (1),—*to behave piously towards,* i.e. *to rule religiously* their own household. This seems somewhat to force the meaning of the verb, see below; while the sense of

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for that is good and acceptable before God. [5] *Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.* [6] *But she that liveth in pleasure is dead while she liveth.* [7] *And these things give in charge, that they may be blameless.* [8] *But if any provide not*

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[c] requite their parents: for [d] this is † acceptable before God. [5] But [e] she that is a widow indeed, and desolate, hath set her hope toward God, and [f] continueth in her supplications and her prayers [g] night and day. [6] But [h] she that is given to dissipation is dead while she liveth. [7] [i] And these things command, that they may be irreproachable. [8] But if any pro-

c See Gen. xlv. 10, 11. Matt. xv. 4. Eph. vi. 1, 2.
d ch. ii. 3.
† good and *is omitted by all our ancient authorities.*
e 1 Cor. vii. 32.
f Luke ii. 37. & xviii. 1.
g Acts xxvi. 7.
h James v. 5.
i ch. i. 3. & iv. 11 & vi. 17.

"*their own* household" is thus the simple and usual one, as the widow in question would be the head of the household. On hypothesis (2), *to behave piously towards,* i. e. *to honour with the honour which God commands,* their own family, i. e. the widowed mother or grandmother who is one of their own family. This sense of the verb is common enough: the reference being generally (not always, it is true) to superiors,—those who demand *reverence,*—those who stand in the place of God. This sense of *their own family* or *household* is not so usual, but not therefore to be rejected. To dishonour their widowed mother or grandmother, would be to dishonour their own family, in that one of its members who most required respect. **and to requite their parents]** On hypothesis (1), as Chrysostom, "They (their parents) are dead and gone—thou canst not requite them: thou didst not beget them, nor yet bring them up. Requite it to them in their grandchildren: pay your debt through their posterity." But surely it is a very strange way of requiting our progenitors for their care of us, to be kind towards our own children: and besides, what would this have to do with the question, whether or not the widow was to be put on the charity roll of the church? But on hypothesis (2) this sentence certainly becomes more clear and natural. Let them, the children or grandchildren, learn first to be piously grateful to (these members of) their own families, and to give back returns (a return in each case) to their progenitors (so called, although living, because, the *mother and grandmother* having been both mentioned, parents was the only word which would include them in one category). **for this, &c.]** See ch. ii. 3. **5.]** See above on ver. 3. **she that is a widow indeed,** as opposed to the widow just described; **and desolate,** as contrasting her condition with that of her who has children or grandchildren. Thus what follows is said more for moral eulogy of such a widow, than as commending her to the charity of the Church: but at the same time, as pointing out that one who thus places her hopes and spends her time, is best deserving of the Church's help. **hath set]** The word implies, 'and continues to set,' her hope. **toward God,** as its portion and ultimate aim,—as distinguished from "*on God,*" ch. iv. 10, on God as its present stay. **her (or, the) supplications and her (or, the) prayers** (i. e. either her own, private, or the public prayers of the Church). **night and day]** So St. Luke of Anna the prophetess, ii. 37. **6.]** Contrast to the character just described: and that certainly with a view to point out that this kind of widow is no object for the charity of the Church, as not being at all a partaker of the life unto God. **is given to dissipation]** The Greek word which I have thus rendered signifies to live riotously or retchlessly. **is dead while she liveth]** while alive in the flesh, has no real life in the Spirit: see ref.—and Matt. viii. 22: Eph. v. 14. I cannot help regarding the idea as in the background,—'and, if devoid of spiritual life, then not to be taken into account by the Church.' **7.]** **these things** most naturally applies to the characters just given of widows, not more generally: and in that case the words "*that they may be irreproachable*" must refer to the widows also, not to the *children* and *grandchildren,* or to these and the widows together, or more widely still. This narrower reference is confirmed by the next verse, which takes up the duty of the relations, being connected not by "*for,*" but by "*but.*" **8.]** **any,** not only of the *children* or *grandchildren* above, or any persons connected with widows,—but

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vide not for his own, and [k] specially for those of his own house, [l] he hath denied the faith, and is [m] worse than an unbeliever.

[9] Let a woman be enrolled a

k Isa. lviii. 7. Gal. vi. 10.
l 2 Tim. iii. 5. Tit. i. 16.
m Matt. xviii. 17.

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for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

[9] *Let not a widow be*

the saying is perfectly general, grounding their duties on an axiomatic truth. **provide not for,** viz. in the way noted above,—of support and sustenance. **his own** seem to be, generally any connexions,—**those of his own house,** those more immediately included in one's own family as dwelling in the same *house.* **he hath denied the faith]** "For," says Bengel, "the faith does not abolish natural duties, but perfects and confirms them."—The Roman-Catholic commentator Mack has some good remarks here, on the faith of which the Apostle speaks: "Faith, in the sense of the Apostle, cannot exist, without including love: for the subject-matter of faith is not mere opinion, but the grace and truth of God, to which he that believes gives up his spirit, as he that loves gives up his heart: the subject-matter of faith is also the object of love. Where therefore love is not nor works, there is not, nor works, faith either: so that he who fulfils not the offices of love towards his relatives, is virtually an unbeliever." **worse than an unbeliever]** For even among heathens the common duties of family piety are recognized: if therefore a Christian repudiates them, he lowers himself beneath the heathen. Compare Matt. v. 46, 47. Also, as Calvin suggests in addition, the Christian who lives in the light of the Gospel, has less excuse for breaking those laws of nature which even without the Gospel are recognized by men.—According to hypothesis (1) or (2) above, this general statement applies to the widows or to their children and grandchildren. But surely it would be very harsh to understand it of the widows: and this forms an additional argument for hypothesis (2).

9—16.] *Further regulations respecting widows.* 9.] **Let a woman be inserted in the catalogue as a widow.** But now, for what purpose? *What catalogue* are we to understand? Hardly, (1) that of those who are to receive relief from the Church (so Chrysostom and many others): for thus the rule, that she is to be *sixty years of age,* would seem a harsh one, as many widows might be destitute at a far earlier age: as also the rule that she must not have been *twice married,* especially as the Apostle himself below commands second marriage for the younger widows. Again, the duties enjoined in ver. 10 presuppose some degree of competence, and thus, on this hypothesis, the widows of the poorer classes would be excluded from sustenance by charity,—who most of all others would require it. Also, for the reason alleged in ver. 11, *sustenance* can hardly be in question—for then the re-marrying would simply take them off the roll, and thus be rather a benefit, than a detriment to the Church. Nor again (2) can we understand the roll to be that of the *deaconesses,* as some do: although the Theodosian code, founded on this interpretation, ordained "that none should be taken into the number of the deaconesses under sixty years old, according to the precept of the Apostle." For, a) the age mentioned is unfit for the work of the deaconesses' office, and in the council of Chalcedon the age of the deaconesses was fixed at forty: b) not only widows but virgins were elected deaconesses: (3) it is implied in ver. 12, that these widows were bound not to marry again, which was not the case with the deaconesses. It seems therefore better to understand here *some especial band of widows,* sustained perhaps at the expense of the church, but not the only ones who were thus supported:—set apart for ecclesiastical duties, and bound to the service of God. Such are understood here by Chrysostom himself in his homily on the passage. They are also mentioned as *the band of widows,* as *presbytresses,* as *having precedence of rank:* i. e. such widows as corresponded in office for their own sex in some measure to the presbyters,—sat unveiled in the assemblies in a separate place, by the presbyters, and had a kind of supervision over their own sex, especially over the widows and orphans: were vowed to perpetual widowhood, clad with 'widow's vestments,' and ordained by laying on of hands. This institution of the early church, which was abolished by the eleventh canon of the council of Laodicea, is sufficiently affirmed by many of the Fathers. De Wette makes the allusion to this 'institute of widows' one proof of the post-apostolic date of the Epistle: but on this see Introd. ch. vi. § i.

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taken into the number under threescore years old, having been the wife of one man, [10] *well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.* [11] *But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;* [12] *having*

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widow, who is not less than threescore years old, [n] the wife of one husband, being [10] well reported of in good works; if she at any time brought up children, if she [o] entertained strangers, if she [p] washed the saints' feet, if she relieved the afflicted, if she followed after every good work. [11] But younger widows decline: for when they shall wax wanton against Christ, they desire to marry; [12] bearing a judgment, be-

n Luke ii. 36. ch. iii. 2.

o Acts xvi. 15. Heb. xiii. 2. 1 Pet. iv. 9.

p Gen. xviii. 4. & xix. 2. Luke vii. 38, 44 John xiii. 5, 14.

27. **Let a woman be enrolled a widow, who is not less than sixty years old, the wife of one husband** (compare ch. iii. 2. Here, as contemporaneous polygamy is out of the question, and thus one element of difficulty in the other case is eliminated, we can hardly understand any thing other than that the *aged widow* spoken of should *have been* the wife of only one husband: i. e., not married a second time. So that the parallel expressions here and in ch. iii. 2 will be consistently interpreted), **having a good character** (testimony from without, compare ch. iii. 7) **in** (the element or region in which that *testimony* is versed) **good works**; **if** (the conditions have as yet been expressed by participles in agreement with the noun: the construction is now changed for the hypothetical) **she at any time brought up children** (her own? or those of others? If [1], the *barren* might seem hardly dealt with: if [2], the word must be somewhat forced aside from its ordinary meaning. Still this latter, considering that *entertaining strangers* is the next good work specified, seems most probable), **if she** (at any time) **entertained strangers** (practised hospitality. This clearly points out a person above the rank of the poor and indigent: though Chrysostom pithily replies, "Even if she be poor, she has a house. For I don't suppose she dwells in the open air." One is glad to hear that all the Christian widows at Constantinople were so well off. But it can hardly have been so in the apostolic age. Compare, on the subject of hospitality, ch. iii. 2: Tit. i. 8: Rom. xii. 13: Heb. xiii. 2), **if she** (at any time) **washed the feet of the saints** (this may be an expression intended to signify performing the humblest offices. Still, we **must not dismiss from our consideration the** external act itself: as Theodoret reminds us, it was an ancient practice among Christians: see John xiii. 14, and note, in which, though a formal ceremony in obedience to our Saviour's words is repudiated, the principle of humbly serving one another, which would lead to such an act on occasion presented, is maintained), **if she** (at any time) **relieved the distressed** (not merely the *poor*, but those afflicted in any way), **if she followed every good work** (Chrysostom, in his fine homily on this passage, cited above, says: "What is the following every good work? It is, for example, the going into a prison and visiting the prisoners, the visiting the sick, the comforting the distressed, the soothing those who are in pain, the contributing in every way all that is possible, and declining nothing that may tend to the well-being and refreshment of them that are our brethren." Bengel's idea, "that it is the part of those in high station, and of *men*, to *set the example* of good works, and of women, *to follow*, in helping on as much as they can," is ingenious but wrong. For the expression, "*to follow good works*," is used in Greek of those who do them as a pursuit of life, without reference to any relative priority).

11.] **But younger widows decline** (to place on the *roll*, see above on ver. 9: not '*avoid*,' *for fear of scandal*, as Chrysostom in the homily above cited: nor both of these combined, as Huther: nor 'decline as objects for the alms of the church,' as some above): **for when they shall wax wanton against Christ** (their proper bridegroom), **they desire to** (the A. V. has utterly confused the sense by rendering "*they will marry*," as if it were a simple future) **marry** (again); **bearing** (on themselves, as a burden: see Gal. v. 10) **a judgment** (from God:

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cause they made void their first faith.
q 2 Thess. iii. 11. 13 q And withal they learn to be
idle, going round from house to
house; and not only idle, but tattlers
also and busybodies, speaking
r 1 Cor. vii. 9. things which they ought not. 14 r I
will therefore that the younger widows
marry, bear children, guide
s ch. vi. 1. Tit. ii. 8. the house, s give none occasion to
the adversary for reproach. 15 For
some have already turned aside after
† These words are omitted by most of our ancient MSS., but contained in others, and in the ancient Syriac version. Satan. 16 If any † [man or] woman

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damnation, because they have cast off their first faith. 13 *And withal they learn* to be *idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.* 14 *I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.* 15 *For some are already turned aside after Satan.* 16 *If*

and as the context necessarily implies, *condemnation:* but we must not so express it in a version: that which is left to be fixed by the context in the original, should be also left in a translation), **because they set at nought their first faith** (i. e. broke, made void, their former promise. Having devoted themselves to widowhood as their state of life, and to the duties of the order of *presbytresses* as their occupation, they will thus be guilty of a dereliction of their deliberate promise. Of the later vows of celibacy, and ascetic views with regard to second marriages, there is no trace).

13.] Moreover they also learn to be idle (it might be objected, that idleness is the cause, not the effect, of going about, &c.: but it may well be answered, that not only does a spirit of idleness give rise to such going about, but such going about confirms the habit of idleness), **going about from house to house** (literally, "the houses," viz. of the faithful); **but** (so literally) **not only** (to be) **idle, but also gossips and busybodies, speaking things which are not fitting** (his fear is, that these younger widows will not only do the Church's work idly, but make mischief by bearing about tales and scandal). **I will therefore** ('in consequence of these things being so, I desire') **that younger widows** (the word "*widows*" is not in the original: but such, and not the younger *women*, is evidently the Apostle's meaning. The whole passage has concerned *widows*—and to them he returns again, ver. 16) **marry** (not as Chrysostom, "Seeing that they wish it, I wish it too. They should indeed have cared for the things of God,—they should have kept their faith: but since this may not be so, it is better that the other should take place" [so also, characteristically, the Roman-Catholic Mack]: for it is not younger widows *who have been taken into the catalogue*, of whom he is speaking, but *younger widows in general:* Chrysostom's interpretation would make the Apostle contradict himself. The "*therefore,*" on which Mack lays stress as favouring this meaning, simply infers from the temptations of young widows just described. There is no inconsistency here with the view expressed in 1 Cor. vii. 39, 40: the time and circumstances were different), **bear children, govern households** (i. e. in their place, and with their share of the duties), **give no occasion** (starting-point, in their behaviour or language) **to the adversary** (who is meant? Chrysostom and the ancients for the most part understand, *the devil:* see 1 Cor. xvi. 9; Phil. i. 28: and so, lately, Huther. But St. Paul's own usage of the word [also Tit. ii. 8] is our best guide. Ordinarily using it of human adversaries, he surely would here have mentioned *the devil* had he intended him. And the understanding him to be here meant brings in the next verse very awkwardly, as he there has an entirely new part assigned him. Understand, therefore, any adversary, Jew or Gentile, who may be on the watch to get occasion, by the lax conduct of the believers, to slander the Church) **for [the sake of] reproach** (to be joined with the word "*occasion:*" the *occasion,* when taken advantage of by the adversary, would be used *for the sake of reproach,* for the sake and purpose of reproaching the people of God). **For already** (he appeals to their experience) **some** (widows) **have turned away** (out of the

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any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.	that believeth hath widows, let such person relieve them, and let not the church be burdened; that it may relieve them that are [t] widows indeed.
[17] *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.* [18] *For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.*	[17] [u] Let the presbyters that rule well [x] be counted worthy of double honour, especially they who labour in the word and doctrine. [18] For the scripture saith, [y] Thou shalt not muzzle an ox while he is treading out the corn. [z] And the labourer is

t ver. 3, 5.

u Rom. xii. 8. 1 Cor. ix. 10, 14. Gal. vi. 6. Phil. ii. 29. 1 Thess. v. 12, 13. Heb. xiii. 7, 17.

x Acts xxviii. 10.

y Deut. xxv. 4. 1 Cor. ix. 9.

z Matt. x. 10. Luke x. 7.

right path) **after** (so as to follow) **Satan** (De Wette doubts whether St. Paul's experience could have been long enough to bear out such an assertion,—and thus impugns the genuineness of the Epistle. But this is very much a matter of dates: and even taking the earliest commonly assigned, the assertion might be strictly true, applying as it does not only to Ephesus, but to the far wider range of his apostolic ministry). 16.] Not a repetition of vv. 4, 8, but an extension of the same duty to more distant relatives than those there spoken of. **If any believing [man or] woman has widows** (in [his or] her family—dependent in any degree, however distant—e. g. as sister, or sister-in-law, aunt, niece, cousin, &c.), **let such person relieve them** (see above, ver. 10), **and let the church not be burdened** (with their support); **that it may relieve those who are widows in reality** (really *widowed*—destitute of help).

17—25.] *Directions respecting* (17—19) *presbyters;* (20—25) *church discipline: and certain matters regarding his own official and personal life.* 17.] **Let the presbyters who well preside** (viz. over their portion of the Church's work: in earnestness and self-sacrifice, also with wisdom and ability) **be held worthy of double** (not, as compared with the *widows*, or the *deacons*, or the *poor*,—but as compared with those who have not distinguished themselves by *presiding well;* and evidently it is not to be taken in the mere literal sense of *double*, but implies increase generally — see below) **honour** (from other considerations, as well as from the context here, it is evident that not merely honour, but *recompense* is here in question: but the word need not be *confined* to that meaning: honour, and honour's fruit, may be both included in it. Grotius conceives an allusion to the double portion of the firstborn [Deut. xxi. 17]; Elsner, to the double share of provision which used to be set before the presbyters in the Agapæ. But as De Wette remarks, that practice was much more probably owing to a misunderstanding of this passage), **especially those that labour in (the) word and teaching** (therefore the preaching of the word, and teaching, was *not the office of all the presbyters.* Conybeare rightly remarks, that this is a proof of the early date of the Epistle. Of these two expressions the **word** would more properly express *preaching;* the **doctrine**, the work of *instruction*, by catechetical or other means). 18.] *Ground for the above injunction.*—See the first citation (an ox while treading, &c., not, '*the ox that treadeth*,' &c., as A. V.) treated by the Apostle at more length, 1 Cor. ix. 9. It is doubted whether the words "*the labourer is worthy of his hire*," are a citation at all. Some have referred them to Lev. xix. 13: Deut. xxiv. 14, which passages however say nothing of the kind, being special directions about paying a labourer's wages before night. Theodoret and Theophylact suppose it to be quoted from the New Testament; i. e. from our Lord's saying, Matt. x. 10: Luke x. 7. But it is very unlikely that the Apostle should cite these under the title of *the Scripture:* and Calvin's view seems most probable, that "the Scripture saith" refers only to the former citation, and that he adduces this sentiment, as our Lord Himself does, as a popular and well-known saying.—This verse it is, which makes it extremely probable, that "*ho-*

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worthy of his hire. [19] Against a presbyter receive not an accusation, except [a] on the word of two or three witnesses. [20] [b] † Them that sin rebuke before all, [c] that the rest also may fear. [21] I [d] adjure thee before God, and † Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality. [22] [e] Lay hands

a Deut. xix. 15.
b Gal. ii. 11, 14. Tit. i. 13.
† *Some of our ancient MSS. read* But them that sin.
c Deut. xiii. 11.
d ch. vi. 13. 2 Tim. ii. 14. & iv. 1.
† *So our oldest MSS.*
e Acts vi. 6. & xiii. 3. ch. iv. 14. 2 Tim. i. 6.

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[19] *Against an elder receive not an accusation, but before two or three witnesses.* [20] *Them that sin rebuke before all, that others also may fear.* [21] *I charge* thee *before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.* [22] *Lay hands suddenly on*

nour" above refers to the honorarium of pecuniary recompense. **19.**] See the summary above. **Against a presbyter** (those are certainly wrong who suppose that age, not office is again here indicated: the whole passage is of presbyters by office—compare ver. 22 below) **entertain not an accusation, except on the word of** (in the construction of the original, the accusation is represented as resting upon the testimony of these witnesses) **two or three witnesses** (De Wette asks,—but were not these required in every case, not only in that of a presbyter? Three answers are given: one, that accuracy in the number of the witnesses was to be strictly insisted on because false informations were prevalent: another, and so Calvin more at length: that Timothy was not constituted judge in private men's matters, only over the officers of the church in faults with which they might be charged as regarded the execution of their duty: a third, that a private man might by the law of Moses be cited with one witness only, not condemned; but that St. Paul prohibits the *citing* even of a presbyter without two or three. But this is manifestly a distinction without point—the *receiving an accusation* being used not of mere citation, but of entertaining the charge as a valid one: in other words, as including citation and conviction as well. The first reason seems the more probable: that he is only recalling the attention of Timothy to a known and prescribed precaution, which was in this case especially to be always observed). **20.**] **[But] those who are doing wrong** (if "*but*" is read, these are the sinning presbyters, and cannot well be any others. Without the "*but,*" the application may be doubted) **reprove in the presence of all** (not all *the presbyters,* the "council of presbyters" see on what follows; but the whole congregation. Had it not been for ecclesiastical considerations, we should never have heard of such a limited meaning for the words **before all**), **that the rest also** (not, the other presbyters, which would have certainly been pointed out if intended,—but in its usual sense of 'the rest,' generally: the **also** seems to make this even plainer: that the warning may not be confined to a few, but may also spread over the whole church) **may have fear** (see Deut. xiii. 11: fear, on seeing the public disgrace consequent on sin). **21.**] **I adjure thee in the presence of God, and of Christ Jesus** (it has been supposed that, in the mention of "*God and Christ Jesus,*" the Apostle refers to one Person only. But the whole construction, and the practice of St. Paul, is against the idea), **and of the elect angels** (the holy angels, who are the chosen attendants and ministers of God. Thus the word **elect** is an epithet distributed over the whole extent of *the angels,* not one designating any one class of angels above the rest. The designation is given in order to excite reverence on the part of Timothy:—"the angels, God's chosen ministers"), **that thou keep these things** (viz. the injunctions, vv. 19, 20) **without prejudice** (*pre-judgment,* previous condemnation before hearing a man's case), **doing nothing according to partiality** (bias towards, as the other was bias against, an accused presbyter. Theodoret says well: "He forbids two things: the condemning through trusting to the mere credit of accusers, or doing this same through malice, without accurate enquiry: and, when the proofs are open and plain, deferring the condemnation, perverting justice through favour to the accused").

22 f.] The same subject is continued, and direction given whereby the

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no man, neither be partaker of other men's sins: keep thyself pure. [23] *Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.* [24] *Some men's sins are open beforehand,*

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hastily on no one, [f] neither be partaker of the sins of others: keep THYSELF pure. [23] Drink no longer water, but use a little [g] wine for thy stomach's sake and thine often sicknesses. [24] Of [h] some the sins are openly manifest, going before them

f 2 John 11.
g Ps. civ. 15.
h Gal. v. 19.

scandal just dealt with may be prevented: viz., by *caution in ordaining* at first. The reference is primarily to presbyters: of course extending also in its spirit to all other church offices. This reference, which is maintained by most Commentators, is denied by some others, who understand the command to refer to receiving back into the church excommunicated persons, or heretics, which from later testimonies they shew to have been the practice: Huther, rightly rejecting this idea, yet interprets it of laying on of hands as merely conveying ecclesiastical blessing on many various occasions. But surely this is too vague and unimportant for the solemn language here used. Regarding the whole, to ver. 25, as connected, and belonging to one subject, I cannot accept any interpretation but the obvious and ordinary one: see especially ch. iv. 14: 2 Tim. i. 6.—**Lay hands hastily on no one, nor be partaker in other men's sins** (as he would do by being the means of negligently admitting into the ministry unfit and ungodly persons, being properly held responsible for the consequence of those bad habits of theirs which more care might have ascertained. The word *sin* points to the former expression, "*them that sin*"):—**keep THYSELF** (highly emphatic: not merely others over whom thou art called to preside and pronounce judgment in admitting them to the ministry. And the emphasis is peculiarly in place here, as applying to that which has just preceded. If he were to admit improper candidates to the ministry from bias or from negligence, his own character, by his becoming a partaker in their sins, would suffer: whatever thou doest therefore, be sure to maintain, by watchful care and caution, *thyself* above all stain of blame) **pure** (not here to be referred to personal purity and chastity, though that of course would be the most important of all elements in carrying out the precept: but as above).—**No longer** (habitually) **drink water, but use a little wine, on account of thy stomach, and thy frequent illnesses** (the question, why this injunction is here inserted, has never been satisfactorily answered. Many take it as a modification of "*keep thyself pure,*" so as to prevent it from being misunderstood as enjoining asceticism. But on our explanation of the words, and I may add on any worthy view of the context, such a connexion will at once be repudiated. Chrysostom has caught the right clue, when he says, "Timothy seems to me to have been generally an invalid: and this the Apostle shews when he says, &c. as here:" but he has not followed it up. Timothy was certainly of a feeble bodily frame, and this feebleness appears, from other hints which we have respecting him, to have affected his character. See especially 1 Cor. xvi. 10, 11, and note there. Is it not very possible, that such feebleness, and perhaps timidity, may have influenced him as an overseer of the church, and prevented that keen-sighted judgment and vigorous action which a bishop should ever shew in estimating the characters of those who are candidates for the ministry? If this was so, then it is quite natural that in advising him on this point, St. Paul should throw in a hint, in fatherly kindness, that he must not allow these maladies to interfere with the efficient discharge of his high office, but take all reasonable means of raising his bodily condition above them. I feel compelled to adopt this view, from the close connexion of the next verse with the whole preceding passage, and the exceedingly unnatural isolation of this, unless it bears such a reference).

24.] *The same subject continued.* If my view of the last verse is correct, the connexion will be found in the fact, that the conservation of himself in health and vigour would ensure his being able to deal ably and firmly with the cases which should come before him for decision. To guide him still further in this, the Apostle subjoins this remark, indicating two classes of characters with which he would have to deal in judging, whether favourably or unfavourably.—**Of some men the sins** (this

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to judgment; and some again they follow after. [25] In like manner the good works also of some are openly manifest; and those [works] that are otherwise cannot be hid.

a Eph. vi. 5. Col. iii. 22. Tit. ii. 9. 1 Pet. ii. 18.

b Isa. lii. 5. Rom. ii. 24. Tit. ii. 5, 8.

VI. [1] [a] Let as many as are bondmen under the yoke count their own masters worthy of all honour, [b] that the name of God and his doctrine be not blasphemed. [2] Those again

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going before to judgment; and some men *they follow after.* [25] *Likewise also the good works* of some *are manifest beforehand; and they that are otherwise cannot be hid.*

VI. [1] *Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and* his *doctrine be not blasphemed.* [2] *And they that*

connects with *"the sins of others,"* ver. 22) **are evident** (openly manifest,—notorious by common report), **going before them** (so that the man's bad report comes to the person appointed to judge, *before* the *man himself*) **to judgment** (i. e. so that when they come before thee to be judged of as candidates, their sins have arrived before them): **but some men again they** (their sins) **follow** (i. e. after-proof brings out the correctness or otherwise of the judgment. Their characters come before thee unanticipated by adverse rumour: but thou mayest by examination discover those flaws in their conduct which had been skilfully concealed—the sins which, so to speak, follow at their heels. Therefore be watchful, and do not let the mere non-existence of previous adverse rumour lead thee always to presume fitness for the sacred office). 25.] **So also** (in like manner on the other side of men's conduct) **the good works** (**of some**) **are openly manifest; and those** [**works**] **which are otherwise situated** (which are not *openly manifest*) **cannot be hidden** (will come out, just as the sins in ver. 24, on examination. The tendency of this verse is to warn him against hasty condemnation, as the former had done against hasty approval. Sometimes thou wilt find a man's good character go before him, and at once approve him to thee: but where this is not so, do not therefore be rash to condemn—thou mayest on examination soon discover, if there really be any good deeds accompanying him: for they are things which cannot be hidden—the good tree, like the bad, will be known by his fruits, and that speedily, on enquiry).

CH. VI.] *The Apostle's exhortations are continued, and pass from ecclesiastical to civil relations:* and first to the duties of *Christian slaves.* This chapter has been charged with want of coherence. But to a careful observer the thread of connexion is very plain. I have endeavoured to indicate it as we pass on. 1.] **Let as many as are bondmen under the yoke** (I have adopted the rendering of De Wette and Huther, attaching *"bondmen"* to the predicate, as the simpler construction. The other arrangement, which is that of A. V., *'as many bondmen as are under the yoke,'* making **under the yoke** emphatic as distinguishing either 1) those *treated hardly*, or 2) those who were *under unbelieving masters*, has undoubtedly something to be said for it, but does not seem to me so likely, from the arrangement of the words. I take then *"bondmen under the yoke"* as the predicate) **hold their own** (*"their own,"* as in Eph. v. 22, and many other places, to bring out and emphasize the relation; see note there) **masters worthy of all** (fitting) **honour, that the name of God and his doctrine** (compare Tit. ii. 10, where, writing on the same subject, he admonishes slaves, "that they adorn the doctrine of our Saviour, even God, in all things") **be not spoken evil of** (Chrysostom gives the sense well: "The unbeliever, if he see his slaves conducting themselves insolently because they are Christians, will generally revile the doctrine of Christ as causing insubordination: but when he sees them subordinate, he will be more likely to be persuaded, and will give more attention to what is said" [by those who preach Christ]. This verse obviously applies only to those slaves who had unbelieving masters. This is brought out by the reason given, and by the contrast in the next verse, not by any formal opposition in terms. The account to be given of the absence of such opposition is, that this verse contains the general exhortation, the case of Christian slaves under *unbelieving* masters being by far the more common. The *exception* is treated in the next verse). **2.] But** (see

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have believing masters, let them not despise them, *because they are brethren; but rather do* them *service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.* [3] *If any man teach otherwise, and consent not to wholesome words,* even *the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;* [4] *he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,* [5] *perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such*

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that have believing masters, let them not despise them [c] because they are brethren; but serve them all the more, [d] because they who receive the benefit are faithful and beloved. These things teach and exhort. [3] If any man is a [e] teacher of other doctrine, and [f] assenteth not to wholesome words, even the words of our Lord Jesus Christ, and to the [g] doctrine which is according to godliness; [4] he is besotted with pride, [h] knowing nothing, but doting about [i] questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, [5] [k] † incessant quarrellings of [l] men depraved in mind, and destitute of

c Col. iv. 1.
d ch. iv. 11.
e ch. i. 3.
f ch. i. 10. 2 Tim. i. 13. & iv. 3. Tit. i. 9.
g Tit. i. 1.
h 1 Cor. viii. 2. ch. i. 7.
i ch. i. 4. 2 Tim. ii. 23. Tit. iii. 9.
k 1 Cor. xi. 16. ch. i. 6.
† *So all our ancient authorities.*
l 2 Tim. iii. 8

above) **let those who have believing masters not despise them, because** (this "*because*" belongs to the word "*despise*" only, containing the ground of their contempt,—not to the exhortation "*let them not despise them,*" containing the reason why they are *not to be despised*) **they** (the masters, not the slaves) **are brethren; but all the more serve them** ("the slaves who were under heathen masters were *positively* to regard their masters as deserving of honour;—the slaves under Christian masters were, *negatively*, not to evince any want of respect. The former were not to regard their masters as their inferiors, and to be insubordinate; the latter were not to think them their equals, and to be disrespectful." Ellicott), **because those who receive** (mutually receive: the interchange of service between them in the Christian life being taken for granted, and this word purposely used to express it) **the benefit** (of their *more diligent service*) **are faithful and beloved.**—Very various meanings and references have been assigned to these last words: see them discussed in my Greek Testament. The A. V., "because they are faithful and beloved, partakers of the benefit," is an impossible rendering of the original, as it violates the simplest rules of grammar. **These things** (viz. those immediately preceding, relating to slaves) **teach and exhort.**

3—5.] *Designation of those who oppose such wholesome teaching*—fervid indeed, and going further (see Introduction) than strict adherence to the limits of the context would require, but still suggested by, and returning to the context: compare ver. 5 end and note. **If any man is a teacher of other ways** (see on ch. i. 3: sets up as an adviser of different conduct from that which I have above recommended), **and does not accede to wholesome words** (reff.), **(namely) those of our Lord Jesus Christ** (either, precepts given by Him respecting this duty of subjection, such as that Matt. xxii. 21,—which however seems rather far-fetched: or words agreeing with His teaching and expressing His will, which is more probable), **and to the doctrine which is according to** (after the rules of) **godliness,—he is besotted with pride** (see ch. iii. 6, note), **knowing** (being one who knows: not '*although* he knows') **nothing, but doting about questionings and disputes about words, from which cometh envy, strife, evil speakings** (the word in the original is "*blasphemia.*" But the context of such passages as Col. iii. 8, shews that it is not *blasphemy*, properly so called, but mutual slander and reproach which is here meant), **wicked suspicions** (not *concerning God,*

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the truth, [m] supposing that godliness is a means of [n] gain †: [6] but [o] godliness with contentment is a great means of gain. [7] For [p] we brought nothing into the world, † because neither can we carry any thing out. [8] But [q] having food and covering, we shall be therewith sufficiently provided. [9] But [r] they that desire to be rich fall into temptation and [s] a snare, and into many foolish and hurtful lusts, [t] such as drown men in destruction and perdition. [10] For [u] the root of all evils is the love of money, after which while some were lusting, they wandered

m Tit. i. 11. 2 Pet. ii. 3.
n Rom. xvi. 17. 2 Tim. iii. 5.
† *The words* from such withdraw thyself *are omitted by all our oldest MSS.*
o Ps. xxxvii. 10. Prov. xv. 16. & xvi. 8. Heb. xiii. 5.
p Job i. 21. Ps. xlix. 17. Prov. xxvii. 24. Eccles. v. 15.
† *So our two oldest MSS. The clause is very variously filled up to escape the difficulty.*
q Gen. xxviii. 20. Heb. xiii. 5.
r Prov. xv. 27. & xx. 21. & xxviii. 20. Matt. xiii. 22. James. v. 1.
s ch. iii. 7.
t ch. i. 19.
u Exod. xxxiii. 8. Deut. xvi. 10.

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withdraw thyself. [6] *But godliness with contentment is great gain.* [7] *For we brought nothing into* this *world,* and it is *certain we can carry nothing out.* [8] *And having food and raiment let us be therewith content.* [9] *But they that will be rich fall into temptation and a snare, and* into *many foolish and hurtful lusts, which drown men in destruction and perdition.* [10] *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and*

but of one another), **incessant quarrels of men depraved in mind, and destitute of the truth, who suppose that godliness is gain** (literally, 'a gainful trade,' as Conybeare:—and therefore do not teach contentment and acquiescence in God's providence, as in ver. 6: but strive to make men discontented, and persuade them to use religion as a means of worldly bettering themselves). 6.] He then goes off, on the mention of this erroneous view, to shew how it really stands with the Christian as to the desire of riches: its danger, and the mischief it has occasioned. **But** (although they are in error in thus thinking, there *is* a sense in which such an idea is true, for) **godliness accompanied with contentment** (see above, and Phil. iv. 11) **is great** (means of) **gain** (alluding, not to the Christian's reward in the next world,—but the [means of] *gain* is in the very fact of possessing piety joined with contentment, and thus being able to dispense with those things which we cannot carry away with us). 7.] Reason why this is so.—**For we brought nothing into the world, because neither can we carry any thing out** (the meaning appears to be,—we were appointed by God to come naked into the world, to teach us to remember that we must go naked out of it). 8.] **But** (contrast to the avaricious, who forget this, or knowing it do not act on it) **having** (if we have) **food** (sufficient for our continually recurring wants,—the needful supply of nourishment) **and covering** (some take it of both clothing and dwelling: perhaps rightly), **with these we shall be sufficiently provided.** 9.] **But** (contrast to the last verse) **they who wish to be rich** (not simply 'they who *are rich*:' compare Chrysostom: "He saith not merely '*they that are rich*,' but 'they who wish it:' for a man may have wealth and may administer it rightly, and rise far above it"), **fall into temptation** (not merely '*are tempted*,' but are involved in, cast into and among temptations; in the term *fall into* is implied the power which the *temptation* exercises over them) **and a snare** (being entangled by the temptation of getting rich as by a net), **and many foolish and hurtful lusts** (foolish, because no reasonable account can be given of them: hurtful, as inflicting injury on all a man's best interests), **such as sink men** (mankind) **into destruction and perdition** (temporal and eternal, but especially the latter). **10.] For the root of all evils is the love of money** (not, is the only root whence all evils spring: but is the root whence all [manner of] evils may and as matter of fact do arise. So that the objections to the sentiment have no force: for neither does it follow [1] that the covetous man cannot possibly retain any virtuous disposition,—nor [2] that there may not be other roots of evil besides covetousness: neither of these matters being in the Apostle's view), **after which** (*love of money*,

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pierced themselves through with many sorrows. [11] *But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.* [12] *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.* [13] *I give thee charge in the sight of God, who quickeneth all things, and* before

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away from the faith, and pierced themselves through with many sorrows. [11] [x] But thou, [y] O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. [12] [z] Fight the good fight of the faith, [a] lay hold on eternal life, whereunto thou wast called, [b] and didst confess the good confession before many witnesses. [13] [c] I command thee before God, [d] who endueth all things with

x 2 Tim. ii. 22.
y Deut. xxxiii. 1. 2 Tim. iii 17.
z 1 Cor. ix. 25, 26. ch. i. 18. 1 Tim. iv. 7.
a Phil. iii. 12, 14. ver. 19.
b Heb. xiii. 23.
c ch. v. 21.
d Deut. xxxii. 39. 1 Sam. ii. 6. John v. 21.

see below) **some lusting** (the method of expression, if strictly judged, is somewhat incorrect: for *love of money* is of itself a desire or *lust*, and men cannot be properly said *to lust* after it, but after its object, *money*. Such inaccuracies are, however, often found in language, and we have examples of them in St. Paul elsewhere: e. g. "*hope that is seen,*" Rom. viii. 24; see also Acts xxiv. 15), **wandered away from the faith** (ch. i. 19; iv. 1), **and pierced themselves through with many pains** (the pains being regarded as the weapons. "Lusts are thorns: and as among thorns, whenever one touches them, one's hands are bloodied and wounds made; so he who falls among lusts shall suffer the same, and shall surround his soul with griefs." Chrysostom).

11—16.] *Exhortation and conjuration to Timothy, arising out of these considerations.* 11.] **But** (contrast to "*some*" above) **thou** (emphatic), **O man of God** (the designation of prophets in the Old Test. Compare 1 Sam. ix. 6, 7, 8, 10, and hence perhaps used of Timothy as dedicated to God's service in the ministry: but also not without a solemn reference to that which it expresses, that God and not riches [see the contrast again ver. 17] is *his* object of desire), **flee these things** (*love of money* and its accompanying evils); **but** (the contrast is to the following these things, underlying the mention of them. We must say and in English) **follow after** (see 2 Tim. here, where both words occur again) **righteousness, godliness** (so Tit. ii. 12), **faith** (not mere rectitude in keeping trust, for all these words regard the Christian life), **love, patience** (under afflictions: stedfast endurance), **meek-spiritedness** (these two last qualities have reference to his behaviour towards the opponents of the Gospel). 12.] **Strive the good strife** (so literally: see ch. i. 18: 2 Tim. iv. 7: 1 Cor. ix. 24 ff.: Phil. iii. 12) **of the faith** (not 'of faith,' abstract and subjective; but that noble conflict which the faith,—the profession of the soldier of Christ, entails on him), **lay hold upon** (as the aim and object of the lifelong struggle; the prize to be gained: so that the second imperative is not the mere result of the first, but correlative with it and contemporaneous: 'strive . . . . ., and while doing so, endeavour to attain') **eternal life, to which thou wast called** (here apparently the image is dropped, and the realities of the Christian life are spoken of. Some have supposed an allusion to the athletes being summoned by a herald: but it seems far-fetched—and indeed inaccurate: for it was to the *contest*, not to the *prize*, that they were thus summoned), **and didst confess the good confession** (of faith in Christ: *the* confession, which every servant of Christ must make, on taking upon himself His service, or professing it when called upon so to do There is some uncertainty, to what occasion the Apostle here refers; whether to the baptism of Timothy: to his ordination as a minister: to his appointment over the church at Ephesus: or, to some confession made by him under persecution. Of these the first appears to me most probable, as giving the most general sense to "*the good confession,*" and applying best to the immediate consideration of *eternal life,* which is the common object of all Christians) **before many witnesses.** 13.] **I command thee** (ch. i. 3) **in the presence of God, who endueth all things with life**

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e Matt. xxvii. 11. John xviii. 37. Rev. i. 5. & iii. 14.

f Phil. i. 6, 10. 1 Thess. iii. 13. & v. 23.

g ch. i. 11, 17.

h Rev. xvii. 14. & xix. 16.

i ch. i. 17.

life, and before Christ Jesus, [e] who before Pontius Pilate testified the good confession; [14] that thou keep the commandment without spot, irreproachable, [f] until the appearing of our Lord Jesus Christ: [15] which in his own seasons he shall shew, [g] the blessed and only Potentate, [h] the King of kings, and Lord of lords; [16] [i] who only hath im-

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Christ Jesus, who before Pontius Pilate witnessed a good confession; [14] *that thou keep* this *commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:* [15] *which in his times he shall shew,* who is *the blessed and only Potentate, the King of kings, and Lord of lords;* [16] *who*

(there is most probably a reference to "*eternal life*" above: hardly, as Chrysostom and others think, to the *resurrection,* reminding him that death for Christ's sake was not to be feared: for there is here no immediate allusion to *danger,* but only to the duty of personal firmness in the faith in his own religious life), **and of Christ Jesus, who testified** (the Lord testified the confession, sealed it with His sufferings and blood,—Timothy was to *confess* it) **before Pontius Pilate** (this may be rendered as in the Apostles' Creed, "*under Pontius Pilate:*" but the immediate reference here being to His *confession,* it seems more natural to take the meaning, '*in the presence of,*' and so Chrysostom, who as a Greek, and familiar with the Creed, is a fair witness) **the good confession** (viz. that whole testimony to the verity of his own Person and to the Truth, which we find in John xviii., and which doubtless formed part of the oral apostolic teaching. Those who render the preposition, 'under,' understand this *confession* of our Lord's *sufferings and death*—which at least is far-fetched.—There is no necessity to require a strict parallel between the circumstances of the confession of our Lord and that of Timothy, nor to infer in consequence of this verse that his confession must have been one before a heathen magistrate: it is the *fact* of a confession having been made in both cases that is put in the foreground—and that our Lord's was made in the midst of danger and with death before him, is a powerful argument to firmness for his servant in his own confession); **that thou keep** (preserve) **the commandment** (used not to designate any special command just given, but as a general compendium of the rule of the Gospel, after which our lives and thoughts must be regulated: see "*the commandment*" in the same sense, ch. i. 5) **without spot and without reproach** (both epithets belong to *the commandment,* not to *thee,* as most Commentators. The commandment, entrusted to thee as a deposit [ver. 20], must be kept by thee unstained and unreproached), **until the appearance of our Lord Jesus Christ** ("that is," says Chrysostom, "until thy death, until thy departure." But surely both the usage of the word appearance (*epiphany*) and the next verse should have kept him from this mistake. Far better Bengel, explaining that the faithful then set before themselves the coming of the Lord: we, the hour of our death. We may fairly say that whatever impression is betrayed by the words that the coming of the Lord would be in Timothy's lifetime, is chastened and corrected by the words "*in His own seasons*" of the next verse. *That,* the certainty of the coming in God's own time, was a fixed truth respecting which the Apostle speaks with the authority of the Spirit: but the day and hour was hidden from him as from us: and from such passages as this we see that the apostolic age maintained that which ought to be the attitude of all ages, constant expectation of the Lord's return): 15.] **which in His own seasons** ("that is, in the fitting, proper seasons." Chrysostom. Bengel remarks the plural, which seems to imply long spaces of time. See the same in Acts i. 7) **He shall manifest** (make visible, cause to appear; display), **(who is) the blessed** (blessed, of Himself) **and only Potentate, the King of kings, and Lord of lords** (literally, **the King of them that reign and the Lord of them that rule.** This seems the place,—on account of this same designation occurring in Rev. xvii. 14; xix. 16, applied to our Lord,—to enquire whether these verses 15, 16 are said of the Father or of the Son. Chrysostom holds very strongly the latter view: but

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only hath immortality,
dwelling in the light which
no man can approach unto;
whom no man hath seen,
nor can see: to whom be
honour and power ever-
lasting. Amen. [17] *Charge*
them that are rich in this
world, that they be not
highminded, nor trust in
uncertain riches, but in the
living God, who giveth us
richly all things to enjoy;
[18] *that they do good, that*
they be rich in good works,
ready to distribute, willing
to communicate; [19] *laying*
up in store for themselves
a good foundation against

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mortality, dwelling in light unap-
proachable; [k] whom never man saw,
nor can see: [l] to whom be honour
and eternal might. Amen [17] Them
that are rich in this present world,
command not to be highminded, nor
to [m] set their hopes on the [n] uncer-
tainty of riches, but in [o] † God, who
[p] giveth us all things richly to en-
joy; [18] to do good, to [q] be rich in
good works, [r] free in distributing,
[s] willing to communicate; [19] [t] laying
up in store for themselves a good
foundation against the time to come,

k Exod. xxxiii. 20. John vi. 46.
l Eph. iii. 21. Phil. iv. 20. Jude 25. Rev. i. 6 & iv. 11. & vii. 12.
m Job xxxi. 24. Ps. lii. 7. & lxii. 10. Mark x. 24. Luke xii. 21.
n Prov. xxiii. 5.
o 1 Thess. i. 9. ch. iii. 15. & iv. 10.
† the living *is omitted by nearly all our most ancient MSS.*
p Acts xiv. 17. & xvii. 25.
q Luke xii. 21. ch v. 10. Tit. iii. 8. James ii. 5.
r Rom. xii. 13.
s Gal. vi. 6. Heb. xiii. 16.
t Matt. vi. 20. & xix. 21. Luke xii. 33. & xvi. 9.

surely the term "*in His own seasons,*" compared with "*the seasons which the Father hath kept in His own power,*" Acts i. 7, determines for the former: so also does "*whom never man saw, &c.*" verse 16, which Chrysostom leaves untouched); **who only hath immortality** (Justin Martyr says, "God is said only to have immortality, because He hath it not by the will of another, as the rest who possess it, but of His own proper essence"), **dwelling in light unapproachable, whom no one of men [ever] saw, nor can see** (these words, as compared with John i. 18, seem to prove decisively that the whole description applies to the Father, not to the Son): **to whom be honour and eternal might. Amen** (see ch. i. 17, where a similar ascription occurs). Some of the Commentators think that verses 15, 16 are taken from an ecclesiastical hymn: and some have even arranged it metrically. See ch. iii. 16, 2 Tim. ii. 11 ff., notes.

17—19.] *Precepts for the rich.*—Not a supplement to the Epistle, as commonly regarded: the occurrence of a doxology is no sufficient ground for supposing that the Apostle intended to close with it: compare ch. i. 17. Rather, the subject is resumed from verses 6—10. We may perhaps make an inference as to the late date of the Epistle, from the existence of wealthy members in the Ephesian church.

17.] **To those who are rich in this present world** (Chrysostom tries to bring out a distinction between those that were rich in this world, and those that were rich in the next. But such a distinction would have been improbable, as drawing a line between the two characters, which it is the object of the exhortation to keep united in the same persons. See the distinction in Luke xii. 21), **command not to be highminded** ("this he enjoins, knowing that nothing so much engenders pride, and insolence, and assumption, as riches." Chrysostom), **nor to set their hope** (i. e. to have hoped, and continue to be hoping: see on ch. iv. 10) **on the uncertainty of riches** (not the same as "*on uncertain riches,*" but far more forcible, hyperbolically representing the hope as reposed on the very quality in riches which least justifies it), **but in God, who affordeth us all things richly** ("*riches*" of a nobler and higher kind are included in His bounty: that *desire of riches* which is a bane and snare in its worldly sense, will be far better attained in the course of His abundant mercies to them who hope in Him. And even those who would be wealthy without Him are in fact only made rich by His bountiful hand) **for enjoyment** (for the purpose of enjoying);—**to do good** ('to practise benevolence,' as Conybeare), **to be rich in good works** (honourable deeds),—**to be free givers, ready contributors, [by this means] laying up for themselves as a treasure** (hoarding up, not uncertain treasure for the life here, but a substantial pledge of that real and endless life which shall be hereafter. So that there is no difficulty whatever in the conjunction of *laying up a foundation.* For the expression, see ch. iii. 13) **a good foundation** (see Luke vi. 48) **for the**

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u ver. 12.
† *So all our oldest MSS.*
x 2 Tim. i. 14. Tit. i. 9. Rev. iii. 3.
y ch. i. 4, 6. & iv. 7. 2 Tim. ii. 14, 16, 23. Tit. i. 14. & iii. 9.
z ch. i. 6, 19. 2 Tim. ii. 18.
† Amen *is omitted in the oldest MSS.*

that they may [u] lay hold on † the true life. [20] O Timothy, [x] keep the trust committed to thee, [y] turning away from the profane babblings and oppositions of the falsely called knowledge: [21] which some professing [z] missed the mark concerning the faith. The grace [of God] be with thee †.

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the time to come, that they may lay hold on eternal life. [20] *O Timothy, keep that which is committed to thy trust, avoiding profane* and *vain babblings, and oppositions of science falsely so called:* [21] *which some professing have erred concerning the faith. Grace* be *with thee. Amen.*

future, that (in order that, as always: not the mere *result* of the preceding: 'as it were,' says De Wette, 'setting foot on this foundation,' or firm ground) **they may lay hold of** (ver. 12) **that which is really life** (not merely the goods of this life, but the possession and substance of that other, which, as full of joy and everlasting, is the only true life).

20, 21.] CONCLUDING EXHORTATION TO TIMOTHY. **O Timothy** (this personal address comes with great weight and solemnity: "he *names* him, as his son, with solemnity and love." Bengel), **keep the deposit** (entrusted to thee: 2 Tim. i. 12, 14. "Take not aught from it: it is not thine: thou wert trusted with others' goods, deteriorate them not." Chrysostom, —viz., the sound doctrine which thou art to teach in thy ministry in the Lord, compare Col. iv. 17. This is the most probable explanation. Some regard it as the *commandment* above, ver. 14: some as meaning the grace given to him for his office, or for his own spiritual life: but ch. i. 18, compared with 2 Tim. ii. 2, seems to fix the meaning as above), **turning away from** (compare 2 Tim. iii. 5) **the profane babblings** (empty discourses: so also 2 Tim. ii. 16) **and oppositions** (apparently, dialectic antitheses and niceties of the false teachers) **of that which is falsely named** ("for without being *faith*, it cannot be *knowledge*." Chrysostom) **knowledge** (the true *Gnosis* [knowledge], being one of the greatest gifts of the Spirit to the Church, was soon counterfeited by various systems of hybrid theology, calling themselves by this honoured name. In the Apostle's time, the misnomer was already current: but we are not therefore justified in assuming that it had received so definite an application, as afterwards it did to the various forms of Gnostic heresy. All that we can hence gather is, that the true spiritual *Gnosis* of the Christian was already being counterfeited by persons bearing the characteristics noticed in this Epistle. Whether these were the Gnostics themselves, or their precursors, we have examined in the Introduction to the Pastoral Epistles): **21.]** **which** (the *falsely called knowledge*) **some professing** (ch. ii. 10) **missed the mark** (the word is used of one shooting and missing. The tense is the indefinite past, as marking merely the event, not the abiding of these men still in the Ephesian church) **concerning the faith.**

22.] CONCLUDING BENEDICTION: **[The] grace** (of God,—the grace for which we Christians look, and in which we stand) **be with thee.**—In the A. V. a subscription to the Epistle is found, "The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana." A shorter notice, "from Laodicea," is found in the Alexandrine MS. These owe their origin probably to the notion that this was the Epistle from Laodicea mentioned Col. iv. 16. The further addition in the A. V. betrays a date subsequent to the fourth century, when the province of Phrygia Pacatiana was first created.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

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I. [1] *PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,* [2] *to Timothy,* my *dearly beloved son: Grace, mercy,* and *peace, from God the Father and Christ Jesus our Lord.* [3] *I thank God, whom I serve from* my *forefathers with*	I. [1] PAUL, [a] an apostle of † Christ Jesus by the will of God, according to the [b] promise of life which is in Christ Jesus, [2] [c] to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord. [3] [d] I thank God, [e] whom I serve from my forefathers

a 2 Cor. i. 1.
† *So our oldest MSS.*
b Eph. iii. 6. Tit. i. 2. Heb. ix. 15.
c 1 Tim. i. 2.
d Rom. i. 8. Eph. i. 16.
e Acts xxii. 3. & xxiii. 1. & xxiv. 14. & xxvii. 23. Rom i. 9. Gal. i. 14.

CHAP. I. 1, 2.] ADDRESS AND GREETING. 1.] See 1 Cor. i. 1; 2 Cor. i. 1; Eph. i. 1; Col. i. 1. **according to** (in pursuance of, with a view to the fulfilment of) **the promise of life, which is in Christ Jesus** (all this is to be taken with the word *Apostle,* not as following *the will of God.* Theodoret explains it well, "So that I proclaim to men the eternal life which hath been promised." Chrysostom sees, in this mention of the promise of life in Christ, a consolation to Timothy under present troubles. And this idea seems to be borne out by the strain of the subsequent portion of the Epistle, which is throughout one of confirmation and encouragement). **2. my beloved child**] "Can it be accidental," says Mack, "that instead of '*my true* child,' as Timothy is called in the 1st Epistle, i. 2, and Titus i. 4,—here we have 'my beloved child?' Or may a reason for the change be found in this, that it now behoved Timothy to stir up afresh the faith and the grace in him, before he could again be worthy of the name *true* (genuine) in its full sense?" This may be too much pressed: but certainly there is throughout this Epistle an altered tone with regard to Timothy—more of mere love, and less of confidence, than in the former: and this would naturally shew itself even in passing words of address. To find in the word *"beloved" more* confidence, as some do, can hardly be correct: the expression of feeling is *different* in kind, not comparable in degree: suiting an Epistle of warm affection and somewhat saddened reminding, rather than one of rising hope and confidence. I regret to be, on this point, at issue throughout this second Epistle, with my friend Bishop Ellicott, who seems to me too anxious to rescue the character of Timothy from the slightest imputation of weakness: thereby marring the delicate texture of many of St. Paul's characteristic periods, in which tender reproof, vigorous reassurance, and fervent affection are exquisitely intermingled.

3—5.] *Thankful declaration of love and anxiety to see him.* **I give thanks to God, whom I serve from my ancestors** (from my immediate progenitors: not, from my remote ancestors, Abraham, &c. The reason for the profession may perhaps

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f 1 Thess. i. 2. & iii. 10. in pure conscience, [f] how unceasingly
I have remembrance of thee in my
g ch. iv. 9, 21. prayers night and day; [4] [g] longing
to see thee, being mindful of thy
tears, that I may be filled with joy;
h 1 Tim. i. 5. & iv. 6. [5] calling to remembrance [h] the unfeigned faith that was in thee, such
as dwelt first in thy grandmother
i Acts xvi. 1. Lois, and [i] thy mother Eunice; but
I am persuaded that also in thee.
[6] For which cause I put thee in
k 1 Thess. v. 19. 1 Tim. iv. 14. mind to [k] stir up the gift of God,

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pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; [4] *greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;* [5] *when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.* [6] *Wherefore I put thee in remembrance that thou stir*

be found in the following mention of the faith of the mother and grandmother of Timothy, which was already in the Apostle's mind. We may observe that he does not, as some have supposed, place on the same ground the Jewish and Christian service of God: but simply asserts what he had before asserted, Acts xxiii. 1, xxiv. 14,—that his own service of God had been at all times conscientious and single-hearted, and that he had received it as such from his forefathers) **in pure conscience, how unceasing I make my mention** (or, **have remembrance**, which in English, joined with the fact of its being *in his prayers*, amounts to the same thing) **of thee in my prayers night and day; longing to see thee, remembering thy tears** (shed at our parting), **that I may be filled with joy** (the expressions in this verse are assurances of the most fervent personal love, strengthened by the proof of such love having been reciprocal. From these he gently and most skilfully passes to a tone of fatherly exhortation and reproof); **calling to remembrance the unfeigned faith [which was]** (Ellicott objects to '*was*,' and would render '*is*;' see note above on ver. 2. But I do not see how St. Paul could be said *to call to remembrance* a thing then present. Surely the remembrance is of the time when they parted, and the faith then existing. See more below) **in thee** (there is perhaps a slight reproach in this mention of the faith in him as a matter of remembrance, as if it were a thing once certain as fact, and as matter of memory, but now only, as below, resting on a *persuasion:* and in presence of such a possible inference, and of the word *remembrance*, I have ventured therefore to render, 'which was in thee,' viz. at the time of *the tears* being shed,—its present existence being only by and by introduced as a confident hope), **such as dwelt first** (before it dwelt in thee) **in thy grandmother Lois** (not elsewhere mentioned), **and thy mother Eunice** ("*Timothy, the son of a believing Jewish woman, but of a Greek father,*" Acts xvi. 1: see also ch. iii. 15. Both these were probably converts on St. Paul's former visit to Lystra, Acts xiv. 6 ff.); **but** (gives the meaning 'notwithstanding appearances.' It is entirely missed by Ellicott, and not fairly rendered in the A. V., '*and;*' see note below) **I am persuaded that** (supply "*it dwelleth*") **also in thee** (there is undoubtedly a want of entire confidence here expressed; and such a feeling will account for the mention of the faith of his mother and grandmother, to which, if he wavered, he was proving untrue. This was felt by several of the ancient Commentators).

6—14.] *Exhortation to Timothy to be firm in the faith, and not to shrink from suffering: enforced* (9—11) *by the glorious character of the Gospel, and free mercy of God in it, and* (11—13) *by his own example.* **For which cause** (viz. because thou hast inherited, didst once possess, and I trust still dost possess, such unfeigned faith; "*being persuaded this of thee*") **I put thee in mind to stir up** (literally, *to rekindle into a flame:* but the metaphorical use of the word was so common, that there is hardly need to recur to its literal sense) **the gift of God** (gift, singular, as combining the whole of the gifts necessary for the ministry in one aggregate: not 'the gift of the Spirit imparted to all believers:' see 1 Tim. iv. 14, note. Of those ministerial gifts, that of *boldness* would be most required in this case. Bengel says, "Timothy seems, in Paul's long ab-

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up the gift of God, which is in thee by the putting on of my hands. [7] *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.* [8] *Be not thou therefore ashamed of the testimony of our Lord, nor of*

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which is in thee through the laying on of my hands. [7] For [l] God gave us not the spirit of cowardice; [m] but of power, and of love, and of correction. [8] [n] Be not thou ashamed therefore of [o] the testimony of our Lord, nor yet of me [p] his prisoner:

[l] Rom. viii. 15.
[m] Luke xxiv. 49. Acts i. 8.
[n] Rom. i. 16.
[o] 1 Tim. ii. 6. Rev. i. 2.
[p] Eph. iii. 1. Phil. i. 7.

sence, to have somewhat declined: certainly he is now stimulated to greater efforts"), **which is in thee by means of the laying on of my hands** (these words, especially when compared with 1 Tim. iv. 14, mark the sense of the word **gift** to be as above, and not the general gifts of the Spirit which followed the laying on of hands after baptism. Any apparent discrepancy with that passage, from the Apostle here speaking of the laying on of *his own hands alone,* may be removed by regarding the Apostle as chief in the ordination, and the presbytery as his assistants, as is the case with Bishops at the present day. As to the attributing the gift to the *laying on of hands* as its agent, we can only appeal, against the Roman-Catholic expositors, to the whole spirit of St. Paul's teaching, as declaring that by such an expression he does not mean that the inward spiritual grace is operated merely and barely by the outward visible sign,—but is only asserting, in a mode of speech common to us all, that the solemn dedication by him of Timothy to God's work, of which the laying on of his hands was the sign and seal, did bring with it gifts and grace for that work. In this sense, and in this alone, the gift came through the *laying on of hands,* that laying on being the concentrated and effective sign of the setting apart, and conveying in faith the answer, assumed by faith, to the prayers of the church. That the Apostle had *authority* thus to set apart, was necessary to the validity of the act, and thus to the reception of the grace:—but the authority did not *convey* the grace. I may just add that the 'indelibility of orders,' which Mack infers from this passage, is simply and directly refuted by it. If the *gift which was in him* required *stirring up,* if, as Chrysostom says, "it is in us to quench it, and to re-light it,"—then plainly it is *not* indelible). 7.] **For** ('and there is reason for my thus exhorting thee, seeing that thou hast shewn a spirit inconsistent with the character of that *gift.*' The particle is passed over by Ellicott) **God did not give** (when we were admitted to the ministry: not, '*hath not given,*' as A. V., which loses the reference) **us the spirit** (not "*a spirit:*" see my Greek Test.) **of cowardice** (there is doubtless a touch of severity in the use of this word, putting before Timothy his timidity in such a light as to shame him); **but** (the spirit) **of power** (as opposed to the weakness implied in *cowardice*), **and love** (as opposed to that false compliance with men, which shrinks from bold rebuke:—that lofty self-abandonment of love for others, which will even sacrifice repute, and security, and all that belongs to self, in the noble struggle to do men good), **and correction** (the original meaning of the word '*admonition of others that they may become* sound-minded,'—must be retained, as necessary both on account of usage, and on account of the context. It is this bearing bold testimony before others, from which Timothy appears to have shrunk: compare ver. 8. The word in after times became a common one for *discipline* or *ecclesiastical correction.* The making the word mean *a sound mind,* as A. V. and many Commentators, is surely not allowable, though Chrysostom puts it doubtfully as an alternative. The only way in which it can come virtually to that, is by supposing the *correction* to be exercised *by ourselves over ourselves.* But this does not seem to me to suit the context so well as the meaning given above).

8.] **Be not then** (seeing that God gave us such a Spirit, not the other) **ashamed of** (for construction see reff. The caution would not of necessity imply that Timothy had already shewn such a feeling: but it would be just in keeping with the delicate tact of the Apostle, to use such form of admonition, when in fact the blame had been already partly incurred. See note on ver. 1) **the testimony of our Lord** (i. e. the testimony which thou art to give concerning our Lord, genitive objective: not '*the testimony which He bore,*' genitive subjective. The **our** in "*our Lord*" is inserted because being about to introduce

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q Col. i. 24. ch. iv. 5.
r 1 Tim. i. 1. Tit. iii. 4.
s 1 Thess. iv. 7. Heb. iii. 1.
t Rom. iii. 20. & ix. 11. Tit. iii. 5.
u Rom. viii. 28.
x Rom. xvi. 25. Eph. i. 4. & iii. 11. Tit. i. 2. 1 Pet. i. 20.
y Rom. xvi. 26. Eph. i. 9. Col. i. 26. Tit. i. 3. 1 Pet. i. 20.

[q] but rather suffer afflictions with me for the gospel according to the power of God; [9] [r] who saved us, and [s] called us with an holy calling, [t] not according to our works, but [u] according to his own purpose and the grace which was given to us in Christ Jesus [x] before eternal times, [10] but [y] hath now been made manifest by the appearing of our Saviour

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me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; [9] *who hath saved us, and called* us *with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,* [10] *but is now made manifest by the appearing of our Saviour*

himself, he binds by this word Timothy and himself together), **nor of me His prisoner** (I would hardly say, with some Commentators, that this refers only to the services which the Apostle expected from Timothy in coming to him at Rome: such thought may have been in his mind, and may have mingled with his motive in making the exhortation; but I believe the main reference to be to his duty as upholding St. Paul and his teaching in the face of personal danger and persecution. It is impossible to deny that the above personal reference does enter again and again: but I cannot believe it to be more than secondary. On the expression "*His prisoner,*" see Eph. iii. 1 note: the genitive implies not possession, but the reason for which he was imprisoned, compare Philem. 13, "*the bonds of the Gospel*"): **but suffer hardship with me for the Gospel** (this extends the sphere of his fellow-suffering with the Apostle beyond his mere visiting Rome) **according to the power of God** (*what* power? that which God has manifested in our salvation, as described below [gen. subj.], or that which God imparts to us [gen. obj.],—*God's power,* or *the power which we get from God?* On all grounds, the former seems to me the juster and worthier sense: the former, as implying indeed the latter *à fortiori*—that God, who by His strong hand and mighty arm has done all this for us, will help us through all trouble incurred for Him); **who saved us** (all believers: there is no reason for limiting this **us** to Paul and Timothy. What follows is in the strictest coherence. 'Be not cowardly nor ashamed of the Gospel, but join me in endurance on its behalf, according to God's power, who has given such proofs of that power and of its exercise towards us, in saving us,—calling us in Christ,—destroying death—&c., of which endurance I am an example [11—13]—which example do thou follow' [13, 14]), **and called us** (this, as indeed the whole context, shews that it is the Father who is spoken of: see note on Gal. i. 6), **with an holy** (the word **calling** expressing the *state,* rather than merely the summoning into it [as does '*vocation*' also], and **holy** is its quality) **calling** (see Eph. iv. 1; i. 18: Rom. viii. 28—30, and notes), **not according to** (after the measure of, in accordance with) **our works, but according to** (after the measure of, in pursuance of) **his own purpose** (i.e., "none compelling Him, none counselling with Him, but of His own purpose; moving from His own will, out of His goodness." Chrysostom), **and** (according to) **the grace which was given to us** (this expression, which properly belongs only to an *actual imparting,* is used, because that which God determines in Eternity, is as good as already accomplished in time. No weakening of *given* into *predestined* must be thought of) **in Christ Jesus** (as its element and condition, see Eph. i. 4; iii. 11) **before eternal times** ("that is, from eternity." Chrysostom. It is hardly possible in the presence of Scripture analogy to take this expression as meaning '*during* the Jewish dispensation:' still less, that 'the scheme of redemption was arranged by God immediately after the fall, before any ages or dispensations.' Even Calvin's interpretation, "*the perpetual series of years since the foundation of the world,*" fails in reaching the full meaning. In the parallel, Rom. xvi. 25, the mystery of redemption is described as having been "*kept silent during eternal times*"—which obviously includes ages previous to the *foundation of the world,* as well as after it; —see Eph. iii. 11, compared with i. 4: 1 Cor. ii. 7), **but** (contrast to the concealment from eternity in the manifestation in time)

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Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: [11] *whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.* [12] *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which*

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Jesus Christ, [z] who abolished death, but brought life and incorruption to light through the gospel: [11] [a] for which I was appointed an herald, and an apostle, and a teacher of the Gentiles. [12] [b] For which cause I also suffer these things: nevertheless I am not ashamed: for [c] I know whom I have trusted, and am persuaded that he is able to [d] keep that which I have committed unto him

z 1 Cor. xv. 54, 55. Heb. ii. 14.
a Acts ix. 15. Eph. iii. 7, 8. 1 Tim. ii. 7. ch. iv. 17.
b Eph. iii. 1. ch. ii. 9.
c 1 Pet. iv. 19.
d 1 Tim. vi. 20.

manifested now (see Col. i. 26; Tit. i. 3) **by the appearing** (in the flesh. The original word, *epiphaneia*, is here only used thus: still it does not refer to the birth only, but to the whole manifestation) **of our Saviour Jesus Christ, who abolished** [indeed] **death** (compare especially 1 Cor. xv. 26. By the death of Christ, Death has lost his sting, and is henceforth of no more account: consequently the mere act of natural death is evermore treated by the Lord Himself and His Apostles as of no account: see John xi. 26; Rom. viii. 2, 38; 1 Cor. xv. 55; Heb. ii. 14: and its actual and total abolition foretold, Rev. xxi. 4. **Death** must be kept here to its literal sense, and its spiritual only so far understood, as involved in the other. The delivering from the *fear of death* is manifestly not to the purpose), **but** (contrast to the gloom involved in *death*) **brought to light** (threw light upon, and thus made visible what was before hidden) **life** (i. e. the new and glorious life of the Spirit, begun here below and enduring for ever: the only life worthy of being so called), **and incorruptibility** (immortality—of the new life, not merely of the risen body: that is not in question here, but is, though a glorious yet only a secondary consequence of this *incorruptibility;* see Rom. viii. 11) **by means of the** (preaching of the) **Gospel** (which makes these glorious things known to men. These words are better taken as belonging only to "*brought life and incorruption to light,*" not to "*abolished death.*" For this former, the abolition of death, is an absolute act of Christ, the latter a manifestation to those who see it): **for which** (viz. the *Gospel,* the publication of this good news to men) **I was appointed an herald, and an apostle, and a teacher of the Gentiles** (see the same expression, and note, in 1 Tim. ii. 7. The connexion in which he here introduces himself is noticed above, on ver. 8. It is to bring in his own example and endurance in sufferings, and grounds of trust, for a pattern to Timothy): **on which account** (viz. because I *was appointed,* as above) **I also** (besides doing the active work of such a mission) **am suffering these things** (viz. the things implied in the term "*His prisoner,*" ver. 8, and further specified by way of explanation and encouragement to Timothy below, ver. 15): **but I am not ashamed** (compare the command "*Be not ashamed,*" ver. 8): **for I know whom I have trusted** (hardly to be formally expressed so strongly as De Wette, '*in whom I have put my trust,*' though the meaning, in the spiritual explanation, is virtually the same: the metaphor here is that of a pledge deposited, and the depositor *trusting* the depositary: and it is best to keep to the figure. The reference is to God, as Tit. iii. 8; Acts xxvii. 25?), **and am persuaded that He is able to keep my deposit** (so literally. But how are the words to be taken,—and what is meant by them? Does **my** import, the deposit which *He* has entrusted to *me,* or the deposit which *I* have entrusted to *Him?* Let us consider the latter first. What is there which the Apostle can be said to have entrusted to God? Some say, (a) his *eternal reward,* the crown *laid up* for him, ch. iv. 8: but then we should have this reward represented as a matter not of God's free grace, but of his own, delivered to God to keep: (b) his *soul,* as in 1 Pet. iv. 19: Luke xxiii. 46 [see this treated below]: (c) his *salvation* [see below]: (d) the believers who had been converted by his means, which hardly needs refutation, as altogether unsupported by the context. Then, under the *former* head, which would

e ver. 18. ch. iv. 8.
f ch. iii. 14. Tit. i. 9. Heb. x. 23. Rev. ii. 25.
g Rom. ii. 20. & vi. 17.
h 1 Tim. i. 10. & vi. 3.
i ch. ii. 2.
k 1 Tim. i. 14.
l 1 Tim. vi. 20.

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[e] against that day. [13] [f] Take an [g] example of the [h] sound words, [i] which thou heardest from me [k] in faith and love which is in Christ Jesus. [14] [l] The goodly trust com-	*I have committed unto him against that day.* [13] *Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.* [14] *That good thing*

make *my* possessive,—that which *He* has committed to *me*, and which is *my* deposit to be guarded by me,—we have the following meanings assigned:—(e) the *Holy Spirit.* So Theodoret: (f) *the faith and its proclamation to the world.* So Chrysostom, as an alternative: (g) the *apostolic office* which the Apostle regarded as a thing entrusted to him, a stewardship, 1 Cor. ix. 17: (h) the *faithful* who had been converted by him in the view of their having been *committed to him by Christ:* (i) *his own soul,* as entrusted to him by God. On all these, and this view of the *deposit* generally, I may remark that we may fairly be guided by the same words "*the trust which was committed to thee, keep*" in ver. 14 as to their sense here. As, in ver. 14, these words are said of the subject of the sentence, viz. Timothy, keeping a deposit entrusted to him,—so here they must be said of the subject of the sentence, viz. God, keeping a deposit entrusted to Him. Otherwise, while keeping the mere word deposit to the same formal meaning in both places, we shall, most harshly and unnaturally, be requiring the phrase to bear, in two almost consecutive verses, two totally different meanings. The analogy therefore of ver. 14, makes the second group of meanings entirely against it, and in fact necessitates the adoption of the first alternative, viz. the objective genitive,—and the *deposit committed by the Apostle to God.* And when we enquire what this deposit was, we have the reply, I conceive, in the previous words **whom I have trusted.** He had entrusted HIMSELF, body, soul, and spirit, to the keeping of his heavenly Father, and lay safe in his hands, confident of His abiding and effectual care. A strong confirmation of this view is gained from 1 Thess. v. 23. In an English *version*, it is necessary to adopt one or other of the alternatives, for the sake of perspicuity. I have therefore retained the words of the A. V.) **against** (in a temporal sense: not simply '*until*') **that day** (viz. the day of Christ's appearing; see especially ch. iv. 8). **13.**] The utmost care is required, in interpreting this verse, to ascertain the probable meaning of the words in reference to the context. On the right appreciation of this depends the question whether they are to be taken in their strict meaning, and simple grammatical sense, or to be forced to some possible but far-fetched rendering. The consideration depends very much on the collocation and meaning of the words in the original, and can hardly be represented to the English reader. I have argued in my Greek Testament that the ordinary rendering as in A. V., "*Hold fast the form of sound words,*" is absolutely untenable. The verb does not mean "*hold fast,*" but is simply "**have,**" or "**take,**" and it is not "*the* form," but "**a** form," or "**a** sample." This being so, we shall have the rendering so far,—**Have** (take) **an example of** (the) **sound words, which thou heardest of me in faith and love which are in Christ Jesus.** Then two questions arise for us: to what (1) does **take an example** refer? I answer,—to the saying immediately preceding, "*I know whom I have trusted,*" *&c.* This was one of those *faithful* or *wholesome sayings,* of which we hear so often in these Epistles; one which in his timidity, Timothy was perhaps in danger of forgetting, and of which therefore the Apostle reminds him, and bids him take it as a specimen or pattern of those sound words which had been committed to him by his father in the faith. To what (2) do the words **in faith and love which are in Christ Jesus** refer? Certainly not to the words "*from me,*" meaning "those sound words which I spake to thee concerning, versed in, faith and love," &c.: not, again, to the command "*have,*" or "*take,*" to which in our understanding of it, such a qualification would be altogether inapplicable: but to **thou heardest,** reminding Timothy of the readiness of belief, and warmth of affection, with which he had at first received the wholesome words from the mouth of the Apostle, and thus tacitly reproaching him for his present want of growth in that faith and love; as if it had been said, Let me in thus speaking, 'I know whom I have believed, &c.,' call to thy mind, by one example, those faithful sayings, those words

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which was committed unto thee keep by the Holy Ghost which dwelleth in us. [15] *This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.* [16] *The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:* [17] *but, when he was in Rome, he sought me out very diligently, and found*

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mitted unto thee keep through the
Holy Ghost [m] which dwelleth in us. m Rom. viii. 11.
[15] Thou knowest this, that [n] all they n Acts xix. 10.
which are in Asia [o] turned away o ch. iv. 10, 16.
from me; of whom are Phygelus
and Hermogenes. [16] The Lord [p] give p Matt. v. 7.
mercy unto [q] the house of Onesi- q ch. iv. 10.
phorus, because he [r] oft refreshed me, r Philem. 7.
and [s] was not ashamed of [t] my chain: s ver. 8. t Acts xxviii. 20. Eph. vi. 20.
[17] nay, when he came to Rome, he
sought me out the more diligently,

of spiritual health, which thou once heardest with such receptivity and ardour as a Christian believer. Then, as following on this single example, the whole glorious deposit is solemnly committed to his care:—being a servant of One who will keep that which *we* have entrusted to HIM, do thou in thy turn keep that which HE, by my means, has entrusted to *thee:* 14.] **That goodly deposit keep through the Holy Spirit who dwelleth in us** (not thee and me merely, but all believers: compare Acts xiii. 52).

15—18.] *Notices of the defective adherence of certain brethren.* These notices are intimately connected with what has preceded. He has held up to Timothy, as an example, his own boldness and constancy: and has given him a sample of the faithful sayings which ruled his own conduct, in ver. 12. He proceeds to speak of a few of the discouragements under which in this confidence he was bearing up: and, affectionate gratitude prompting him, and at the same time by way of an example of fidelity to Timothy, he dilates on the exception to the general dereliction of him which had been furnished by Onesiphorus.—**Thou knowest this, that all who are in Asia** (it does not follow, as Chrysostom says, that "it was probable that there were then present in Rome many from divers parts of Asia:" but he uses the expression with reference to him to whom he was writing, who was in the proconsular Asia) **turned away from me** (not as A. V., '*are* turned away from me' [perfect]: the act referred to took place at a stated time, and from what follows, that time appears to have been on occasion of a visit to Rome. They were ashamed of Paul the prisoner, and did not seek him out, see ch. iv. 16: "they avoided the society of the Apostle from fear of Nero," Theodoret: but perhaps not so much from this motive, as from the one hinted at in the praise of Onesiphorus below. The all must of course apply to all of whom the Apostle *had had trial* [and not even those without exception, vv. 16—18]: the A. V. gives the idea, that a *general apostasy* of all in Asia from St. Paul had taken place. On ASIA, i. e. the proconsular Asia, see note, Acts xvi. 6); **of whom are** (this is hardly to be pressed as indicating that *at the present moment* Phygelus and Hermogenes were in Rome and were shunning him: it merely includes them in the class just mentioned) **Phygelus and Hermogenes** (why their names are specially brought forward, does not appear. Suetonius mentions a certain Hermogenes of Tarsus, who was put to death by Domitian).

16.] **May the Lord give mercy** (an expression not found elsewhere in the New Test.) **to the house of Onesiphorus** (from this expression, here and in ch. iv. 19, and from what follows, ver. 18, it has been not improbably supposed, that Onesiphorus himself was no longer living at this time. Some indeed take it as merely an extension of the gratitude of the Apostle from Onesiphorus to his household: but ch. iv. 19 is against this. Theodoret indeed and Chrysostom understand that Onesiphorus was *with him* at this time: but the words here [e. g., *when he came to Rome*] will hardly allow that), **because on many occasions he refreshed me** (any kind of refreshing, of body or mind, may be implied), **and was not ashamed of** (ver. 8) **my chain** (my condition of a prisoner): **but when he came to Rome, sought me out the more diligently** (he did not shrink

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and found me. [18] The Lord grant unto him [u] that he may find mercy of the Lord [x] in that day: and in how many things he [y] ministered at Ephesus, thou knowest better than I.

II. [1] Thou therefore, [a] my child, [b] be strengthened in the grace that is in Christ Jesus. [2] [c] And the things that thou heardest from me among many witnesses, [d] these commit thou to faithful men, such as shall be [e] able to teach them to others also. [3] [f] † Suffer afflictions

u Matt. xxv. 34—40.
x 2 Thess. i. 10. ver. 12.
y Heb. vi. 10.
a 1 Tim. i. 2. ch. i. 2.
b Eph. vi. 10.
c ch. i. 13. & iii. 10, 14.
d 1 Tim. i. 18.
e 1 Tim. iii. 2. Tit. i. 9.
f ch. i. 8. & iv. 5.
† *So all our most ancient authorities.*

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me. [18] *The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.*

II. [1] *Thou therefore, my son, be strong in the grace that is in Christ Jesus.* [2] *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* [3] *Thou therefore endure hardness,*

from me because I was a prisoner, but made that very fact his reason for seeking me out more diligently), **and found me.**

18.] **May the Lord grant to him to find mercy from the Lord** (the account to be given of the double "*the Lord*"—"*the Lord,*" here is simply this—that "*may the Lord grant*" had become so completely a formula, that the recurrence was not noticed. This is far better than to suppose the second "*Lord*" merely to mean "*Himself,*" or to enter into theological distinctions between "*the Lord*" as the Father, and "*from the Lord*" as from the Son, the Judge) **in that day** (see on ver. 12): **and how many services he did** (to me: or, to the saints: the general expression will admit of either) **in Ephesus** (being probably an Ephesian, compare ch. ix. 19), **thou knowest better than I** (because Timothy was at Ephesus, and was more conversant with matters there).

Ch. II. 1—26.] *Exhortations to Timothy, founded on the foregoing examples and warnings.* 1.] **Thou therefore** (the command follows, primarily on his own example just propounded, and secondarily on that of Onesiphorus, in contrast to those who had been ashamed of and deserted him), **my child, be strengthened** (the original indicates an abiding state, not a mere insulated act, *go on gaining strength*) **in the grace which is in Christ Jesus** (more than "*by* the grace *of* Christ Jesus:" the grace which is laid up in Christ, the empowering influence in the Christian life, being necessary for its whole course and progress, is regarded as the *element in* which it is lived: to *grow,* 2 Pet. ult. Grace must not be taken, with some Commentators, for his *ministerial office*). **And the things which thou heardest from me with many witnesses** (i.e. with the intervention or attestation of many witnesses. These witnesses are not, as Chrysostom and others hold, the congregations whom Timothy had heard the Apostle teaching, nor are they testimonies from the law and prophets: nor the other Apostles: much less the Christian martyrs: but *the presbyters and others present at his ordination,* compare 1 Tim. iv. 14; vi. 12; and ch. i. 6), **these deliver in trust** (see above ch. i. 14) **to faithful men** (i. e. not merely 'believers,' but 'trustworthy men,' men who will "*keep the goodly trust committed to them*"), **such as shall be** (not merely 'are,' but 'shall be'—give every hope of turning out) **able to teach them to others also** (also carries the mind on to a further step of the same process—implying 'in their turn.' These "*others*" would be *other trustworthy men* like themselves). —The connexion of this verse with the foregoing and the following has been questioned. I believe it to be this: 'The true keeping of the deposit entrusted to thee will involve thy handing it on unimpaired to others, who may in their turn hand it on again. But in order to this, thou must be strong in grace—thou must be a fellow-sufferer with me in hardships

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as a good soldier of Jesus Christ. [4] *No man that warreth entangleth himself with the affairs of* this *life; that he may please him who hath chosen him to be a soldier.* [5] *And if a man also strive for masteries,* yet *is he not crowned, except he strive lawfully.* [6] *The husbandman*

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with me [g] as a good soldier of † Christ Jesus. [4] [h] No man serving as a soldier entangleth himself with the affairs of life; that he may please him who chose him to be a soldier. [5] And [i] if a man also strive in the games, he is not crowned, except he strive according to the rules. [6] [k] The

g 1 Tim. i. 18.

† *So our most ancient MSS.*

h 1 Cor. ix. 25.

i 1 Cor. ix. 25, 26.

k 1 Cor. ix. 10.

—thou must strive lawfully—thou must not be entangled with this life's matters.' So that ver. 2 serves to prepare him to hear of the necessity of endurance and faithful adhesion to his duty as a Christian soldier, considering that he has his deposit not only to keep, but to deliver down unimpaired.—It is obviously a perversion of the sense to regard this verse as referring merely to his journey to Rome—that *during that time* he should, &c.: the future, *shall be able,* and the very contemplation of a similar step on the part of these men at a future time, are against such a supposition.—Mack constructs a long argument out of this verse to shew that there are *two sources* of Christian instruction in the Church, written teaching and oral, and ends with affirming that those who neglect the latter for the former, have always shewn that they in reality set up their own opinion above all teaching. But he forgets that these two methods of teaching are in fact but one and the same. *Scripture* has been *God's way* of *fixing tradition,* and rendering it trustworthy at any distance of time; of obviating the very danger which in this Epistle we see so imminent, viz. of one of those teachers, who were links in this chain of transmission, becoming inefficient and transmitting it inadequately. This very Epistle is therefore a warning to us not to trust oral tradition, seeing that it was so dependent on men, and to accept no way of conserving it but that which God's providence has pointed out to us in the canonical books of Scripture.

3.] Suffer hardship with me ("*me*" is not expressed in the Greek. The word signifies, as Conybeare happily renders it, 'Take thy share in suffering.' The mention of the *share* binds it to what precedes and follows, referring primarily to the Apostle himself, though doubtless having a wider reference to all who similarly suffer: see above, on the connexion of ver. 2) **as a good soldier of Jesus Christ.**

4.] No soldier when on service is (suffers himself to be: 'is,' as his normal state) **entangled in the businesses of life; that he may please him who called him to be a soldier** (who originally enrolled him as a soldier: the word signifies *to levy soldiers,* or *raise a troop,* and "*he who chose him to be a soldier,*" designates the commander of such troop.—The taking of these precepts according to the letter, to signify that no minister of Christ may have a secular occupation, is quite beside the purpose: for 1) it is not ministers, but all soldiers of Christ who are spoken of: 2) the position of the verb shews that it is not the fact of the *existence* of such occupation, but the being *entangled* in it, which is before the Apostle's mind: 3) the Apostle's own example sufficiently confutes such an idea. Only then does it become unlawful, when such occupation, from its engrossing the man, becomes a hindrance to the work of the ministry,—or from its nature is incompatible with it).

5.] The soldier must serve on condition of not dividing his service: now we have another instance of the same requirement: and in the conflicts of the arena there are certain laws, without the fulfilment of which no man can obtain the victory. **But** (the above is not the only example, but) **if any one also** (i.e., to give another instance) **strive in the games** (it is necessary to adopt a circumlocution for the verb used, "*be an athlete.*" That of A. V., '*strive for masteries,*' is not definite enough, omitting all mention of the games, and by consequence not even suggesting them to the ordinary reader), **he is not crowned** (even in case of his gaining the victory? or is the word inclusive of all efforts made to get the crown,—'he has no chance of the crown?' rather the former), **unless he have striven** (this seems to assume the getting of the vic-

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labouring husbandman ought to partake first of the fruits. [7] Understand what I say; for the Lord shall give thee clear apprehension in all things. [8] Keep in remembrance Jesus Christ, [l] raised from the dead, [m] of the seed of David, [n] according to my gospel, [9] [o] in which I suffer trouble, [p] even unto bonds as an evil doer; [q] but the word of God hath not been bound. [10] For this cause [r] I endure

[l] 1 Cor. xv. 1, 4, 20.
[m] Acts ii. 30. & xiii. 23. Rom. i. 3, 4.
[n] Rom. ii. 16.
[o] Acts ix. 16. ch. i. 12.
[p] Eph. iii. 1. Phil. i. 7. Col. iv. 3, 18.
[q] Acts xxviii. 31. Eph. vi. 19, 20. Phil. i. 13, 14.
[r] Eph. iii. 13. Col. i. 24.

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that laboureth must be first partaker of the fruits. [7] *Consider what I say; and the Lord give thee understanding in all things.* [8] *Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:* [9] *wherein I suffer trouble, as an evil doer,* even *unto bonds; but the word of God is not bound.* [10] *There-*

tory) **lawfully** (according to the prescribed conditions not merely of the contest, but of the preparation also). 6.] Another comparison shewing the necessity of active labour as an antecedent to reward. **The husbandman who is engaged in labour** (who is actually employed in gathering in the fruit) **ought first to partake of the fruits** (which he is gathering in: the whole result of his ministry, not here further specified. The saying is akin to that of not muzzling the ox while treading out the corn:—the right of first participation in the harvest belongs to him who is labouring in the field: do not thou therefore, by relaxing this labour, forfeit that right. By this rendering, keeping strictly to the sense of the *present* participle, all difficulty as to the position of the word "*first*" is removed). 7.] **Understand what I say** (i. e. as I have adduced several examples, have an intelligent understanding of them); **for the Lord** (Christ) **shall give thee clear apprehension in all things** (i. e. thou art well able to penetrate the meaning and bearing of what I say: for thou art not left to thyself, but hast the wisdom which is of Christ to guide thee. There is perhaps a slight intimation that he might apply to this fountain of wisdom more than he did:—'the Lord, if thou seekest it from Him').

8—13.] This statement and substantiation of two of the leading facts of the gospel, seems, especially as connected with the exhortations which follow on it vv. 14 ff., to be aimed at the false teachers by whose assumption Timothy was in danger of being daunted. The Incarnation and Resurrection of Christ were two truths especially imperilled, and indeed denied, by their teaching. At the same time these very truths, believed and persisted in, furnished him with the best grounds for stedfastness in his testimony to the Gospel, and attachment to the Apostle himself, suffering for his faithfulness to them: and on his adherence to these truths depended his share in that Saviour in whom they were manifested, and in union with whom, in His eternal and unchangeable truth, our share in blessedness depends. **Keep in remembrance Jesus Christ, raised from the dead, of the seed of David** (the abrupt, and otherwise unaccountable sequence of these clauses, has been supposed to spring from their being parts of a recognized and technical profession of faith), **according to my Gospel** ('the Gospel entrusted to me to teach.' Here the expression may seem to be used with reference to the false teachers,—but as in the other places it has no such reference, I should rather incline to regard it as a solemn way of speaking, identifying these truths with the preaching which had been the source of Timothy's belief), **in which** (i. e. in the service of which; in proclaiming which) **I suffer hardship** (see ver. 3), **even unto** (i. e. as far as to the endurance of) **chains** (see ch. i. 16) **as a malefactor; but the word of God is not bound** ("my hands are bound, but not my tongue," Chrysostom. But we shall better, though this reference to himself is not precluded [compare ch. iv. 17: Acts xxviii. 31], enlarge the words to that wider acceptation, in which he rejoices, Phil. i. 18. As regarded himself, the word of God *might* be said to be bound, inasmuch as he was prevented from the free proclamation of it: his person was not free, though his tongue and pen were. This more general reference Chrysostom himself seems elsewhere to admit, for he says, "The teacher was bound, and the word flew abroad; he in-

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fore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. [11] It is *a faithful saying: For if we be dead with* him, *we shall also live with* him: [12] *if we suffer, we shall also reign with* him: *if we deny* him, *he also will*

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all things for the sake of the elect, [s] that they also may obtain the salvation which is in Christ Jesus with eternal glory. [11] [t] Faithful is the saying: For if [u] we died with him, we shall also live with him: [12] [x] if we endure, we shall also reign with him: [y] if we shall deny him, he also

[s] 2 Cor. i. 6.
[t] 1 Tim. i. 15.
[u] Rom. vi. 5, 8. 2 Cor. iv. 10.
[x] Rom. viii. 17. 1 Pet. iv. 13.
[y] Matt. x. 33. Mark viii. 38. Luke xii. 9.

habited his prison, and the doctrine ran with wings all over the world."—The purpose of adding this seems to be, to remind Timothy that *his* sufferings and imprisonment had in no way weakened the power of the Gospel, or loosened the ties by which he [Timothy] was bound to the service of it).

10.] **For this reason** (what reason? "Because while I am bound the Gospel runneth," says Bengel, and with this others agree. But neither 1) is this sound logic, nor 2) is it in accordance with the Apostle's usage of the expression *"for this cause that."* 1) The fact, that the word of God is not bound, is clearly not the reason why he suffers these things for the elect: nor can we say with Huther, that the *consciousness* of this fact is that in which he endures all. De Wette takes the predominant idea to be, the dispersion and success of God's word, in and by which the Apostle is encouraged to suffer. But this would render the connexion very loose. 2) In 1 Tim. i. 16, and Philem. 15, the reference of *"for this cause"* is evidently to *what follows:* compare also Rom. iv. 16, 2 Cor. xiii. 10. I would therefore refer the words to the following, and consider them, as in the above instances, as a marked way of indicating the reason presently to be given: 'for this purpose, . . . that;' so Chrysostom and others) **I endure all things** (not merely suffer [objective]: but readiness and persistence [subjective] are implied in the word, and the universal *all things* belongs to this subjective meaning—'I am enduring, ready to bear, all things') **for the sake of the elect** (see especially Tit. i. 1. The Apostle does not refer merely to those elect of God who are not yet converted, but generally to the whole category, both those who are already turned to him, and those who are yet to be turned: compare the parallel declaration in Col. i. 24), **that they also** (as well as ourselves with reference to what is to follow, the certainty that we, who suffer with Him, shall reign with Him) **may obtain the salvation which is in** (as its element and condition of existence) **Christ Jesus with eternal glory** (salvation here, in its spiritual presence and power—"*by grace ye have been saved,*" Eph. ii. 5: and glory hereafter, the full development and expansion of salvation, Rom. viii. 21). **Faithful is the saying** (another of those current Christian sayings, probably the utterances originally of the Spirit by those who spoke *prophecies* in the Church—and, as in 1 Tim. iii. 16, bearing with it so much of balance and rhythmical arrangement, as to seem to be a portion of some hymn): **For** (Chrysostom and others regard this **for** as rendering a reason why the *saying* is *faithful,* understanding *faithful is the saying* of what has *gone before,* viz. the certainty that *he who obtains salvation shall also win eternal glory.* But this is most unnatural. The **for** is not merely explicative, but as in 1 Tim. iv. 9, renders a reason for the assertion that the *saying is faithful,*—in the declaration of the fact in well-known words: *for* the fact is so, that if &c.) **if we died with Him** (pointing to *some one definite event:* the reference must be to that participation in Christ's death which takes place *at baptism* in all those who are His, and which those who follow Him in sufferings emphatically shew that they then did really take on them: see Rom. vi. 3, 4, 8: Col. ii. 12. Certainly if the past tense stood alone, it might be taken as *anticipatory,* looking back on life from that future day in which the *living with him* will be realized: but coupled as it is with the *present,* "*we endure,*" and the future, "*we shall deny,*" we can hardly take it otherwise than literally as to time, of an event already past, and if so, strictly as in the parallel Rom. vi. 8, where the reference is clear), **we shall also live with Him** (hereafter in glory): **if we endure** (with Him: see Rom. viii. 17), **we shall also reign with Him** (see Rom. v. 17; viii. 17. In the former pair, death

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will deny us: [13] [z] if we disbelieve, yet he remaineth faithful: [a] † for he cannot deny himself. [14] Of these things put them in remembrance, [b] adjuring them before the Lord [c] not to strive about words, a thing tending to no profit, to the subverting of the hearers. [15] Study to present thyself approved unto God, a workman not ashamed, rightly laying out the word of the truth. [16] But [d] shun profane babblings: for they will advance unto a greater measure of ungodliness. [17] And their word will eat as doth a cancer: of whom is [e] Hymenæus and Philetus; [18] who [f] concerning the truth went astray, [g] saying that the re-

z Rom. iii. 3. & ix. 6.
a Numb. xxiii. 19.
† *So all our oldest authorities.*
b 1 Tim. v. 21. & vi. 13. ch. iv. 1.
c 1 Tim. i. 4. & vi. 4. Tit. iii. 9, 11.
d 1 Tim. iv. 7. & vi. 20. Tit. i. 14.
e 1 Tim. i. 20.
f 1 Tim. vi. 21.
g 1 Cor. xv. 12.

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deny us: [13] *if we believe not,* yet *he abideth faithful: he cannot deny himself.* [14] *Of these things put* them *in remembrance, charging* them *before the Lord that they strive not about words to no profit,* but *to the subverting of the hearers.* [15] *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* [16] *But shun profane* and *vain babblings: for they will increase unto more ungodliness.* [17] *And their word will eat as doth a canker: of whom is Hymenæus and Philetus;* [18] *who concerning the truth have erred, saying that the resurrection*

and life are opposed: in this, subjection [implied in *endurance*] and dominion): **if we shall deny (Him), He also will deny us** (see Matt. x. 33): **if we disbelieve** (not, His Resurrection, nor His Divinity, but Him generally), **He remains faithful** (to His own word cited above): **for He cannot deny Himself** (i.e. if *we* desert faith in *Him, He* will not break faith with *us; He* having declared that whosoever denies Him shall be denied by Him, and we have pledged ourselves to confess Him,—we may become unbelieving, and break our pledge, but He will not break His: as He has said, it shall surely be. See Rom. iii. 3).

14—26.] *Application of the above general exhortations to the teaching and conversation of Timothy, especially with reference to the false teachers.*

14.] **These things** (those which have just preceded, vv. 8—13) **call to their minds** (the minds, viz. of those among whom thou art ministering, as the context shews: see a similar ellipsis in Tit. iii. 8), **adjuring them before the Lord not to contend about words** (see 1 Tim. vi. 4), **(a thing) useful for no purpose, (but practised) to the ruin** (the opposite of *edification,* or building up: see 2 Cor. xiii. 10) **of them that hear.**

15.] The connexion is close:—by averting them from vain and unprofitable things, approve thine own work, so that it may stand in the day of the Lord.—**Strive to present thyself** (emphatic, as distinguished from those alluded to in the preceding verse) **to God approved** (tested by trial, and found to have stood the test), **a workman** (a general word, of any kind of labourer, used of *teachers* perhaps from the parable in Matt. xx.) **unshamed** (by his work being found unworthy: see Phil. i. 20, and 1 Cor. iv. 4. "One into whom thine own conscience strikes no shame," Bengel), **rightly laying out** (the meaning of the word thus rendered has been much discussed. But it seems agreed that *to cut straight* [as a road, &c.] is its literal force; and hence 'laying out aright' is the figurative sense) **the word of the truth.**

16.] **But** (contrast not merely to the *laying out rightly,* but to the whole course of conduct recommended in the last verse) **profane babblings** (see ref. 1 Tim.) **avoid** (the meaning seems to come from a number of persons falling back from an object of fear or loathing, and standing at a distance round it. The word thus rendered is peculiar, its primary sense being "*stand round*"): **for they** (the false teachers) **will advance to a worse pitch of ungodliness. And their word will eat** (lit. "*will find pasture,*" as in John x. 9: and the word representing *pasture* is the medical term for the consuming progress of mortifying disease) **as a gangrene** (or cancer): **of whom is Hymenæus** (see note

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is past already; and overthrow the faith of some. [19] *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.* [20] *But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.* [21] *If a man*

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surrection is past already; and overthrow the faith of some. [19] Nevertheless [h] the firm foundation of God standeth, having this seal, [i] The Lord knoweth them that are his: and, [k] Let every one that nameth the name of † the Lord depart from iniquity. [20] [l] But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and [m] some to honour, and some to dishonour. [21] [n] If then a

h Matt. xxiv. 24. Rom. viii. 35. 1 John ii. 19.
i Nah. i. 7. John x. 14, 27. Numb. xvi. 5.
k Numb. xvi. 27. Isa. lii. 11.
† *So all our ancient authorities.*
l 1 Tim. iii. 15.
m Rom. ix. 21.
n See Isa. lii. 11.

1 Tim. i. 20) and **Philetus** (of him nothing further is known); **men who concerning the truth went astray** (compare 1 Tim. vi. 21), **saying that the resurrection has already taken place** (Tertullian tells us, that they did this by *spiritualizing* both death and the resurrection, making the one mean the state of sinful nature, the other that of grace. This error, which belonged to the Gnostics subsequently, may well have been already sown and springing up in the apostolic age. If the form of it was that described by Tertullian, it would be one of those instances of wresting the words of St. Paul himself [compare Col. ii. 12: Rom. vi. 4], of which St. Peter speaks 2 Pet. iii. 16); **and are overturning the faith of some.** 19.] *Firm endurance,* notwithstanding this overturning of the faith of some, *of the church of God: its signs and seals.*—**Nevertheless God's firm foundation standeth** (not, as A. V. ungrammatically, '*the foundation of God standeth sure.*' But what is *God's firm foundation?* Very various interpretations have been given. Some explain it the *fundamental doctrine of the Resurrection:* others, *the promises of God:* others, *the immoveable faith of God:* others, *Christ,* 1 Cor. iii. 11: some, *the Christian religion:* others, again, *God's election.* Rather is it the congregation of the faithful, considered as a foundation of a building placed by God,—the *house* spoken of in the next verse. Against the tottering faith of those just mentioned, he sets the *firm foundation* which *stands.* It cannot be moved: Heb. xii. 28), **having** ('*seeing it hath,*' with a very faint causal force, illustrating the previous declaration) **this seal** (probably in allusion to the practice of engraving inscriptions over doors [Deut. vi. 9; xi. 20] and on pillars and foundation stones [Rev. xxi. 14]. The seal [inscription] would indicate *ownership* and *destination:* both of which are pointed at in the two texts following) (1) **The Lord knoweth** (see 1 Cor. viii. 3, note) **them that are His:** and (2), **Let every one that nameth the name of the Lord** (viz. *as* his Lord: not exactly equivalent to 'calleth on the name of the Lord') **stand aloof from iniquity** (the passage in Isa. stands, "*Depart ye, depart ye, go ye out from thence, touch not the unclean thing: go out of the midst of her: be ye clean that bear the vessels of the Lord.*" It is clearly no reason against this passage being here *alluded to,* that it is *expressly cited* 2 Cor. vi. 17. Ellicott remarks, that it is possibly in continued allusion to Num. xvi. 26, "*Separate yourselves from the tents of these wicked men*"). 20.] Those who are truly the Lord's are known to Him and depart from iniquity: but in the visible church there are many unworthy members. This is illustrated by the following similitude.—**But** (contrast to the preceding definition of the Lord's people) **in a great house** (Chrysostom and others understand by this *great house,* the world: but it is far better understood of the church, for the reason given by Calvin: "that the context here teaches *us to understand* it of the church: for Paul is not treating of those without, but of God's own family." The idea then is much the same as that in the parable of the dragnet, Matt. xiii. 47—49: not in the parable of the tares of the field: for there it is expressly said, "*The field is the world*") **there are not only vessels of gold and**

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man shall purify himself from these,
he shall be a vessel unto honour,
sanctified, meet for the master's use,
o ch. iii. 17. Tit. iii. 1. [o] prepared unto every good work.
p 1 Tim. vi. 11. [22] But flee youthful lusts: [p] and
follow after righteousness, faith,
q Acts ix. 14. 1 Cor. i. 2. love, peace with them that [q] call on
r 1 Tim. i. 5. & iv. 12. the Lord [r] out of a pure heart.
s 1 Tim. i. 4. & iv. 7. & vi. 4. ver. 16. Tit. iii. 9. [23] But [s] foolish and irregular questions
decline, knowing that they
t Tit. iii. 2. gender strifes. [24] And [t] the servant
of the Lord must not strive; but be
u 1 Tim. iii. 2, 3. Tit. i. 9. gentle unto all, [u] apt to teach, patient

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therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and *prepared unto every good work.* [22] *Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.* [23] *But foolish and unlearned questions avoid, knowing that they do gender strifes.* [24] *And the servant of the Lord must not strive; but be gentle unto all* men, *apt to teach,*

silver, but also of wood and earthenware; and some for honour, some for dishonour (viz. in the use of the vessels themselves: not, as some explain it, to bring honour or dishonour on the house or its inhabitants. Estius, anxious to avoid the idea of heretics being in the church, would understand the two classes in each sentence as those distinguished by gifts, and those not so distinguished: but this seems alien from the context: compare especially the next verse).

21.] Here the thing signified is mingled with the similitude: the voluntary act described belonging, not to the vessels, but to the members of the church who are designated by them. **If then** (then deduces a consequence from the similitude: this similitude being taken for granted) **any man** (member of the church) **shall purify himself from among** (shall in the process of purifying himself depart from among) **these** (viz. the latter mentioned vessels in each parallel; but more especially the *vessels to dishonour,* from what follows), **he shall be a vessel for honour, sanctified** (this word rendered *sanctified* is a favourite word with our Apostle to describe the saints of God), **useful for the master** (of the house), **prepared for every good work.**

22.] Exhortations, taken up again from ver. 16, on the matter of which the intervening verses have been a digression.—**But** (contrast to the last-mentioned character, ver. 21) **youthful lusts fly from: but** (so literally: contrast to the hypothesis of the opposite course to that recommended above) **follow after righteousness** (moral rectitude, as contrasted with *iniquity,* ver. 19: not, 'the righteousness which is by faith;' far better Calvin: 'that is, right living. See the parallel, 1 Tim. vi. 11), **faith, love, peace with** (this **with** belongs to "*peace,*" not to "*follow after.*" We are to cultivate being at peace with men that call on the Lord out of a pure heart) **those who call upon the Lord** (Christ, see 1 Cor. i. 2) **out of a pure heart** (these last words serve to designate the earnest and single-minded, as contrasted with the false teachers, who called on Him, but not out of a pure heart: compare ch. iii. 5, 8, and especially Tit. i. 15, 16).

23.] **But** (contrast again to the hypothesis of the contrary of the last exhortation) **foolish** (Titus iii. 9) **and undisciplined** (unrestrained by proper rules, out of the course of Christian discipline, and so, irregular) **questionings decline, being aware that they gender strifes. But** (contrast to the fact of *strife*) **the** (better than *a.* The meaning being much the same, the definite article in rendering gives the emphasis, and points out the individual servant, better than the indefinite) **servant of the Lord** (Jesus; see 1 Cor. vii. 22. It is evident from what follows, that the servant of the Lord here, in the Apostle's view, is not so much every true Christian,—however applicable such a maxim may be to him also,—but the minister of Christ, as Timothy was: compare "*apt to teach,* &c." below) **must not strive** (this maxim takes for granted, that the *servant must be like his Lord,* and argues from that); **but be gentle towards all, apt to teach** (so A. V. well: for, as Bengel, "the word signifies not only solidity and facility in teaching, but especially patience and assiduity." In fact these latter must

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patient, [25] *in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;* [26] *and* that *they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

III. [1] *This know also, that in the last days perilous times shall come.* [2] *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,*

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of wrong, [25] [x] in meekness correcting those that oppose themselves; [y] if God peradventure will give them repentance [z] in order to the knowledge of the truth; [26] and that they may return to soberness [a] out of the snare of the devil, having been taken captive by him [b] in pursuance of God's will.

III. [1] But know this, that [a] in the last days grievous times shall come. [2] For men shall be [b] lovers of their own selves, [c] lovers of money,

x Gal. vi. 1. 1 Tim. vi. 11. 1 Pet. iii. 15.
y Acts viii. 22.
z 1 Tim. ii. 4. ch. iii. 7. Tit. i. 1.
a 1 Tim. iii. 7.
b See Rom. xix. 17. Prov. xvi. 4.
a 1 Tim. iv. 1. ch. iv. 3. 2 Pet. iii. 2. 1 John ii. 18. Jude 18.
b Phil. ii. 21.
c 2 Pet. ii. 3.

be, on account of the contrast which the Apostle is bringing out, regarded as prominent here), **patient of wrong** (so Conybeare; and perhaps we can hardly find a better expression, though 'wrong' does not by any means cover the whole meaning), **in meekness correcting** (not, as A. V., '*instructing*') **those who oppose themselves; if at any time** (literally, '*lest at any time*') **God may give them repentance** (because their consciences were impure [see above on ver. 22] and lives evil) **in order to the knowledge of [the] truth** (see note, 1 Tim. ii. 4); **and they may return to soberness** (a similar word is used in 1 Cor. xv. 34: from their moral and spiritual intoxication) **out of the snare of the devil** (gen. subj., 'the snare which the devil laid for them.' There is properly no confusion of metaphor, the idea being that these persons have in a state of intoxication been entrapped, and are enabled, at their awaking sober, to escape), **having been** (during their spiritual *intoxication*) **taken captive by him in pursuance of God's will** (the literal rendering is: "having been taken captive by him towards the will of that other." And *that other* is God, who has already been mentioned in ver. 25. In the former editions of my Greek Test. I took another view, but have now changed my opinion. It is God who overrules the workings of God's enemy, and who hath made all things for Himself—even the wicked for the day of evil. On the varieties of rendering, see the note in my Greek Test.).

Ch. III. 1—9.] *Warning of bad times to come, in which men shall be ungodly and hypocritical:—nay, against such men as already present, and doing mischief.*

1.] **But** (the contrast is in the dark prophetic announcement, so different in character from the hope just expressed) **know this, that in the last days** (see 1 Tim. iv. 1, where the expression is somewhat different. The period referred to here is, from all New Test. analogy [compare 2 Pet. iii. 3; Jude 18], that immediately preceding the coming of the Lord. That day and hour being hidden from all men, and even from the Son Himself, Mark xiii. 32,—the Spirit of prophecy, which is the Spirit of the Son, did not reveal to the Apostles its place in the ages of time. They, like the subsequent generations of the Church, were kept waiting for it, and for the most part wrote and spoke of it as soon to appear; not however without many and sufficient hints furnished by the Spirit, of an interval, and that no short one, first to elapse. In this place, these last days are set before Timothy as being on their way, and indeed their premonitory symptoms already appearing. The discovery which the lapse of centuries and the ways of Providence have made to us,—"*my Lord delayeth His coming,*"—misleads none but unfaithful servants: while the only modification in the understanding of the premonitory symptoms, is, that *for us,* He with whom a thousand years are as one day has spread them, without changing their substance or their truth, over many consecutive ages. See 1 John ii. 18,—where we have the still plainer assertion, "*It is the last time*") **grievous times shall come** (literally, "*shall be instant*").

2.] **For** (reason for the epithet "*grievous*") **men shall be lovers of their own selves, lovers of money, empty boasters, haughty, evil speakers** (not

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d Jude 16.
e 1 Tim. vi. 4.
f 1 Tim. i. 20. 2 Pet. ii. 12. Jude 10.
g Rom. i. 30.
h Rom. i. 31.
i Rom. i. 31.
k 2 Pet. iii. 3.
l 2 Pet. ii. 10.
m Phil. iii. 19. 2 Pet. ii. 13, &c. Jude 4, 19.
n 1 Tim. v. 8. Tit. i. 16.
o 2 Thess. iii. 6. 1 Tim. vi. 5.
p Matt. xxiii. 14. Tit. i. 11.

[d] boasters, [e] haughty, [f] evil speakers, [g] disobedient to parents, unthankful, unholy, [3] [h] without natural affection, [i] implacable, slanderers, [k] incontinent, fierce, haters of good, [4] [l] traitors, headlong, besotted with pride, [m] lovers of pleasure more than lovers of God; [5] having an outward form of godliness, but [n] having denied the power thereof: [o] from these also turn away. [6] For [p] of these are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

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disobedient to parents, unthankful, unholy, [3] without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, [4] traitors, heady, highminded, lovers of pleasures more than lovers of God; [5] having a form of godliness, but denying the power thereof: from such turn away. [6] For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers

'*blasphemous,*' though the Greek word is "*blasphemoi;*" it has not the reference to things sacred unless the context necessarily leads to that meaning just at this point: the sins mentioned are more against men than against God), **disobedient to parents** ("the character of the times is much to be gathered from the manners of youth," says Bengel), **ungrateful, unholy, without natural affection, implacable** (it does not appear that the word ever means 'truce-*breakers,*' but rather, '*that will make*' or '*admit no truce:*' i. e. implacable), **slanderers, incontinent, inhuman** (or, **fierce**), **no lovers of good** (so literally), **traitors, headlong** (either in action, or in passion [temper], which would in fact amount to the same), **besotted by pride** (see note, 1 Tim. iii. 6), **lovers of pleasure rather than lovers of God; having a** (or, **the**?) **form** (outward embodiment: the same meaning as in Rom. ii. 26, but here confined, by the contrast following, to the mere outward semblance; whereas there, no contrast occurring, the outward embodiment is the real representation) **of godliness, but having denied** (not present, '*denying,*' as A. V., —'*renouncing,*' as Conybeare; their condemnation is, that they are living in the semblance of God's fear, but *have repudiated* its reality) **the power of it** (its living and renewing influence over the heart and life).—Compare throughout this description, Rom. i. 30, 31. Huther remarks, "We can hardly trace any formal rule of arrangement through these predicates. Here and there, it is true, a few cognate ideas are grouped together: the two first are connected by the prefix, '*lovers of:*' then follow three words betokening high-mindedness: '*disobedient to parents*' is followed by '*unthankful:*' this word opens a long series of negative epithets, but interrupted by '*slanderers:*' the following seem some of them to be connected in the original by likeness of sound: others by connexion of meaning, as '*headlong,*' and '*besotted with pride.*' But this very interpenetration serves to depict more vividly the whole manifoldness of the manifestation of evil"): **from these also** (as well as from those things and persons of whom he was before warned, ch. ii. 16, 21, 23) **turn away** (compare 1 Tim. vi. 20. This command shews that the Apostle treats the symptoms of the last times as not future exclusively, but in some respects present: see note above, ver. 1). 6.] **For** (reason of the foregoing command, seeing that they are already among you) **among the number of these are they who creep** ("see how he points at the shamelessness of their conduct by this word, — their dishonourableness, their craft, their trickery." Chrysostom) **into** [men's] **houses, and take captive** (as it were prisoners; a word admirably describing the influence acquired by sneaking proselytizers over those presently described: attach to themselves entirely, so that they follow them as if dragged about by them) **silly women** (in the Greek, a diminutive of the word signifying women, denoting contempt) **laden with sins** (De Wette alone seems to have given the true reason of the insertion of this particular. The stress is on **laden**: they are burdened, their con-

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lusts, [7] *ever learning, and never able to come to the knowledge of the truth.* [8] *Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.* [9] *But they shall proceed no further: for their folly shall be*

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7 ever learning, and never yet able
[q] to come to the full knowledge of the truth. 8 Now as [r] Jannes and Jambres withstood Moses, so do these also withstand the truth: [s] men corrupted in their minds, [t] reprobate concerning the faith. 9 Notwithstanding, they shall proceed no further: for their folly

q 1 Tim. ii. 4.
r Exod. vii. 11.
s 1 Tim. vi. 5.
t Rom. i. 28. 2 Cor. xiii. 5. Tit. i. 16.

sciences oppressed, with sins, and in this morbid state they lie open to the insidious attacks of these proselytizers who promise them ease of conscience if they will follow them), **led about by lusts of all kinds** (I should rather imagine, from the context, that the reference here is not so much to 'fleshly lusts' properly so called,—though from what we know of such feminine spiritual attachments, ancient [see below] and modern, such must by no means be excluded,—as to the ever-shifting passion for change in doctrine and manner of teaching, which is the eminent characteristic of these captives to designing spiritual teachers,—the running after popular and fashionable men and popular and fashionable tenets, which draw them in flocks in the most opposite and inconsistent directions. Who has not seen this exemplified in the growth of Irvingism, Methodism, Evangelicalism, High-Churchism, and all the other -isms?), **evermore learning** (always with some new point absorbing them, which seems to them the most important, to the depreciation of what they held and seemed to know before), **and never yet** (with all their learning) **able to come to the thorough knowledge** (the decisive and stable apprehension, in which they might be grounded and settled against further novelties) **of the truth** (this again is referred by Chrysostom and others, to moral deadening of their apprehension by profligate lives. It may be so, in the deeper ground of the psychological reason for this their fickle and imperfect condition: but I should rather think that the Apostle here indicates their character as connected with the fact of their captivity to these teachers.—With regard to the fact itself, we have abundant testimony that the Gnostic heresy in its progress, as indeed all new and strange systems, laid hold chiefly of the female sex: see the instances quoted in my Greek Test. De Wette remarks, "This is an admirable characterization of zealous soul-hunters (who have been principally found, and are still found, among the Roman Catholics) and their victims. We must not however divide the different traits among different classes or individuals: it is their combination only which is characteristic." "One would say," says Calvin, "that Paul was here designedly painting the portraiture of the life of the cloister").

8.] But (i. e., it is no wonder that there should be now such opponents to the truth, for their prototypes existed also in ancient times) **as Jannes and Jambres withstood Moses** (these are believed to be traditional names of the Egyptian magicians mentioned in Exod. vii. 11, 22. Origen says, "That which we read in St. Paul, 'Jannes and Mambres withstood Moses,' is not found in the public Scriptures, but in a secret book inscribed 'Jannes and Mambres,' but Theodoret's account is more probable, that St. Paul learnt their names, not out of the Holy Scriptures, but from the unwritten teaching of the Jews," especially as the names are found in the Targum of Jonathan on Exod. vii. 11; xxii. 22. The traditional history of Jannes and Jambres, collected out of the rabbinical books, is as follows: They were the sons of Balaam—prophesied to Pharaoh the birth of Moses, in consequence of which he gave the order for the destruction of the Jewish children,—and thenceforward appear as the counsellors of much of the evil,—in Egypt, and in the desert, after the Exodus,—which happened to Israel. They were variously reported to have perished in the Red Sea, or to have been killed in the tumult consequent on the making the golden calf, which they had advised), **thus these also withstand the truth: being men corrupted in mind, worthless** (not abiding the test, **reprobate**) **concerning the faith** (in respect of the faith).

9.] Notwithstanding, they shall not advance further (in ch. ii. 16, it is said, "*they shall advance*

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u Exod. vii. 12. & viii. 18. & ix. 11.
x Phil. ii. 22. 1 Tim. iv. 6.
y Acts xiii. 45, 50.
z Acts xiv. 2, 5.
a Acts xiv. 19, &c.
b Ps. xxxiv. 19. 2 Cor. i. 10. ch. iv. 17.

shall be fully manifest unto all, [u] as their's also was. [10] [x] But thou wert a follower of my doctrine, manner of life, purpose, faith, longsuffering, love, patience, [11] persecutions, sufferings, such as happened unto me [y] at Antioch, [z] at Iconium, [a] at Lystra; such persecutions as I endured: and [b] out of all the Lord delivered me.

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manifest unto all men, *as their's also was.* [10] *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,* [11] *persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of* them *all the Lord delivered me.*

further in ungodliness:" and it is in vain to deny that there is an apparent and literal inconsistency between the two assertions. But on looking further into them, it is manifest, that while there the Apostle is speaking of an immediate spread of error, here he is looking to its ultimate defeat and extinction): **for their folly** (unintelligent and senseless method of proselytizing and upholding their opinions—and indeed folly of those opinions themselves) **shall be thoroughly manifested to all, as also that of those men was** (Exod. viii. 18: ix. 11: but most probably the allusion is to their traditional end).

10—17.] *Contrast, by way of reminding and exhortation, of the education, knowledge, and life of Timothy, with the character just drawn of the opponents.*—**But thou followedst** ('followedst as thy pattern:' 'it was my example in all these things which was set before thee as thy guide—thou wert a follower of me, as I of Christ.' The indefinite past tense is both less obvious and more appropriate than the *perfect:* this *was* the example set before him, and the reminiscence joined to the exhortation of ver. 14, bears something of reproach with it, which is quite in accordance with what we have reason to infer from the general tone of the Epistle. Whereas the *perfect*, as in A. V., would imply that the example had been really ever before him, and followed up to the present moment: and so would weaken the necessity of the exhortation) **my teaching, conduct, purpose** (Ellicott remarks, that in all other passages in St. Paul's Epistles, this word **purpose** is used with reference to God), **faith, longsuffering** ("his bearing with the offences of the brethren," Theodoret: or perhaps, as Chrysostom,—"his patience in respect of the false teachers and the troubles of the time"), **love** ("which they had not," Chrysostom), **endurance** (or patience: "how generously I bear the attacks of my enemies," Theodoret), **persecutions** ("to these *endurance* furnished the note of transition," Huther), **sufferings** (not only was I persecuted, but the persecution issued in infliction of suffering), **such** (sufferings) **as befell me in Antioch** (of Pisidia), **in Iconium, in Lystra** (why should these be especially enumerated? Theodoret assigns as a reason, "Omitting mention of other dangers, he speaks only of those which happened to him in Pisidia and Lycaonia. For he to whom he was writing was a Lycaonian, and these incidents were better known to him than the rest." And so Chrysostom, and many both ancient and modern. It may be so, doubtless: and this reason, though rejected by De Wette and others, seems much better to suit the context and probability, than the other, given by Huther, that these persecutions were the first which befell the Apostle in his missionary work among the heathen. It is objected to it, that during the former of these persecutions Timothy was not with St. Paul. But the answer to that is easy. At the time of his conversion, they were recent, and the talk of the churches in those parts: and thus, especially with our rendering, and the indefinite past sense of "*thou followedst,*" would be naturally mentioned, as being those sufferings of the Apostle which first excited the young convert's attention to make them his own pattern of what he too must suffer for the Gospel's sake. Baur and De Wette regard the *exact correspondence* with the Acts [xiii. 50; xiv. 5, 19; xvi. 3] as a suspicious circumstance. Wiesinger well asks, would they have regarded a *discrepancy* from the Acts as a mark of genuineness?); **what persecutions** (or, **such persecutions as**:—understand, 'thou sawest; in proposing to thyself a pattern thou hadst before thee . . .') **I underwent: and out of all the Lord**

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[12] *Yea, and all that will live godly in Christ Jesus shall suffer persecution.* [13] *But evil men and seducers shall wax worse and worse, deceiving, and being deceived.* [14] *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned* them; [15] *and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.* [16] *All scripture* is *given by inspiration of God, and* is *profitable for doctrine, for*

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[12] Yea, and [c] all that will live godly in Christ Jesus shall suffer persecution. [13] [d] But evil men and impostors shall wax worse and worse, deceiving, and being deceived. [14] But [e] continue thou in the things which thou learnedst and wert assured of, knowing from what teachers thou didst learn them; [15] and that from a child thou † knowest [f] the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. [16] Every scripture [g] inspired by God [h] is also profitable for doc-

[c] Ps. xxxiv. 19. Matt. xvi. 24. John xvii. 14. Acts xiv. 22. 1 Cor. xv. 19. 1 Thess. iii. 3.

[d] 2 Thess. ii. 11. 1 Tim. iv. 1. ch. ii. 16.

[e] ch. i. 13. & ii. 2.

† *So our oldest MSS.*

[f] John v. 39.

[g] See 2 Pet. i. 20, 21.

[h] Rom. xv. 4.

delivered me. **12.] Yea, and** (or, **and moreover.** 'They who will, &c., must make up their minds to this additional circumstance,' viz. persecution) **all who are minded** (purpose: 'whose will is to,' Ellicott: hardly so strong as '*who determine,*' Conybeare) **to live godly in Christ Jesus shall be persecuted.** **13.] But** (on the other hand: a reason why persecutions must be expected, and even worse and more bitter as time goes on. The opposition certainly, as seems to me, is to the clause immediately preceding, not to ver. 10 f. There would thus be no real contrast: whereas on our view, it is forcibly represented that the breach between light and darkness, between *godliness* and *wickedness,* would not be healed, but rather widened, as time went on) **evil men** (in general,—over the world: particularized, as applying to the matter in hand, by the next words) **and impostors** (literally, *magicians,* in allusion probably to the Egyptian magicians mentioned above) **shall grow worse and worse** ('*advance in the direction of worse:*' see above, ver. 9. There the *diffusion* of evil was spoken of: here, its *intensity*), **deceiving and being deceived.** **14.] But do thou continue in the things which thou learnedst** (see ch. ii. 2) **and wert convinced of, knowing** (as thou dost) **from what teachers** (viz. thy mother Lois and grandmother Eunice, ch. i. 5: compare "*from a child,*" below: not Paul and Barnabas, as Grotius, nor the *many witnesses* of ch. ii. 2. If the singular [as in A. V.] be read, then the Apostle must be meant) **thou learnedst them; and** (knowing) **that from a child** (more than this: **from an infant** is the literal reading) **thou knowest the holy scriptures** (of the Old Test. This expression [**the sacred writings**] for the Scriptures, not elsewhere found in the New Test., is common in Josephus), **which are able to make thee wise unto** (towards the attainment of) **salvation by means of** (the instrument whereby the *making wise* is to take place: not to be joined to "*salvation,*" as some do) **faith, namely, that which is in** (which rests upon, is reposed in) **Christ Jesus.** **16.]** The immense value to Timothy of this early instruction is shewn by a declaration of the profit of Scripture in furthering the spiritual life. There is considerable doubt about the construction of the first clause in this verse, the grounds of which it is hardly possible to bring before an English reader. Is it to be taken, (1) **every scripture** (subject) (is) **inspired by God** (predicate), **and profitable:** or (2) **every scripture inspired by God** (subject) **is also profitable** (predicate)? The former is followed by Chrysostom, Gregory of Nyssa, Athanasius, Estius, Calvin, &c., and by the A. V. The latter by Origen, Theodoret, by Grotius, Erasmus, &c., and the ancient Syriac version, the Latin Vulgate, and Luther. In deciding between these two, the following considerations must be weighed by the English reader, exclusive of those which require a knowledge of the arrangement and requirement of the Greek: (a) the requirement of the context. The object of

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trine, for conviction, for correction,
for discipline which is in righteous-
i 1 Tim. vi. 11. ness: [17] [i] that the man of God may
k ch. ii. 21. be complete, [k] throughly furnished
unto every good work.
a 1 Tim. v. 21. & vi. 13. ch. ii. 14. IV. [1] I [a] adjure thee † before God,

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reproof, for correction, for instruction in righteousness: [17] *that the man of God may be perfect, throughly furnished unto all good works.*

IV. [1] *I charge* thee *there-*

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† *So, omitting* therefore, *and* the Lord, *and reading* Christ Jesus, *all our earliest MSS.*

the present verse plainly is to set before Timothy the value of his early instruction, as a motive to his remaining faithful to it. It is then very possible, that the Apostle might wish to exalt the dignity of the Scripture by asserting of it that it was *inspired by God*, and then out of this lofty predicate might unfold that it *was also profitable*, &c.;—its various uses in the spiritual life. On the other hand it may be urged, that thus the two epithets do not hang naturally together, the first consisting of the one word *God-inspired*, and the other being expanded into a whole sentence: especially as in order at all to give symmetry to the whole, the end stated in ver. 17 must be understood as the purposed result of the *inspiration* as well as of the *profit* of the Scriptures, which is hardly natural: (b) the requirements of the grammatical construction: see in my Greek Test.—I own on the whole the balance seems to me to incline on the side of (2), unobjectionable as it is in construction, and of the two, better suited to the context. I therefore follow it, hesitatingly, I confess, but feeling that it is not to be lightly overthrown. **Every Scripture** (not 'every writing:' the word never occurs in the New Test. except in the sense of 'Scripture.' It *may* mean, perhaps, all Scripture: but, in the presence of such an expression as "another Scripture saith," John xix. 37, it is safer to keep to the meaning, unobjectionable both grammatically and contextually, 'every Scripture'—i. e. 'every part of Scripture') **given by inspiration of God** (this word *inspired*, like that in the Greek, is an expression and idea connected with *breath*, the power of the divine Spirit being conceived of as a breath of life: the word thus amounts to 'breathed through,' 'full of the Spirit.' It (the idea) is common to Jews, Greeks, and Romans. Josephus speaks of the prophets as having learnt according to the *afflatus* (breathing into them) from God. Plato and Plutarch speak of *inspired wisdom and inspired dreams;* Cicero says, "No one ever was a great man without some divine afflatus." "Inspired" is first found as a predicate of persons: compare Matt. xxii. 43; 2 Pet. i. 21: then it was also applied to things. On the meaning of the word as applied to the Scriptures, see Introd. to Vol. I. 'On the inspiration of the Gospels.' As applied to the prophets, the sense would not materially differ, except that we ever regard one speaking *prophecy*, strictly so called, as more immediately and thoroughly the mouthpiece of the Holy Spirit, seeing that the future is wholly hidden from men, and God does not in this case use or inspire *human testimony to facts*, but suggests the *whole substance* of what is said, *direct* from Himself) **is also** (besides this its quality of inspiration: on the construction, see above) **profitable for** (towards) **teaching** (this, the *teaching of the person* reading the Scriptures, not the *making him a teacher*, is evidently the meaning. It is not Timothy's ability as a teacher, but his stability as a Christian, which is here in question), **for conviction** ("for it convicts our sinful life," Theodoret. The above remark applies here also), **for correction** ("for it exhorts wanderers to return into the right way," Theodoret), **for discipline** (see Eph. vi. 4, and note) **which is in righteousness** (which is versed in, as its element and condition, righteousness, and so disciplines a man to be holy, just, and true): **that** (result of the profitableness of Scripture: reasons why God has, having Himself inspired it, endowed it with this profitableness) **the man of God** (1 Tim. vi. 11 and note) **may be complete** (perfect at every point), **thoroughly made ready to every good work** (rather to be generally understood than officially: the man of God is not only a teacher, but any spiritual man: and the whole of the present passage regards the universal spiritual life. In ch. iv. 1 ff. he returns to the official duties of Timothy: but here he is on that which is the common basis of all duty).

CH. IV. 1—8.] *Earnest exhortation to Timothy to fulfil his office; in the near prospect of defection from the truth, and of the Apostle's own departure from life*

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fore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; [2] *preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.* [3] *For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;* [4] *and they shall turn away* their *ears from the truth, and shall be turned unto fables.* [5] *But watch*

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and Christ Jesus, [b] who shall one day judge the quick and the dead, † and by his appearing and his kingdom; [2] preach the word; be urgent in season, out of season; convict, [c] rebuke, [d] exhort in all longsuffering and teaching. [3] [e] For the time will come when they will not endure [f] the sound doctrine; [g] but after their own lusts they shall heap to themselves teachers, having itching ears; [4] and they shall turn away their ears from the truth, and [h] shall turn aside unto fables. [5] But

b Acts x. 42.
† *So all our oldest MSS*
c 1 Tim. v. 20. Tit. i. 13. & ii. 15.
d 1 Tim. iv. 13.
e ch. iii. 1.
f 1 Tim. i. 10.
g ch. iii. 6.
h 1 Tim. i. 4. & iv. 7. Tit. i. 14.

—**I adjure thee** (literally, I earnestly call **thee to witness**) **before God, and Christ Jesus, who is about to** (or if this seems to imply too near a coming to judgment, **who shall one day**) **judge living and dead, and by** (i. e. 'and I call thee to witness,' as in Deut. iv. 26, the construction being changed from that in the first clause) **his appearing and his kingdom** (each has its place in the adjuration:—His *coming*, at which we shall stand before him;—His *kingdom*, in which we hope to reign with Him); 2.] **proclaim the word** (of God); **be urgent** (this is generally referred to the last clause—'be diligent in preaching:' but the commandment most probably refers, not to preaching only, but in the whole work of the ministry) **in season, out of season** ("have no defined season, let all time be thy season; not only in peace; not only in security; nor yet when sitting in the church only; even if thou be in perils, even if in prison, even if bound with a chain, even if being led out to die, at every such opportunity, convict, and shrink not from rebuking: for then it is that rebuke is in season, when the conviction goes forward, and the fact is demonstrated." Chrysostom. I cannot forbear also transcribing a very beautiful passage from the same Father: "But if men continue in the same courses even after our exhortation, not even then must we abstain from counselling them. For fountains flow, even if no one draw from them: and rivers run, though no one drinks. So too the preacher ought, even if no one attend to him, to fulfil all his own duty; for our rule, who have taken in hand the ministry of the word, is laid down by God the lover of men, that his part is never to slacken, nor to be silent, whether men hear, or pass by." This latter passage gives the more correct reference,—not so much to *his* opportunities, as the former, but to theirs); **convict, rebuke, exhort; in** (not '*with*;' it is not the *accompaniment* of the actions, but the element, the temper in which they are to be performed) **all** (possible) **longsuffering and doctrine** (not subjective '*perseverance in teaching*,' as Conybeare; but '*doctrine*' itself: it [objective] is to be the element in which these acts take place, as well as *longsuffering* [subjective]. The junction is harsh, but not therefore to be avoided).

3, 4.] *Reason why all these will be wanted.*—**For there shall be a time when they** (men, i. e. professing Christians, as the context shews) **will not endure** (not bear—as being offensive to them) **the healthy doctrine** (viz. of the Gospel); **but according to** (after the course of) **their own desires** (instead of, in subjection to God's providence) **will to themselves** (emphatic) **heap up** (one upon another) **teachers, having itching ears** (i. e. seeking to hear for their own pleasure; wanting their vices and infirmities to be tickled); **and shall avert their ears from the truth, and be turned aside to fables.** 5 ff.] He enforces on Timothy the duty of worthily fulfilling his office, *in consideration of his own approaching end*. For this being introduced, various reasons have been given:—(1) he himself would be no longer able to make head against these adverse influences, and

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i ch. i. 8. & ii. 3.
k Acts xxi. 8. Eph. iv. 11.
l Phil. ii. 17.
m Phil. i. 23. See 2 Pet. i. 14.
n 1 Cor. ix. 24, 25. Phil. iii. 14. 1 Tim. vi. 12. Heb. xii. 1.
o 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4. Rev. ii. 10.
p ch. i. 12.

be thou sober in all things, [i] suffer affliction, do the work of [k] an evangelist, fulfil thy ministry. [6] For [l] I am already being poured out, and the time of [m] my departure is at hand. [7] [n] I have striven the good strife, I have finished my course, I have kept the faith: [8] henceforth there is laid up for me [o] the crown of righteousness, which the Lord, the righteous judge, shall award me [p] at that day: and not only to me,

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thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. [6] For I am now ready to be offered, and the time of my departure is at hand. [7] I have fought a good fight, I have finished my *course, I have kept the faith: [8] henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but*

therefore must leave Timothy and others to replace him: (2) Timothy had had his assistance hitherto: but it is now time that he became his own master, and not be changed for the worse by losing St. Paul: so Calvin and Grotius: (3) the death and blessedness of St. Paul is set before him as a motive to incite him to his duty: so Bengel; and Chrysostom, in a very beautiful passage, too long for transcription: (4) to stir up Timothy to imitation of him. There seems no reason why any one of these should be chosen to the exclusion of the rest: we may well combine (1) and (4), at the same time bearing (2) and (3) in mind:—'I am no longer here to withstand these things: be thou a worthy successor of me, no longer depending on, but carrying out for thyself my directions: follow my steps, inherit their result, and the honour of their end.'

5.] **But** (as contrasted with the description preceding) **do thou** (emphatic) **be sober** (or, **watch**: it is difficult to give the full meaning of the word in a version. The reference is especially to the clearness and wakefulness of attention and observance which attends on sobriety, as distinguished from the lack of these qualities in intoxication. 'Keep thy coolness and presence of mind, that thou be not entrapped into forgetfulness, but discern and use every opportunity of speaking and acting for the truth') **in all things, suffer hardship, do the work of an Evangelist** (here probably in a wide sense, including all that belongs to a preacher and teacher of the Gospel), **fill up the measure of** (fill up, in every point; leave nothing undone in) **thy ministry.**

6.] For the connexion, see above. **For I am already being poured out** (as a drink-offering: i. e. the process is begun, which shall shed my blood. '*Ready to be offered*' [as A. V., &c.] misses the force of the present tense), **and the time of my departure is at hand.**

7.] **I have striven the good strife** (it is hardly correct to confine the verb or the substantive to the sense of 'fight:' that it *may be*, but its reference is much wider, to *any contest*: and here probably to that which is specified in the next clause: see especially Heb. xii. 1), **I have finished my race** (see references: the image belongs peculiarly to St. Paul. In Phil. iii. 12 ff. he follows it out in detail. See also 1 Cor. ix. 24 ff.; Heb. xii. 1, 2), **I have kept the faith:**

8.] **henceforth there is laid up for me the** (not, '*a*,' as A. V.) **crown** (compare Phil. iii. 14) **of righteousness** (i. e. the bestowal of which is conditional on the substantiation and recognition of righteousness. There is, as Calvin has shewn, no sort of inconsistency here with the doctrines of grace: "for the gratuitous justification which is conferred on us by grace does not militate against the *reward* of good works, nay, rather the two exactly agree, that man is justified gratis by Christ's merit, and yet shall receive the reward of his works before God. For as soon as God receives us into grace, He is pleased with our works, so that He accounts them worthy of reward though undeserved"), **which the Lord** (Christ: compare the words "*His appearing*" below) **shall award** (more than 'give:' see Matt. vi. 4, 6, &c., xvi. 27: the idea of *requital* should be expressed) **me in that day, the righteous** ('*just;*' but the word 'righteous' should be kept as answering to 'righteousness' above) **judge** (see Acts x. 42. In this assertion of just judgment,

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unto all them also that love his appearing. [9] *Do thy diligence to come shortly unto me:* [10] *for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.* [11] *Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.* [12] *And Tychicus have I sent to Ephesus.* [13] *The cloke that I left at Troas*	but unto all them also that have loved his appearing. [9] Do thy diligence to come shortly unto me: [10] for [q] Demas forsook me, [r] loving this present world, and departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. [11] Only [s] Luke is with me. Take [t] Mark, and bring him with thee: for he is profitable to me for the ministry. [12] But [u] Tychicus I sent to Ephesus. [13] The cloak that I left at Troas	q Col. iv. 14. Philem. 24. r 1 John ii. 15. s Col. iv. 14. Philem. 24. t Acts xii. 25. & xv. 37. Col. iv. 10. u Acts xx. 4. Eph. vi. 21. Col. iv. 7. Tit. iii. 12.

there is nothing to controvert the doctrines of grace: see above);—**and** (but) **not only to me** (better than 'not to me only,' A. V., which though true, does not correctly represent the sense), **but also to all who have loved** (who shall then be found to have loved and still to be loving: *loved,* i. e. looked forward with earnest joy to) **His appearing** (ver. 1).

9—22.] *Request to come to Rome. Notices of his own state and that of others: greetings.*

9 ff.] **Do thine endeavour** (so also Tit. iii. 12) **to come to me quickly** (this desire that Timothy should come to him, appears in ch. i. 4, 8: its reason is now specified): **for** (I am almost alone) **Demas** (mentioned Col. iv. 14 with Luke, as saluting the Colossians, and Philem. 24, also with Luke [and others], as one of the Apostle's *fellow-workmen*) **deserted me, loving** (i. e. '*through love of*') **this present world** ("fond of ease, safety, and security, he chose rather to luxuriate at home, than to suffer hardship with me, and help me to bear my present perils." Chrysostom), **and went to Thessalonica** ('his birthplace,' says De Wette: so it would seem thought Chrysostom, above: but how ascertained? He may have gone there for the sake of traffic, which idea the mention of his *love of this world* would seem to support); **Crescens** (not named elsewhere. He is said traditionally to have preached the Gospel in Galatia, and more recently, to have founded the church at Vienne in *Gaul:* this latter interpretation of *Galatia* Theodoret also adopts. All this traditional fabric is probably raised by conjecture on this passage) **to Galatia** (see Introd. to Gal. § ii. 1), **Titus** (Introd. to Titus, § i.) **to Dalmatia** (part of the Roman province of Illyricum, on the coast of the Adriatic, south of Liburnia.—Theodoret says, referring to the words "*loving this present world,*" "These last [Crescens and Titus] are free from this charge; for they were sent by him to preach." But this hardly agrees with the necessity of supplying "*departed*" from the former sentence, which verb must be understood with both names: see also the contrast in ver. 12. They had certainly left the Apostle of their own accord: why, does not appear). **Luke** (see Introd. to Luke's Gospel, § i.) **is alone with me** (De Wette's question, 'where then was Aristarchus [Acts xxvii. 2. Col. iv. 10. Philem. 24]?' is one which we have no means of answering: but we may venture this remark: a forger, such as De Wette supposes the writer of this Epistle to be, would have taken good care to account for him). **Mark** (Col. iv. 10, note: Philem. 24. John Mark, Acts xv. 38) **take up** (on thy way), **and bring with thee: for he is to me useful for the ministry** (for help to me in my apostolic labours). **But** (apparently a slight contrast is intended to those above, who departed of their own accord) **Tychicus** (see Eph. vi. 21 note) **I sent to Ephesus** (on the various attempts to give an account of this journey, and its bearing on the question, whether Timothy was at Ephesus at this time, see Introd. to this Epistle, § i. 5).

13.] **The cloak** (some, as early as Chrysostom, who mentions the view, thought this word signified a bag, in which the books were: so the Syriac Version renders it: but it is against this idea, as indeed Bengel remarks, that the books should be *afterwards mentioned.* It would be unnatural, in case a bag of books had been left behind, to ask a friend to bring

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with Carpus, when thou comest,
bring with thee, and the books,
especially the parchments. [14] Alex-
ander the smith did me much evil:
x 2 Sam. iii. 39. Ps. xxvii. 4. Rev. xviii. 6. [x] the Lord † shall reward him ac-
† So all our oldest MSS. cording to his works: [15] of whom
be thou ware also; for he greatly
† So all our oldest MSS. † withstood our words. [16] At my
first defence no man stood forward
y ch. i. 15. with me, [y] but all forsook me:
z Acts vii. 60. [z] may it not be laid to their charge.
a Matt. x. 19. Acts xxiii. 11. & xxvii. 23. [17] [a] But the Lord stood by me, and
b Acts ix. 15. & xxvi. 17, 18. Eph. iii. 8. strengthened me; [b] that through
me the preaching might be ful-

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with Carpus, when thou comest, bring with thee, *and the books,* but *especially the parchments.* [14] *Alexander the coppersmith did me much evil: the Lord reward him according to his works:* [15] *of whom be thou ware also; for he hath greatly withstood our words.* [16] *At my first answer no man stood with me, but all* men *forsook me:* I pray God *that it may not be laid to their charge.* [17] *Notwithstanding the Lord stood with me, and strengthened me; that by me the*

the bag, *also the books,* and *especially the parchments:* 'the bag of books and parchments which I left' would be its most obvious designation) **which I left** (behind me: for what reason, is not clear: but in St. Paul's life of perils, it may well be conceived that he may have been obliged to leave such things behind, against his intention) **in Troas** (respecting his having been at Troas lately, see Introd. to Pastoral Epistles, § ii. 16, 30, 31) **with** ('chez') **Carpus, when thou art coming** (setting out to come), **bring, and the books** (i.e. papyrus rolls. "What did he want with books," says Chrysostom, "when he was about to depart to God? He wanted them much, to give them to the faithful, that they might possess them instead of his teaching." This may have been so: but there is nothing inconsistent with his near prospect of death, in a desire to have his cloak and books during the approaching winter), **especially the parchments** (which as more costly, probably contained the more valuable writings: perhaps the sacred books themselves. On a possible allusion to these books, &c., which the Apostle had with him in his imprisonment at Cæsarea, see note, Acts xxvi. 24). 14.] **Alexander the smith** (not of necessity *coppersmith.* Perhaps the same with the Alexander of 1 Tim. i. 20, where see note. There is nothing here said inconsistent with his being an Ephesian resident. It has been indeed supposed that he was at Rome, and that the following caution refers to Timothy's approaching visit: but the past tense here used seems to suit better the other hypothesis. It must ever remain uncertain, whether the Alexander whom we find put forward by the Jews in the Ephesian tumult, Acts xix. 33, 34, is this same person: nothing in that narrative is against it. The title "*the smith*" may be intended to mark *another* Alexander: but it may also be a mere cursory designation of the same person) **did to me much evil: the Lord shall requite him according to his works** (the wish expressed in the received text would make no real difficulty: it is not personal revenge, but zeal for the cause of the Gospel which the wish would express: compare ver. 16 below, where his own personal feelings were concerned): **whom do thou also beware of** (see above, on Alexander); **for he exceedingly withstood our** (better than 'my,' seeing that "*me*" occurs in the same sentence, and immediately follows. The plural may be used because the *words* were such as were common to all Christians—arguments for, or declarations of, our common faith) **words.** 16.] **In my first defence** (open self-defence, before a court of justice. For a discussion of this whole matter, see the Introduction. I will only remark here, that any other defence than one made *at Rome,* in the latter years of the Apostle's life, is out of the question) **no one came forward with me** (as *patronus* or friend, to support him by his presence, or pleading), **but all men deserted me: may it not be laid to their charge** (by God: "it was not their malice but their cowardice which kept them away," says Theodoret). **But the Lord** (Jesus) **stood by me, and strengthened** ('*put strength in:*' a word especially used

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preaching might be fully known, and that *all the Gentiles might hear: and I was delivered out of the mouth of the lion.* [18] *And the Lord shall deliver me from every evil work, and will preserve* me *unto his heavenly kingdom: to whom*

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filled, and that all the Gentiles might hear: and I was delivered [c] out of the mouth of the lion. 18 † [d] The Lord shall deliver me from every evil work, and shall preserve me safe unto his heavenly kingdom: [e] to whom be the glory

c Ps. xxii. 21. 1 Pet. v. 8. 2 Pet. ii. 9.
† And *is omitted by all our oldest MSS.*
d Ps. cxxi. 7. Matt. vi. 13.
e Rom. xi. 36. Gal. i. 5. Heb. xiii. 21.

of and by our Apostle) **me; that by my means the proclamation** (of the Gospel) **might be delivered in full measure** (see on ver. 5), **and all the Gentiles might hear** (one is tempted, with Theodoret, to interpret this of his preservation for further missionary journeys [Theodoret thinks this defence happened *during* his journey to Spain]: but the spirit of the whole context seems to forbid this, and to compel us to confine this *delivering in full measure* to the effect of the single occasion referred to,—his acquittal before the crowd of people, in whose presence the trials took place: so Bengel—"one occasion is often of the greatest moment: *the Gentiles*—of whom Rome was the capital"): **and I was delivered from the mouth of the lion** (the Fathers mostly understood this of *Nero*. And Esth. [apocryphal] xiv. 13, A. V., is quoted, "where Esther says concerning Artaxerxes, Put a word into my mouth *before the lion.*" Whitby: —or, seeing that according to the chronology adopted by some, Nero was not in Rome at the time [see Introd. to Pastoral Epistles, § ii. 33], of his *locum tenens*, *Ælius Cæsareanus*,—or of the *Jewish accuser*. But these are hardly probable: nor again is it, that the Apostle was literally in danger of being thrown to wild beasts, and established his right as a Roman citizen to be exempted from that punishment: nor again is the idea, that the expression is figurative for *great danger,—the jaws of death,* or the like: for the Apostle *did not fear* death, but looked forward to it as the end of his course, and certainly would not have spoken of it under this image. The *context* seems to me to demand another and very different interpretation. None stood with him—all forsook him: but the Lord stood by him and strengthened him: *for what?* that he might *witness a good confession,* and that the *preaching* might be expanded to the utmost. The result of this strengthening was, that he was delivered *from the mouth of the lion:* he was strengthened, *witnessed a good confession, in spite of desertion and discouragement.* Then let us pass on to his confidence for the future, the expression of which is bound on to this sentence by the same verb, **shall deliver me**, indicating the identity of God's deliverance,—and "**from every** evil work," indicating the *generalization of the danger of which this was a particular case.* And how is the danger generally described? as "every **evil work**:" and it is implied that the falling into such danger would preclude him from enduring to Christ's heavenly kingdom. It was then an *evil work* from which he was on this occasion delivered. What *evil work?* The *falling into the power of the tempter;* the giving way, in his own weakness and the desertion of all, and betraying the Gospel for which he was sent as a witness. The *lion* then is the *devil;* "who goeth about as a roaring lion, seeking whom he may devour," 1 Pet v. 8).

18.] **The Lord** (Jesus) **shall deliver me from every evil work** (see above: from every danger of faint-heartedness, and apostasy. The meaning adopted by some, that the *evil works* are *the works of his adversaries* plotting against him, is totally beside the purpose: he had no such confidence (ver. 6), nor would his conservation to Christ's heavenly kingdom depend in the least upon such deliverance. Besides which, the correspondence of this declaration of confidence to the concluding petition of the Lord's Prayer cannot surely be fortuitous, and then *evil,* here joined to *work* as neuter, must be subjective, evil resulting from our *falling* into temptation, not evil happening to us from without), **and shall preserve me safe** (*shall save me:* but in its not uncommon, pregnant sense of 'bring safe') **unto his kingdom in heaven** (though it may be conceded to De Wette that this expression is not otherwise found in St. Paul, it is one to which his existing expressions easily lead on: e. g.

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for ever and ever. Amen. [19] Salute [f] Prisca and Aquila, and [g] the household of Onesiphorus. [20] [h] Erastus abode at Corinth: but [i] Trophimus I left at Miletus sick. [21] [k] Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. [22] [l] The Lord Jesus Christ be with thy spirit. Grace be with you †.	be *glory for ever and ever. Amen.* [19] *Salute Prisca and Aquila, and the household of Onesiphorus.* [20] *Erastus abode at Corinth: but Trophimus have I left at Miletum sick.* [21] *Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.* [22] *The Lord Jesus Christ* be *with thy spirit. Grace* be *with you. Amen.*

f Acts xviii. 2. Rom. xvi. 3.
g 2 Tim. i. 16.
h Acts xix. 22. Rom. xvi. 23.
i Acts xx. 4. & xxi. 29.
k ver. 9.
l Gal. vi. 18. Philem. 25.

† Amen *is omitted in some of our oldest MSS.*

Phil. i. 23, compared with iii. 20): **to whom be the glory unto the ages of ages. Amen** (it is again objected, that in St. Paul we never find doxologies ascribing glory to *Christ*, but always to God. This however is not strictly true: compare Rom. ix. 5. And even if it were, the whole train of thought here leading naturally on to the ascription of such doxology, why should it not occur for the first and only time? It would seem to be an axiom with some critics, that a writer can never use an expression once only. If the expression be entirely out of keeping with his usual thoughts and diction, this may be a sound inference: but this is certainly not the case in the present instance. Besides, the petition of the Lord's Prayer having been transferred to our Lord as its fulfiller [compare John xiv. 13, 14], the doxology, which seems to have come into liturgical use almost as soon as the prayer itself, would naturally suggest a corresponding doxology here).

19—21.] *Salutations and notices.* **Salute Prisca and Aquila** (see notes, Acts xviii. 2: Rom. xvi. 3), **and the house of Onesiphorus** (himself probably deceased. See on ch. i. 16). **Erastus** (Acts xix. 22, an Erastus was sent forward into Macedonia by the Apostle from Ephesus,—and Rom. xvi. 23, an Erastus sends greeting, who is described as the *treasurer of the city* [Corinth]. This latter would seem to be the person here mentioned) **abode in Corinth** (on the inferences to be drawn from this, see Introd. to Pastoral Epistles, § ii. 30 f.): **but Trophimus** (he accompanied the Apostle from Greece into Asia, Acts xx. 4. He was an Ephesian, id. xxi. 29, and was with the Apostle in Jerusalem on his last visit there) **I left in Miletus** (see again this discussed in Introd. to this Epistle, § i. 5. Various conjectures have been made to escape the difficulty here presented: *in Melita*, or in a Miletus in *Crete*) **sick. Endeavour to come before winter** (when the voyage would be impossible, and so the visit thrown over to another year. See also on ver. 13).—**Eubulus** (otherwise unknown) **greets thee, and Pudens** (see note at the end of the Introd. to this Epistle on Pudens and Claudia), **and Linus** (Irenæus says, "The Apostles committed the ministration of the bishopric [at Rome] to Linus. Of this Linus Paul makes mention in his Epistles to Timothy"), **and Claudia** (see note as before), **and all the brethren.**

22.] CONCLUDING BLESSING. **The Lord Jesus Christ be with thy spirit.** (The) **Grace** (of God) **be with you** (the members of the church where Timothy was: see Introduction).

THE EPISTLE OF PAUL

TO

TITUS.

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I. [1] PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; [2] in hope of eternal life, which God,	I. [1] Paul, a servant of God, and an apostle of Christ Jesus, for the faith of God's elect, and the [a] knowledge of the truth [b] which is according to godliness; [2] [c] in hope of eternal life, which God, [d] that cannot	a 2 Tim. ii. 26. b 1 Tim. iii. 16. & vi. 3. c 2 Tim. i. 1. ch. iii. 7. d Numb. xxiii. 19. 2 Tim. ii. 13.

Chap. I. 1—4.] Address and greeting. 1.] The occurrence of *the servant of God,* not elsewhere found in the superscriptions of St. Paul's Epistles, is a mark of genuineness: a forger would have been sure to suit every expression of this kind to the well-known habits of the Apostle. **and** (literally, but): it further defines—a servant of God,—this is general:—*but* a more particular designation also belongs to the present matter. **for the faith]** This has been variously rendered: (1) '*according to the faith,*' &c., so A. V.: (2) similarly Calvin, Beza, Aret., '*to suit* the faith, God's appointment of me and God's prescription of the faith agreeing:' (3) '*so as to bring about faith in,*' &c. We may at once say that (1) and (2) are inadmissible, as setting up a standard which the Apostle would not have acknowledged for his Apostleship, and as not suiting the mention of the **knowledge** below, which also belongs to the preposition. Nor does (3) seem quite to be justified by usage. The best sense seems to be that which Huther gives,—that of *reference,* '*with regard* to,' i. e. to bring about, cherish, and perfect. I would render then '*for:*' **Paul, a servant of God, but [and] an Apostle of Christ Jesus, for the faith of the elect of God** (those whom God has chosen of the world: and *their* faith is the only true faith—the only faith which the apostolic office would subserve), **and the thorough knowledge** (to promote the knowledge) **of the truth which is according to** (belongs to,—is conversant in and coincident with: for, as Chrysostom says, "there is a truth of things which is not *according to godliness,* e. g. the knowledge of husbandry, or of arts, is a knowledge of truth: but this is truth according to godliness") **godliness;** 2.] **in** (on condition of, in a state of) **hope of life eternal** (to what are these words to be referred? Not back to the word "*apostle,*" regarding them as a coordinate clause with "*for the faith,*" &c.:—not to the latter part of ver. 1, as subordinate to it—nor to the word "*godliness,*" nor to any one *portion* of the preceding sentence: for by such reference we develope an inferior member of the former sentence into what evidently is an expansion of the main current of thought, and thus give rise to a disproportion:—but to the whole, from "*for the faith*" down to "*godliness,*" as subordinate to that whole, and further conditioning or defining it: as if it were, that the elect of God may believe and thoroughly know the truth which is according to piety, in hope of eternal life), **which** (eternal life: not the *truth,* nor the

e Rom. xvi. 25. 2 Tim. i. 9. 1 Pet. i. 20.
f 2 Tim. i. 10.
g 1 Thess. ii. 4. 1 Tim. i. 11.
h 1 Tim. i. 1. & ii. 3. & iv. 10.
i 2 Cor. ii. 13. & vii. 13. & viii. 6, 16, 23. & xii. 18. Gal. ii. 3.
k 1 Tim. i. 2.
l Rom. i. 12. 2 Cor. iv. 13. 2 Pet. i 1.
m Eph. i. 2. Col. i. 2. 1 Tim. i. 2. 2 Tim. i. 2.
† *So the majority of our oldest authorities.*
† *So all our oldest MSS.*
n 1 Cor. xi. 34.
o Acts xiv. 23. 2 Tim. ii. 2.
p 1 Tim. iii. 2, &c.
q 1 Tim. iii. 12.
r 1 Tim. iii. 4, 12.

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lie, promised [e] before eternal times; 3 [f] but in its own seasons made manifest his word in the preaching, [g] with which I was entrusted [h] according to the commandment of our Saviour God; 4 to [i] Titus, [k] my true child after [l] the common faith: [m] Grace † and peace from God the Father and † Christ Jesus our Saviour. 5 For this cause left I thee behind in Crete, that thou shouldest further [n] set in order the things that are wanting, and [o] appoint elders in every city, as I prescribed to thee: 6 [p] if any be under no imputation, the [q] husband of one wife, [r] having believing children	*that cannot lie, promised before the world began;* 3 *but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;* 4 *to Titus,* mine *own son after the common faith: Grace, mercy,* and *peace, from God the Father and the Lord Jesus Christ our Saviour.* 5 *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:* 6 *if any be blameless, the husband of one wife, having faithful*

hope) **God, who cannot lie** (see Heb. vi. 18), **promised before eternal times** (the very distinct use of this same expression in 2 Tim. i. 9, where the meaning *'from ancient times'* is precluded, should have kept Commentators from endeavouring to fix that sense on the words here. The solution of the difficulty, that no promise was actually made till the race of man existed, must be found by regarding, as in the place in 2 Tim., the construction as a mixed one,—compounded of the actual promise made in time, and the divine purpose from which that promise sprung, fixed in eternity. Thus, as there God is said to have given us grace in Christ from eternal ages, meaning that the gift took place as the result of a divine purpose fixed from eternity, so here He is said to have promised eternal life before eternal times, meaning that the promise took place as the result of a purpose fixed from eternity); 3.] **but** (contrast to the eternal and hidden purpose, and to the promise, just mentioned) **made manifest in its own seasons** (not, *'His own seasons:'*—the times belonging to it,—fixed by Him for the manifestation) **His word** (we naturally expect the same object as before, viz. *eternal life:* but we have instead, *His word,*—i. e. the Gospel, see Rom. xvi. 25) **in** (as the element or vehicle of its manifestation) **the proclamation** (see 2 Tim. iv. 17), **with which I was entrusted according to** (in pursuance of) **the command of our Saviour God;** 4.] **to Titus** (see Introd. § i.), **my true** (genuine, see on 1 Tim. i. 2) **child according to** (in respect of, or agreeably to, in conformity with the appointed spread and spiritually generative power of that faith) **the common faith** (common to us both and to all the people of God: hardly as Grotius, 'to Jews, such as Paul, and Greeks such as Titus:' for there is no hint of such a distinction being brought out in this Epistle): **Grace and peace from God the Father** (see on 1 Tim. i. 2) **and Christ Jesus our Saviour.**

5—9.] *Reason stated for Titus being left in Crete—to appoint elders in its cities. Directions what sort of persons to choose for this office.* 5.] **For this reason I left thee behind in Crete** (on the island, and the whole matter, see Introd.), **that thou mightest carry forward the correction** (already begun by me) **of those things which are defective, and** (and brings out, among the matters to be attended to in the further setting in order, especially that which follows) **mightest appoint city by city elders** (see 1 Tim. iv. 14: note on Acts xx. 17), **as I prescribed to thee** (the order of the Apostle referred as well to the *fact* of appointing elders, as to the *manner* of their appointment,—which last particular is now expanded in directions respecting the characters of those to be chosen): 6.] **if any man is under no imputation** (see 1 Tim. iii. 10. No intimation is conveyed by the words "if any," as some suppose, that such persons would be rare in Crete), **husband of one wife** (see note on 1 Tim. iii. 2), **having believing**

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children not accused of riot or unruly. [7] *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;* [8] *but a lover of hospitality, a lover of good men, sober, just, holy, temperate;* [9] *holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

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who are not accused of dissoluteness, or unruly. [7] For a bishop must be under no imputation, as being the [s] steward of God; not selfwilled, not soon angry, not [t] a brawler, not a striker, [u] not greedy of gain; [8] but [x] a lover of hospitality, a lover of goodness, sober-minded, just, holy, temperate; [9] [y] holding fast [z] the faithful word according to the teaching, that he may be able both to exhort [a] in the sound doctrine, and to rebuke the gainsayers.

s Matt. xxiv. 45. 1 Cor. iv. 1, 2.
t Lev. x. 9. Eph. v. 18. 1 Tim. iii. 3, 8.
u 1 Tim. iii. 3, 8. 1 Pet. v. 2.
x 1 Tim. iii. 2.
y 2 Thess. ii. 15. 2 Tim. i. 13.
z 1 Tim. i. 15. & iv. 9. & vi. 3. 2 Tim. ii. 2.
a 1 Tim. i. 10. & vi. 3. 2 Tim. iv. 3. ch. ii. 1.

children (for he who cannot bring his own children to the faith, how shall he bring others?) **who are not under** (involved in) **accusation of profligacy** (see Eph. v. 18, note), **or insubordinate** (respecting the reason of these conditions affecting his household, see 1 Tim. iii. 4. I have treated in the Introd. § i., the argument which Baur and De Wette have drawn from these descriptions for dating our Epistles in the second century).

7 ff.] **For it behoves a bishop** (or, overseer: see note, 1 Tim. iii. 2; here most plainly identified with the *presbyter* spoken of before. So Theodoret: "Hence it is plain that they called the presbyters, bishops") **to be under no accusation, as God's steward** (see 1 Tim. iii. 15, to which image, that of a responsible servant and dispensator [1 Pet. iv. 10] in the house of God, the allusion perhaps is, rather than to that of 1 Cor. iv. 1. There is clearly no allusion to the *bishop's own household,* as some suppose. Mack well remarks, meaning perhaps however more than the words convey, "*God's steward:*—consequently spiritual superiors are not merely servants and commissioned agents of the Church. According to the Apostle's teaching, church government does not grow up out of the ground"), **not selfwilled** ("a bishop who would command the affections of those whom he governs, must not be self-willed, so as to act on his own opinion and counsel and without the mind of those whom he rules. For that would be tyrannical." Theophylact), **not soon provoked, not a brawler, not a striker** (for both these, see 1 Tim. iii. 3, notes), **not greedy of gain** (1 Tim. iii. 8, note); **but a lover of hospitality** (1 Tim. iii. 2, note, and 3 John 5), **a lover of good** (compare the opposite, 2 Tim. iii. 3. It is hardly likely to mean a lover of *good men,* coming so immediately after "*a lover of hospitality*"), **self-restrained** (or, sober-minded, see 1 Tim. ii. 9, note. I am not satisfied with these renderings, but adopt them for want of a better: **discreet** is perhaps preferable), **just, holy** (see on these, and their distinction, in notes on Eph. iv. 24: 1 Thess. ii. 10), **continent** (here, though that is the primary meaning, the sense need not be limited to sexual continence, but may be spread over the whole range of the indulgences); **holding fast** (constantly keeping to, and not letting go.—Then how are we to take the following words? Is **the faithful word according to the teaching** equivalent to (1) *the word which is faithful according to the teaching,* or (2) *the faithful word which is according to the teaching?* (1) is taken by Wiesinger and Conybeare [*the words which are faithful to* (?) *our teaching*]: (2) by Chrysostom, Theophylact, and almost all Commentators, and I believe rightly. For, to omit the reason derived from the arrangement of the original, the epithet **faithful,** absolute, is so commonly attached to a saying in these Epistles [1 Tim. i. 15; iii. 1; iv. 9: 2 Tim. ii. 11: ch. iii. 8] as to incline us, especially with the above reason, to take it absolutely here also. I therefore render accordingly) **the faithful** (true, trustworthy, see note on 1 Tim. i. 15) **word** (which is) **according to** (measured by, or in accordance with) **the instruction** [**which he has received**], **that he may be able both to exhort** (believers) **in** (the element of his *exhortation*) **the sound doctrine** (the teaching which is healthy), **and to rebuke** (see ver. 13 below) **the gainsayers.**

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b 1 Tim. i. 6.
c Rom. xvi. 18.
d Acts xv. 1.
e Matt. xxiii. 14. 2 Tim. iii. 6.
f 1 Tim. vi. 5.
g Acts xvii. 28.
h 2 Cor. xiii. 10. 2 Tim. iv. 2.
i ch. ii. 2.
k 1 Tim. i. 4. & iv. 7. 2 Tim. iv. 4.
l Isa. xxix. 13. Matt. xv. 9. Col. ii. 22.

[10] For [b] there are many unruly vain talkers and [c] deceivers, [d] specially they of the circumcision: [11] whose mouths must be stopped, seeing they [e] subvert whole houses, teaching things which they ought not, [f] for the sake of base gain. [12] [g] One of themselves, a prophet of their own, said, The Cretans are alway liars, evil beasts, slothful bellies. [13] This witness is true. [h] Wherefore rebuke them sharply, in order that they may be [i] sound in the faith; [14] [k] not giving heed to Jewish fables and [l] commandments of men

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[10] For there are many unruly and vain talkers and deceivers, specially they of the circumcision: [11] whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. [12] One of themselves, even *a prophet of their own, said, The Cretians* are *alway liars, evil beasts, slow bellies. [13] This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; [14] not giving heed to Jewish fables, and com-*

10—16.] *By occasion of the last clause, the Apostle goes on to describe the nature of the adversaries to whom he alludes, especially with reference to Crete.* 10.] **For** (explains "*the gainsayers*" of ver. 9) **there are many insubordinate vain talkers** (see 1 Tim. i. 6, and ch. iii. 9) **and deceivers** (see Gal. vi. 3: deceivers of men's minds), **chiefly** (not *only*—there were some such of the Gentile converts) **they of the circumcision** (i.e. not Jews, but Jewish Christians: for he is speaking of seducers within the Church: compare ver. 11): **whose mouths it is necessary to stop** (by *rebuking them sharply,* see below), **such men as** ("*inasmuch as they,*" Ellicott: which perhaps is logically better) **overturn** (2 Tim. i. 18) **whole houses** (i. e. "pervert whole families." Theophylact calls these perverters "the devil's crowbars, with which he pulls down the houses of God"), **teaching things which are not fitting for the sake of base gain** (see 1 Tim. vi. 5). 12.] **One of them** (not, of the "*many*" spoken of above,—nor of *them of the circumcision:* but of the inhabitants of Crete, to which both belonged), **their own prophet** (see below), **said, "The Cretans are always liars, evil beasts, slow bellies"** (Theophylact ascribes the saying to EPIMENIDES; and so also Chrysostom, Epiphanius, and Jerome. But Theodoret ascribes the verse to Callimachus, in whose Hymn to Zeus, ver. 8, the words "*the Cretans are always liars*" are found. To this however Jerome [as also Epiphanius] answers, that Callimachus took the words from Epimenides.—EPIMENIDES was a native of Phæstus in Crete, and lived about 600 B.C. He was sent for to Athens to undertake the purification of the city from the pollution occasioned by Cylon (see articles 'Epimenides' and 'Cylon,' in the Dict. of Biography and Mythology), and is said to have lived to an extreme old age, and to have been buried at Lacedæmon. The appellation '*prophet*' seems to have belonged to him in its literal sense: Cicero describes him as one of those who in an excitement of mind, or by its free motion, foretold future events: and Apuleius calls him an illustrious declarer of the fates, and a poet. And Diogenes Laertius tells us that the Cretans sacrificed to him as a god.—On the character here given of the Cretans, see Introd. to this Epistle, § ii. 9 ff. **slothful bellies** is said of those who by indulging their bodily appetites have become corpulent and indolent). 13.] **This testimony is true. Wherefore reprove them sharply** ("for," says Chrysostom, "such people want strong and cutting words: mildness has no effect on them"), **that they may be healthy in the faith** (the *Cretans* indicated here, who are to be thus rebuked in order to their soundness in the faith, are manifestly not the false teachers, but the ordinary believers: compare ver. 14); 14.] **not giving attention to Jewish fables** (on the probable nature of these, see 1 Tim. i. 4 note: and on the whole subject, the Introd. to these Epistles, § i. 12 ff. They were probably the seeds of

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mandments of men, that turn from the truth. [15] *Unto the pure all things* are *pure: but unto them that are defiled and unbelieving* is *nothing pure; but even their mind and conscience is defiled.* [16] *They profess that they know God; but in works they deny* him, *being abominable, and disobedient, and unto every good work reprobate.*

II. [1] *But speak thou the things which become sound doctrine:* [2] *that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.*

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that turn themselves away from the truth. [15] [m] Unto the pure all things are pure: but [n] unto them that are defiled and unbelieving nothing is pure; but both their mind and their conscience is defiled. [16] They make confession that they know God; but [o] in their works they deny him, being abominable, and disobedient, [p] and unto every good work reprobate.

II. [1] But do thou speak the things which become the [a] sound doctrine: [2] that the aged men be sober, grave, discreet, [b] sound in their faith, in

m Luke xi. 39, 40, 41. Rom. xiv. 14, 20. 1 Cor. vi. 12. & x. 23, 25. 1 Tim. iv. 3, 4.
n Rom. xiv. 23.
o 2 Tim. iii. 5. Jude 4.
p Rom. i. 28. 2 Tim. iii. 8.
a 1 Tim. i. 10. & vi. 3. 2 Tim. i. 13. ch. i. 9.
b ch. i. 13.

the gnostic mythologies, already scattered about and taking root) and **commandments** (compare 1 Tim. iv. 3: Col. ii. 16, 22: and our next verse, by which it appears that these commandments were on the subject of abstinence from meats and other things appointed by God for man's use) **of men turning away** (or the present part. may express habitual character—whose description it is that they turn away) **from the truth.**

15.] *The Apostle's own answer to those who would enforce these commandments.* **All things** (absolutely—all things with which man can be concerned) **are pure to the pure** ("God created nothing impure: for nothing is impure except sin only: for this lays hold of the soul, and defiles it," Chrysostom. See Matt. xxiii. 26: Luke xi. 41. There is no ground whatever for supposing this to be a maxim of the false teachers, quoted by the Apostle, any more than the "*all things are lawful for me*" of 1 Cor. vi. 12, where see note. The maxim here is a truly Christian one of the noblest order.—As usual in these Epistles [see Introd. § i. 38], *purity* is inseparably connected with soundness in the faith, compare Acts xv. 9,—and 1 Tim. iv. 3, where our words, "*to the pure,*" are expanded into "*those who are faithful and know the truth*"): **but to the polluted and unbelieving** (see the preceding remarks) **nothing is pure; but both** (or '*even,*' as A. V.:—but the other seems preferable, on account of the close correspondence of the two faculties mentioned) **their mind** (their rational part, Eph. iv. 17, which presides over and leads all the determinate acts and thoughts of the man) **and their conscience is polluted** (and therefore, uncleanness tainting their rational acts and their reflective self-recognitions, nothing can be pure to them: every occasion becomes to them an occasion of sin, every creature of God an instrument of sin; as Mack well observes, "The relation, in which the sinful subject stands to the objects of its possession or of its inclination, is a sinful one"). 16.] *Expansion of the last clause, shewing their conscious life of falsehood.* **They make confession** (openly, in sight of men: but not so only—their confession is a true one so far, that they *have the knowledge,* and *belie* it: not 'they *profess,*' as A. V.) **that they know God; but in** (or, by) **their works they deny** (Him) (not '*it:*' see 2 Tim. ii. 12), **being abominable** (see Luke xvi. 15), **and disobedient, and for** (or, *unto:* towards the accomplishing of) **every good work worthless** (or, **reprobate**).

Ch. II. 1—III. 11.] *Directions to Titus, how to exhort the believers of various classes, and how to comport himself.* For intermediate divisions, see below.

1.] **But** (contrast to the persons just described: 'on the other hand') **do thou speak** (not what they speak, ch. i. 11: but) **the things which befit the sound doctrine** (that doctrine which is sound and wholesome, not teaching things which ought not to be taught): viz. **that the aged men** (not *presbyters,* which implies eldership, and not old age only) **be sober** (see note on 1 Tim. iii. 2), **grave**

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c 1 Tim. ii. 9, 10. & iii. 11. 1 Pet. iii. 3, 4. their love, in their patience. [3] [c] The
aged women likewise, that they be
in behaviour as becometh holiness,
d 2 Tim. iii. 3. not [d] slanderers, not enslaved to
much wine, teachers of good things;
[4] that they may teach the young
e 1 Tim. v. 14. women to be sober, to be [e] lovers of
their husbands, lovers of their children,
† *So all our oldest MSS.* [5] discreet, chaste, † workers at
f 1 Cor. xiv. 34. Eph. v. 22. Col. iii. 18. 1 Tim. ii. 11. 1 Pet. iii. 1, 5. home, good, [f] submitting themselves
to their own husbands, [g] that the
g Rom. ii. 24. 1 Tim. vi. 1. word of God be not blasphemed.
[6] The younger men in like manner
h 1 Tim. iv. 12. 1 Pet. v. 3. exhort to be sober-minded, [7] [h] in
all things shewing thyself a pattern
of good works: in thy doctrine
† sincerity *is omitted by our oldest MSS.* shewing uncorruptness, gravity †,

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[3] *The aged women likewise, that* they be *in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;* [4] *that they may teach the young women to be sober, to love their husbands, to love their children,* [5] to be *discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.* [6] *Young men likewise exhort to be sober-minded.* [7] *In all things shewing thyself a pattern of good works: in doctrine* shewing *uncorruptness, gravity, sincerity,*

(1 Tim. iii. 4, note), **discreet** (or, **self-restrained**), **sound in their faith, in their love, in their patience** (see 1 Tim. vi. 11, where the same three are joined together). 3.] **The aged women** (see 1 Tim. v. 2; but there is in this case here no official term to occasion confusion) **likewise** (after the same general pattern, to which the separate virtues above mentioned belong), **in deportment** (the word includes *gesture and habit*), **as becometh holiness, not slanderers** (see 1 Tim. iii. 1, and note), **not enslaved** (1 Tim. iii. 8) **to much wine** (this vice may be included in the character given of the Cretans above, ch. i. 12), **teachers of that which is good; that they school** (see on 2 Tim. i. 7. The verb here is that cognate to the substantive used there) **the young women to be lovers of their husbands, lovers of their children, discreet** (this term certainly applies better to women than *self-restrained,* which has been proposed as a rendering: there is in this latter, in their case, an implication of *effort,* which destroys the spontaneity, and brushes off, so to speak, the bloom of this best of female graces. See, however, note on 1 Tim. ii. 9. The word is one of our greatest difficulties), **chaste workers at home** (the word is not found elsewhere, and has perhaps on that account been changed to the more usual one, which signifies *stayers at home*), **good** (Theophylact joins this with the last,—*good keepers at home.* So also the old Syriac version. But it seems better to preserve the series of single epithets, till broken in the next clause by the construction. As a single epithet, it seems to provide, that their keeping, or working, at home, should not degenerate into churlishness or niggardliness), **in subjection to their own** (inserted to bring out and impress the duties they owe to them—so in Eph. v. 22) **husbands, that the word of God** (the Gospel) **be not ill-spoken of** ("for their leaving their husbands under pretence of religion brought scandal on the preaching of the Gospel." Theodoret).

6 ff.] **The younger men in like manner exhort to be sober-minded** (see above, ver. 5, and 1 Tim. ii. 9, note), **shewing thyself in** (concerning) **all matters an example of good works** (reff.): **in thy teaching,** (shewing) **incorruption** (it is difficult exactly to fix the reference of this word. It may be objective, of the *contents* of the teaching—that it should set forth purity as its character and aim: or subjective, that *he should be, in his teaching,* pure in motive, uncorrupted: so Wiesinger, comparing 2 Cor. xi. 3. Huther takes it of the *form* of the teaching, that it should be pure from all expressions foreign to the character of the Gospel. This is perhaps hardly satisfactory: and the first interpretation would

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8 *sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.* 9 Exhort *servants to be obedient unto their own masters,* and *to please* them *well in all* things; *not answering again;* 10 *not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.* 11 *For the grace of God that bringeth salvation hath appeared to all men,* 12 *teaching us*

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8 [i] sound speech, that cannot be condemned; [k] that he that is of the contrary part [l] may be ashamed, having no evil thing to say of † us. 9 Exhort [m] bond-servants to submit themselves unto their own masters, [n] in all things to give satisfaction; not contradicting; 10 not purloining, but shewing all good fidelity; [o] that they may adorn the doctrine of our Saviour God in all things. 11 For [p] the grace of God [q] was manifested bringing salvation to all men, 12 disciplining us,

i 1 Tim. vi. 3.
k Neh. v. 9. 1 Tim. v. 14 1 Pet. ii. 12, 15. & iii. 16.
l 2 Thess. iii. 14.
† *So the majority of our oldest MSS.*
m Eph. vi. 5. Col. iii. 22. 1 Tim. vi. 1, 2. 1 Pet. ii. 18.
n Eph. v. 24.
o Matt. v. 16. Phil. ii. 15.
p Rom. v. 15. ch. iii. 4, 5. 1 Pet. v. 12.
q Luke iii. 6. John i. 9. 1 Tim. ii. 4.

bring it too near in meaning to *sound speech,* or *healthy discourse,* which follows), **gravity, a discourse** (in its contents and import) **healthy, not to be condemned; that he of the opposite part** (the heathen or Jewish adversaries of the Gospel, among whom they dwelt) **may be ashamed, having nothing to say of us** (Christians: not 'me and thee') (that is) **evil** (in our acts: this peculiar word for *evil* is never used of words in the New Test., but always of *deeds:* 'having no evil thing to report of us'—no evil, whether seen in our demeanour, or arising from our teaching).

9.] (Exhort) **Slaves to be in subjection to their own** (see above on ver. 5) **masters, in all things to give satisfaction** (this, the servants' own phrase among ourselves, expresses perhaps better than any other the meaning. '*To be acceptable*' would seem to bring the slave too near to the position of a friend); **not contradicting** (in the wide sense, not merely in words. In John xix. 12, "*speaketh against Cæsar,*" the same verb is used), **not purloining, but manifesting all** (possible) **good faith; that they may adorn in all things the doctrine of our Saviour, God** (see on 1 Tim. i. 1. Not Christ, but the Father is meant: in that place the distinction is clearly made. On this '*adorning*' Calvin remarks, "This circumstance is to be noted, that God deigns to accept adornment from slaves, whose condition was so vile and abject that they were not commonly reckoned among men at all. For he does not mean servants, such as we now use, but bond-slaves, which were bought in the market like oxen and horses. And if *their* life is an ornament to the Christian name, much more let those who are in honour see that they defile it not by their turpitude").

11—15.] *Ground of the above exhortations in the moral purpose of the Gospel respecting us* (11—14): *and consequent exhortation to Titus* (15).

11.] **For** (reasons for the above exhortations from ver. 1: not as Chrysostom and others, only for vv. 9, 10. The latter clause of ver. 10, it is true, gives occasion to this declaration; but the reference of these verses is far wider than merely to slaves) **the grace of God** (that divine favour to men, of which the whole process of Redemption was a proof: not to be limited to *Christ's Incarnation:* though certainly this may be said for that interpretation, that *it* may *also* be regarded as a term inclusive of all the blessings of Redemption: but it does not follow, that of two such inclusive terms, the one may be substituted for the other) **was manifested bringing salvation to all men** (this "*to all men*" follows "*bringing salvation,*" not as in A.V., "*was manifested.*" Thus we have "the Saviour of all men," 1 Tim. iv. 10: see also ib. ii. 4), **disciplining us** (see note on 1 Tim. i. 20. There is no need to depart from the universal New Testament sense of this word, and soften it into '*teaching:*' the education which the Christian man receives from the grace of God, is a discipline, properly so called, of self-denial and training in godliness, accompanied therefore with much mortification and punitive treatment), **in order that** (by the ordinary rendering, "*teaching us, that,*" we make that introduce merely the *purport* of the teaching, whereas this

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[r] in order that, denying ungodliness and [s] worldly lusts, we should live soberly, and justly, and godly, in the present world; 13 [t] looking for that blessed [u] hope, and the [x] manifestation of the glory of the great God and of our Saviour Jesus Christ; 14 [y] who gave Himself for

r Luke i. 75. Rom. vi. 19. Eph. i. 4. Col. i. 22. 1 Thess. iv. 7.
s 1 Pet. iv. 2. 1 John ii. 16.
t 1 Cor. i. 7. Phil. iii. 20. 2 Pet. iii. 12.
u Acts xxiv. 15. Col. i. 5, 23. ch. i. 2. & iii. 7.
x Col. iii. 4. 2 Tim. iv. 1, 8. Heb. ix. 28. 1 Pet. i. 7. 1 John iii. 2.
y Gal. i. 4. & ii. 20. Eph. v. 2. 1 Tim. ii. 6.

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that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;* 14 *who gave himself for us,*

is said of the *purpose*), **denying** (not, 'having denied') **ungodliness and the lusts of the world** ('*all* worldly lusts.' Worldly, belonging to that world which lieth in the wicked one, and is without God: see 1 John ii. 15—17), **we might live soberly, and justly** (better than '*righteously*,'—'righteous,' by its forensic objective sense in St. Paul, introducing a confusion, where the question is of moral rectitude), **and godly, in the present life** (as St. Bernard says, *soberly* respects *ourselves*,—*justly*, our neighbour,—*godly*, our God.—These three comprising our *discipline* in faith and love, he now comes to *hope*); **looking for the blessed hope** (here, as in Gal. v. 5, Col. i. 5 al., nearly objective,—the hope, as embodying the thing hoped for), **and manifestation** (*hope and manifestation* belong together) **of the glory** (Chrysostom says, "He speaks here of two manifestations; the former of grace, the latter of glory." Nothing could be more unfortunate than the rendering of the A. V., "*glorious appearing*," by which the whole sense is obscured) **of the great God** (the Father: see below) **and of our Saviour Jesus Christ** (as regards the sense, an exact parallel is found in Matt. xvi. 27, "*The Son of man is about to come in the glory of His Father*," compared with Matt. xxv. 31, "*When the Son of man shall come in His glory*." See also 1 Pet. iv. 13. The glory which shall be revealed at the appearing of our Saviour Jesus Christ is *His own* glory, *and* that *of His Father* [John xvii. 3; 1 Thess. iii. 13]. This sense has been obscured by the foolish rendering of the A. V.: see above. And we now come to consider the meaning of the words *the great God and our Saviour Jesus Christ*. Two views have been taken of them: (1) that **the great God and our Saviour** are to be taken together as the description of **Jesus Christ**,—'*of Jesus Christ, the great God and our Saviour*:' (2) that, as given above, **the great God** describes the Father, and **our Saviour Jesus Christ** the Son. It is obvious that in dealing with (1), we shall be deciding with regard to (2) also. (1) has been the view of the Greek orthodox Fathers, and of most ancient and modern Commentators. That the former so interpreted the words, is obviously not [as it has been considered] decisive of the question, if they can be shewn to bear legitimately another meaning, and that meaning to be the one most likely to have been in the mind of the writer. The passage must be argued primarily on its own ground, not primarily on the consensus of the Greek Fathers. No one disputes that it *may* mean that which they have interpreted it: and there were obvious reasons why they, having licence to do so, should choose this interpretation. But it is our object, not being swayed, in this or any other interpretation, by doctrinal considerations one way or the other, to enquire, not what the words *may* mean, but what they *do* mean, as far as we may be able to ascertain it.—I have in my Greek Test. argued first from the construction of the sentence, and then from the Apostle's usage of the expression "God our Saviour:" and from both of these considerations I have deduced that it is not probable he meant to apply the whole of this to our Lord, but the former portion to the Father, and the latter to the Son. The reasoning on the second point may be intelligible to the English reader. The expression "*God our Saviour*" occurs six times in these Epistles, once in Luke [i. 47], and once in the Epistle of Jude. If the writer *here* identifies this expression, 'the great God and our Saviour,' with the Lord Jesus Christ, calling Him 'God and our Saviour,' it will be at least probable that in other places where he speaks of "God our Saviour," he also designates our Lord Jesus Christ. Now is that so? On the contrary, in 1 Tim. i. 1,

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that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. [15] *These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*	us, that he might redeem us from all iniquity, [z] and purify unto himself [a] a peculiar people, [b] zealous of good works. [15] These things speak, and [c] exhort, and rebuke with all authority. [d] Let no man despise thee.

z Heb. ix. 14.
a Exod. xv. 16. & xix. 5. Deut. vii 6. & xiv. 2. & xxvi. 18. 1 Pet. ii. 9.
b Eph. ii. 10. ch. iii. 8.
c 2 Tim. iv. 2.
d 1 Tim. iv. 12.

we have *the command of God our Saviour and of Christ Jesus our hope:* where I suppose none will deny that the Father and the Son are most plainly distinguished from one another. The same is the case in 1 Tim. ii. 3—5, a passage bearing much [see below] on the interpretation of this one: and consequently in 1 Tim. iv. 10, where "*is the Saviour of all men*" corresponds to "*willeth all to be saved*" in the other. So also in Titus i. 3, where "*our Saviour God,*" by whose "*command*" the promise of eternal life was manifested, with the proclamation of which St. Paul was entrusted, is the same "*eternal God,*" by whose "*command*" the hidden mystery was manifested in Rom. xvi. 26, where the same distinction is made. The only place where there could be any doubt is in our ver. 10, which possible doubt however is removed by ver. 11, where the same assertion is made, of the revelation of the hidden grace of God [the Father]. Then we have our own ch. iii. 4—6, where we find "*our Saviour God*" in ver. 4, clearly defined as *the Father,* and "*through Jesus Christ our Saviour*" in ver. 6. In the one passage of St. Jude, the distinction is equally clear: for there we have "*to the only God our Saviour, through Jesus Christ our Lord.*" It is plain then, that the usage of the words '*God our Saviour*' does not make it probable that the whole expression here is to be applied to the Lord Jesus Christ. And in estimating this probability, let us again recur to 1 Tim. ii. 3, 5, a passage which runs very parallel with the present one. We read there, "For there is one God, | and one Mediator between God and men, Christ Jesus, himself man, who gave Himself a ransom," &c. Compare this with "the great God | and our Saviour Jesus Christ, who gave Himself a ransom for us," &c. Can there be a reasonable doubt, that the Apostle writing two sentences so closely corresponding, on a point of such high importance, would have in his view the same distinction in the second of them, which he so strongly lays down in the first?—Without then considering the question as closed, I would submit that (2) satisfies all the requirements of the sentence: that it is both structurally and contextually more probable, and more agreeable to the Apostle's way of writing: and I have therefore preferred it. Whichever way taken, the passage is just as important a testimony to the divinity of our Saviour: according to (1), by asserting His possession of Deity and right to the appellation of the Highest: according to (2), even more strikingly, asserting His equality in glory with the Father, in a way which would be blasphemy if predicated of any of the sons of men); **who (our Saviour Jesus Christ) gave Himself** ("the forcible 'Himself, His whole self, the greatest gift ever given,' must not be overlooked." Ellicott) **for us** ('on our behalf,' not '*in our stead*'), **that He might** (by this assertion of the Redeemer's purpose, we return to the moral aim of verses 11, 12, more plainly indicated as in close connexion with Christ's propitiatory sacrifice) **redeem** ('*buy off with a price.*' See note, 1 Tim. ii. 6: and compare 1 Pet. i. 18, where the price is stated to have been the precious blood of Christ) **us from all iniquity** (**lawlessness**: see 1 John iii. 4, "*sin is lawlessness*"), **and might purify** (by this statement that the Redeemer's object was to purify to Himself a peculiar people, and not "*us*" merely, His purpose is lifted off from our particular case, and generally and objectively stated) **to Himself a people peculiarly His** (see note on Eph. i. 14; also 1 Pet. ii. 9), **zealous** (an ardent worker and promoter) **of good works.**

15.] gathers up all since ver. 1, where the general command last appeared, and enforces it on Titus. In ch. iii. 1, the train of thought is again resumed.—**These things** (the foregoing: not, the following) **speak, and exhort** (in the case of those who believe and need stirring up), **and rebuke** (in the case of those who are rebellious) **with**

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III. [1] Put them in mind to [a] submit themselves to governments, to authorities, to obey magistrates, [b] to be ready to every good work, [2] [c] to speak evil of no man, to be [d] not quarrelsome, [e] forbearing, [f] shewing all meekness unto all men. [3] For [g] we ourselves also were once foolish, disobedient, led astray, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. [4] But [h] when the [i] kindness and love towards men of our Saviour God was manifested; [5] [k] not by works wrought in righteousness which we did, but according

a Rom. xiii. 1. 1 Pet. ii. 13.
b Col. i. 10. 2 Tim. ii. 21. Heb. xiii. 21.
c Eph. iv. 31.
d 2 Tim. ii. 24, 25.
e Phil. iv. 5.
f Eph. iv. 2. Col. iii. 12.
g 1 Cor. vi. 11. Eph. ii. 1. Col. i. 21. & iii. 7. 1 Pet. iv. 3.
h ch. ii. 11.
i 1 Tim. ii. 3.
k Rom. iii. 20. & ix. 11. & xi. 6. Gal. ii. 16. Eph. ii. 4, 8, 9. 2 Tim. i. 9.

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III. [1] *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,* [2] *to speak evil of no man, to be no brawlers,* but *gentle, shewing all meekness unto all men.* [3] *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful,* and *hating one another.* [4] *But after that the kindness and love of God our Saviour toward man appeared,* [5] *not by works of righteousness which we*

all imperativeness. Let no man despise thee ('so conduct thyself in thine exhortations, with such gravity, and such consistency, and such impartiality, that every word of thine may carry weight, and none may be able to cast slight on thee for flaws in any of these points').

III. 1, 2.] *Rules concerning behaviour to those without.*—**Put them in mind** (as of a duty previously and otherwise well known, but liable to be forgotten) **to be in subjection to governments, to authorities, to obey magistrates, to be ready towards every good work** (the connexion seems to be as in Rom. xiii. 3, where the rulers are said to be *not a terror to the good works, but to the evil.* Jerome and others suppose these exhortations to subjection to have found their occasion in the insubordination of the Jews on principle to foreign rule, and more especially of the Cretan Jews. In the presence of similar exhortations in the Epistle to the Romans and elsewhere, we can hardly perhaps say so much as this: but certainly the quotations given by Wetstein seem to establish the fact of Cretan turbulence in general), **to speak evil of no one** (these words set forth the *general* duty, but are perhaps introduced owing to what has preceded; compare 2 Pet. ii. 10; Jude 8), **to be not quarrelsome, forbearing** (note on Phil. iv. 5. "The *forbearing man* must have been, it is to be feared, a somewhat exceptional character in Crete, where an *innate covetousness,* exhibited in outward acts of aggression, *both privately and publicly,* is described by Polybius as one of the prevailing and dominant vices." Ellicott), **manifesting all meekness towards all men** (from what follows, *all men* is evidently to be taken in the widest sense, and especially to be applied to the heathen without: see below). 3.] **For** (reason why we should shew all meekness, &c.: "Because we were once, as the thief said to his fellow, in the same condemnation." Theophylact) **we** (Christians) **also** (as well as they) **were** (emphatically prefixed) **once without understanding** (of spiritual things; see Eph. iv. 18), **disobedient** (to God, ch. i. 16: he is no longer speaking of *authorities,* but has passed into a new train of thought), **led astray, slaves to divers lusts and pleasures, passing our lives in malice and envy, hateful, hating one another.** 4.] **But when the goodness and love towards men** (literally, *philanthropy.* I prefer this plain rendering of the word to any of the more usual ones) **of our Saviour God** (the Father: compare "*through Jesus Christ*" below, and see note on ch. ii. 13) **was manifested** (viz. in Redemption, by the Incarnation and Satisfaction of the Redeemer); **not by virtue of** (*out of,* as the ground out of which an act springs. Compare besides the frequent *of faith, of works,*—Matt. xii. 37 twice: Rom. i. 4: 2 Cor. xiii. 4) **works wrought in** (*in* righteousness, as the element and condition in which they were wrought) **righteousness which we**

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have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; [6] *which*	to his mercy he saved us, [l] through the font of regeneration, and the renewing of the Holy Ghost; 6 [m] whom he poured out on us richly

[l] John iii. 3, 5. Eph. v. 26. 1 Pet. iii. 21.

[m] Ezek. xxxvi. 25. Joel ii. 28. John i. 16. Acts ii. 33. & x. 45. Rom. v. 5.

(emphatic) **did** (not, '*have done,*' as A. V., nor '*had done,*'—which in fact obscures the meaning: for God's act here spoken of was a definite act in time—and its application to us, also a definite act in time [see below]: and if we take this verb as pluperfect, we confine the Apostle's repudiation of our works, as moving causes of those acts of God, to the *time previous to those acts.* For aught that this pluperfect would assert, our salvation might be prompted on God's part by future works of righteousness which He foresaw we should do. Whereas the simple past tense throws the whole into the same time.—"His goodness, &c. was manifested . . . not for works which we did . . . He saved us,"—and renders the repudiation of human merit universal), **but according to** (after the measure of, in pursuance of, after the promptings of) **His compassion He saved us** (this saved us must be referred back to the definite objective act of God in Redemption, which has been above mentioned. On the part of God, that act is one—in the application of it to individuals, it is composed of many and successive acts. But this being contemporaneous with the verb appeared above, cannot apply to our individual salvation alone. At the same time, standing as it does in a transitional position, between God's objective act and the subjective individual application of it, it no doubt looks forward as well as backward—to individual realization of salvation, as well as to the divine completion of it once for all in Christ. —The "*us*" here is not *all mankind*, which would be inconsistent with what follows, —nor *all Christians*, however true that would be,—but the same as are indicated by "*and we*" above,—the particular Christians in the Apostle's view as he was writing —Titus and his Cretan converts, and himself), **by means of the laver** (not '*washing,*' as A. V., which the word cannot mean by any possibility: but always a vessel, or pool in which washing takes place. Here, the baptismal font: see on Eph. v. 26) **of regeneration** (first, let us treat of this word. It occurs only in Matt. xix. 28, and there in an objective sense, whereas here it is evidently subjective. There it is the great second birth of heaven and earth in the latter days: here the second birth of the individual man. Though not occurring elsewhere in this sense, it has its cognate expressions. Then, of the *genitive*, **of regeneration.** The font is the 'laver **of regeneration,**' because it is the vessel consecrated to the use of that Sacrament whereby, in its *completeness* as a Sacrament [see below], the new life unto God is conveyed. And inasmuch as it is in that font, and when we are in it, that the first breath of that life is drawn, it is the font *of,*—belonging to, pertaining to, setting forth,—regeneration.—Observe, there is here no figure: the words are literal: Baptism is taken as in all its completion,—the outward visible sign accompanied by the inward spiritual grace; and as thus complete, it not only represents, but *is*, the new birth. The font then, the laver of regeneration, representing the external portion of the Sacrament, and pledging the internal,—that *inward and spiritual grace,* necessary to the completion of the Sacrament and its regenerating power, is not, as too often, left to follow as a matter of course, and thus baptismal regeneration rendered a mere formal and unmeaning thing, 'ex opere operato,'—but is distinctly stated in the following words), **and** (understand **through** again: so Theodoret and Bengel, who says, "Two things are spoken of: the laver of regeneration, which is a way of expressing baptism into Christ, and the renewing of the Holy Ghost." On the other hand, most Commentators [see Ellicott here] take *renewing* as a second genitive after *font* (of regeneration and of the renewing, &c.) **the renewal** (the word is used of the gradual renewal of heart and life in the image of God, following upon the new birth, and without which the birth is a mere abortion, not leading on to vitality and action. It is here treated as potentially involved in God's act of saving us. We must not, for the sake of making it contemporaneous with the laver of baptism, give it another and untenable meaning, that of mere incipient spiritual life) **of** (brought about by; genitive of the efficient cause) **the Holy Spirit** (who alone can renew unto life in progressive sanctification. So that, as in 1 Pet. iii. 21, it is not the

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through Jesus Christ our Saviour; 7 [n] that having been justified by his grace, [o] we should become heirs [p] according to the hope of eternal life. 8 [q] Faithful is the saying, and concerning these things I will that thou affirm constantly, in order that they which have believed God may be

n Rom. iii. 24. Gal. ii. 16. ch. ii. 11.
o Rom. viii. 23, 24.
p ch. i. 2.
q 1 Tim. i. 15. ch. i. 9.

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he shed on us abundantly through Jesus Christ our Saviour; 7 *that being justified by his grace, we should be made heirs according to the hope of eternal life.* 8 This is *a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God*

mere outward act or fact of baptism to which we attach such high and glorious epithets, but that complete baptism by water and the Holy Ghost, whereof the first cleansing by water is indeed the ordinary sign and seal, but whereof the glorious indwelling Spirit of God is the only efficient cause and continuous agent. 'BAPTISMAL REGENERATION' is the *distinguishing doctrine of the new covenant* [Matt. iii. 11]: but let us take care that we know and bear in mind what '*baptism*' means: not the mere ecclesiastical act, not the mere fact of reception by that act among God's professing people; but that, completed by the divine act, manifested by the operation of the Holy Ghost in the heart and through the life. It should be a caution to those persons who revile this doctrine, entirely mistaking its purport and tendency, that they have the most direct and emphatic testimony of Holy Scripture against them); 6.] **which** (or, rather, **whom**; the Holy Spirit, not *the water*) **He poured out on us richly** (again, it is mere waste of time to debate whether this pouring out be the one general one at Pentecost, or that in the heart of each individual believer: the one was God's objective act once for all, in which all its subjective exemplifications and applications were potentially enwrapped) **through** (as its channel and medium, He having purchased it for us, and made the pouring out possible, in and by His own blessed Sacrifice in our nature) **Jesus Christ our Saviour** (which title was used of the Father above: of Him,—ultimately: of our Lord,—immediately); 7.] **in order that** (the sentence *may* express the aim either of His *saving us* [Bengel, De Wette, Huther, Ellicott], or of His *pouring out the Spirit on us:* more naturally, I believe, of the latter. Theologically, this statement of purpose is exact: the effusion of the Spirit has for its purpose the conviction of sin and manifestation of the righteousness of Christ, out of which two spring justifying faith) **having been justified by His** (this *His*, referring to the more remote subject, must be used here not of our Lord, who has just been mentioned, but of the Father: and so usually, *the grace of God* [Acts xi. 23; xx. 24, 32: Rom. v. 15: 1 Cor. i. 4, &c.] is the efficient cause of our justification in Christ) **grace, we might become heirs** (see especially Gal. iii. 20) **according to** (in pursuance of, consistently with, so that the inheritance does not disappoint, but fully accomplishes and satisfies the hope) **the hope of eternal life** (some Commentators would arrange this, heirs—according to the (our) hope—of eternal life. The objection brought against joining *hope of eternal life* together, is, that thus *heirs* would stand alone. But it *does* thus stand alone in every place where St. Paul uses it in the spiritual sense; viz. Rom. iv. 14; viii. 17 twice ["*of God*" does not belong to it in this sense]: Gal. iii. 29; iv. 1, 9: and therefore why not here?).

8—11.] *General rules for Titus.*

8.] Faithful is the saying (reff.: viz. the saying which has just been uttered, "*when the kindness*," &c. This sentence alone, of those which have gone before, has the solemn and somewhat rhythmical character belonging for the most part to the "faithful sayings" of the apostolic church quoted in these Epistles), **and concerning these things** (the things which have just been dwelt on: see above) **I would have thee positively affirm** (with persistence and thoroughness), **in order that** (not, 'that,' implying the *purport* of that which he is to affirm, nor is what follows the *faithful saying*, as would appear in the A. V.: what follows is to be the result of thorough affirmation of vv. 4—7) **they who have believed** (have been brought to belief and endure in it: the present would perhaps express the sense, but the perfect is to be preferred, inasmuch as the present is often used of the hour and act of commencing belief: see Acts xix. 2: Rom. xiii. 11) **God** (trusted God, learned to credit what God says: not to be confounded with *believers*

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might be careful to maintain good works. These things are good and profitable unto men. [9] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. [10] A man that is an heretick after the first and second admonition reject; [11] knowing that he that is such is subverted, and sinneth, being condemned of himself. [12] When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. [13] Bring Zenas the lawyer and Apollos on

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careful [r] to practise good works. These things are good and profitable unto men. [9] But [s] avoid foolish questions, and genealogies, and contentions, and strivings about the law; [t] for they are unprofitable and vain. [10] A man that is an heretick, [u] after a first and a second admonition, [x] avoid; [11] knowing that such an one is throughly perverted, and sinneth, [y] being self-condemned. [12] When I shall send Artemas unto thee, or [z] Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. [13] Forward zealously on their journey Zenas the lawyer and [a] Apollos,

r ver. 1, 14. ch. ii. 14.
s 1 Tim. i. 4. 2 Tim. ii. 23. ch. i. 14.
t 2 Tim. ii. 14.
u 2 Cor. xiii. 2.
x Matt. xviii. 17. Rom. xvi. 17. 2 Thess. iii. 6, 14. 2 Tim. iii. 5. 2 John 10.
y Acts xiii. 46.
z Acts xx. 4. 2 Tim. iv. 12.
a Acts xviii. 24.

on, and its various forms. There appears no reason for supposing that these words describe merely the Gentile Christians) **may take care to practise** (literally, **preside over:** a workman presides over, is master and conductor of, his work: and thus the transition from presiding over to conducting and practising a business was very easy) **good works. These things** (viz. same as before, the great truths of vv. 4—7, see 1 Tim. ii. 3) **are good and profitable for men.**

9.] Connexion:—maintain these great truths: **But foolish questionings, and genealogies** (see ch. i. 14, note), **and strifes** (the result of the genealogies, as in 1 Tim. i. 4), **and contentions about the law** (see again 1 Tim. i. 7. The subject of contention would be the justification, or not, of certain commandments of men, out of the law: or perhaps the mystical meaning of the various portions of the law, as affecting these genealogies) **avoid** (stand aloof from, see 2 Tim. ii. 16 note); **for they are unprofitable and vain.** 10.] **An heretical man** (one who founds or belongs to an heresy—a self-chosen and divergent form of religious belief or practice. When St. Paul wrote 1 Cor., these forms had already begun to assume consistency and to threaten danger: see 1 Cor. xi. 19. We meet with them also in Gal. v. 20, both times as "*heresies,*" divisions gathering round forms of individual self-will. But by this time, they had become so definite and established, as to have their acknowledged adherents, their "*heretics.*" See also 2 Pet. ii. 1. "It should be observed," says Conybeare, "that these early heretics united moral depravity with erroneous teaching: their works bore witness against their doctrine"), **after one and a second admonition, decline** (intercourse with: there is no precept concerning excommunication: this was to be a subjective act); **knowing that such an one is thoroughly perverted, and is a sinner** (is living in sin: the expression gives the force of habit), **being** (at the same time) **self-condemned** (compare 1 Tim. iv. 2, note,—with his own conscience branded with the foul mark of depravity).

12—14.] VARIOUS DIRECTIONS. 12.] **Whenever I shall have sent Artemas** (not elsewhere named: tradition makes him afterwards bishop of Lystra) **to thee, or Tychicus** (see Eph. vi. 21, note: Col. iv. 7), **hasten** (make it thine earnest care) **to come to me to Nicopolis** (on the question which of the three cities of this name is here meant, see Introd. to Pastoral Epistles, § ii. 30 note): **for there I have determined to spend the winter. Forward on their journey** ([see below] the word here has the sense of 'enable to proceed forward,' viz. by furnishing with necessaries for the journey: so in ref. 3 John) **with zeal Zenas the Lawyer** (Zenas is the same

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that nothing be wanting unto them. [14] Moreover, let our people also learn to [b] practise good works for the necessary wants, that they be [c] not unfruitful. [15] All that are with me salute thee. Salute them that love us in the faith. Grace be with you all.

b ver. 8.

c Rom. xv. 28. Phil. i. 11. & iv. 17. Col. i. 10. 2 Pet. i. 8.

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their journey diligently, that nothing be wanting unto them. [14] *And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.* [15] *All that are with me salute thee. Greet them that love us in the faith. Grace* be *with you all. Amen.*

name as Zenodorus. Probably a Jewish scribe or jurist [Matt. xxii. 35, note] who had been converted, and to whom the name of his former occupation still adhered, as in the case of "*Matthew the publican.*" Hippolytus and Dorotheus number him among the seventy disciples, and make him to have been subsequently bishop of Diospolis. There is an apocryphal 'Acts of Titus' bearing his name) and Apollos (see on Acts xviii. 24: 1 Cor. i. 12; xvi. 12), **that nothing may be wanting to them.**

14.] Moreover, let also our people (our fellow-believers who are with thee) **learn to practise** (see note ver. 8) **good works, contributions to** (for the supply of) **the necessary wants which arise** (such is the force of **which**: such wants as from time to time are presented before Christians, requiring relief in the course of their Father's work in life), **that they may not be unfruitful** (implying, that in the supply by us of such *necessary wants* our ordinary opportunities are to be found of bearing fruit to God's praise).

15.] SALUTATIONS: GREETINGS: APOSTOLIC BENEDICTIONS. **All that are with me salute thee. Salute those that love us in the faith** (not '*in faith*:' see note, 1 Tim. i. 2. This form of salutation, so different from any occurring in St. Paul's other Epistles, is again [see on ch. i. 1] a strong corroboration of genuineness. An apocryphal imitator would not have missed the Apostle's regular formulæ of salutation). **[God's] grace be with all of you** (of the Cretan churches. It does not follow *from this* that the letter was to be imparted to them: but in the course of things it naturally would be thus imparted by Titus).—On the subscription in the A. V., making our Epistle date from Nicopolis, see in Introd. § ii. 30 ff.

THE EPISTLE OF PAUL
TO
PHILEMON.

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[1] PAUL, a [a] prisoner of Christ Jesus, and Timothy our brother, unto Philemon our dearly beloved, and [b] fellow-labourer, [2] and to Ap-

a Eph. iii. 1. & iv. 1. 2 Tim. i. 8. ver. 9.

b Phil. ii. 25.

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[1] *PAUL, a prisoner of Jesus Christ, and Timothy* our *brother, unto Philemon our dearly beloved, and fellowlabourer,* [2] *and to our beloved Apphia,*

VV. 1—3.] ADDRESS AND GREETING.

1.] prisoner of Christ Jesus, i. e. one whom He (or His cause) has placed in bonds: compare "*the bonds of the Gospel,*" ver. 13. He does not designate himself as *an apostle*, or the like, as writing familiarly, and not authoritatively.

Timothy] See Introd. to 1 Tim. § i. 10.

fellow-labourer] We cannot say when or how, but may well infer that it was at Colossæ, in building up the church there, while the Apostle was at Ephesus:

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and Archippus our fellow-soldier, and to the church in thy house: [3] *Grace to you, and peace, from God our Father and the Lord Jesus Christ.* [4] *I thank my God, making mention of thee always in my prayers,* [5] *hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;* [6] *that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.* [7] *For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.* [8] *Where-*

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phia our † sister, and [c] Archippus our [d] fellow-soldier, and to the [e] church in thy house: [3] [f] Grace to you, and peace, from God our Father and the Lord Jesus Christ. [4] [g] I thank my God always, making mention of thee in my prayers, [5] [h] hearing of thy love, and the faith which thou hast toward the Lord Jesus, and toward all the saints; [6] that the communication of thy faith may become effectual unto † Christ [i] in the knowledge of every good thing which is in † us. [7] For † I had much joy and consolation in thy love, because the hearts of the saints [k] have been refreshed by thee, brother. [8] Where-

† *So all our oldest MSS.*
c Col. iv. 17.
d Phil. ii. 25.
e Rom. xvi. 5. 1 Cor. xvi. 19.
f Eph. i. 2.
g Eph. i. 16. 1 Thess. i. 2. 2 Thess. i. 3.
h Eph. i. 15. Col. i. 4.
† Jesus *is omitted by our three oldest MSS.*
i Phil. i. 9, 11.
† *So all our oldest MSS.*
† *So all our oldest MSS.*
k 2 Cor. vii. 13. 2 Tim. i. 16. ver. 20.

see Introd. to Col. § ii. 7. **2.] Apphia** is the Latin name Appia. She appears to have been the wife of Philemon; certainly, as well as Archippus, she must have belonged to his family, or they would hardly be thus specially addressed in a private letter concerning a family matter. **Archippus]** see Col. iv. 17. **fellow-soldier]** see reff. and 2 Tim. ii. 3. He was perhaps Philemon's *son*: or a family friend: or the minister of the family: the former hypothesis being perhaps the most probable, as the letter concerns a family matter; but see on next clause. To what grade in the ministry he belonged, it is idle to enquire: nor does Col. iv. 17 furnish us with any data. **the church in thy house]** This appears to have consisted not merely of the family itself, but of a certain assembly of Christians who met in the house of Philemon: see the same expression in Col. iv. 15, of Nymphas: and in Rom. xvi. 3—5; 1 Cor. xvi. 19, of Aquila and Priscilla. Meyer remarks the *tact* of the Apostle, in associating with Philemon those connected with his *house*, but not going *beyond* the limits of the house.

4—7.] Recognition of the Christian character and usefulness of Philemon. 4.] See Rom. i. 8: 1 Cor. i. 4. **always** belongs to "*I thank my God*" (Eph. i. 16), not, as in A. V., to "*making mention.*" The first participle, **making mention**, expands "*I thank,*"—the second, **hearing**, gives the ground of the *thank*—**for that I hear . . . .** 5.] **thy love—to the saints: the faith—toward the Lord Jesus.** The order is inverted: but it is necessary for perspicuity thus to distribute. 6.] **that** belongs, as usually constructed, to ver. 4. The mixing of prayer and thanksgiving in that clause does not exclude the idea of intercessory prayer. To join "*that the communication,*" &c., with ver. 5, is flat in the extreme, and perfectly inconceivable as a piece of St. Paul's writing. **In order that the communication of thy faith** (with others) **may become effectual in** (as the element in which it works) **the thorough knowledge** (entire appreciation and experimental recognition by us) **of every good thing** (good gifts and graces, compare Rom. vii. 18, the negation of this in the carnal man) **which is in us to** (the glory of; connect with "*may become effectual*") **Christ [Jesus].** 7.] The **for** gives a reason for the prayer of ver. 6, not for the thanksgiving of ver. 4: see above. **because,** &c.] further specification of "*thy love,*" whose work consisted in ministering to the various wants and afflictions of the saints at Colossæ. The endearing address, **brother,** is skilfully placed last, as introducing the request which follows.

8—21.] Petition for the favourable reception of Onesimus. 8.] **Wherefore** relates to for love's sake,

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1 Thess. ii. 6. fore, [l] though I have much boldness
in Christ to enjoin thee that which
is fitting, [9] yet for love's sake I
rather beseech thee. Being such an
m ver. 1. one,—as Paul the aged, [m] and now
also a prisoner of Christ Jesus, [10] I
beseech thee for mine own child
n Col. iv. 9. o 1 Cor. iv. 15. Gal. iv. 19. [n] Onesimus, [o] whom I begat in my
bonds: [11] which in time past was to
thee unprofitable, but now profitable
to thee and to me: [12] whom I have
† *So our three oldest MSS.* sent back † to thee: † receive him,
† *So all our oldest MSS.* that is, mine own heart: [13] whom
I was purposing to retain with my-
p 1 Cor. xvi. 17. Phil. ii. 30. self, [p] that in thy stead he might
minister unto me in the bonds of
the gospel: [14] but without thy con-
q 2 Cor. ix. 7. sent would I do nothing; [q] that thy

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fore, though I might be much bold in Christ to enjoin thee that which is convenient, [9] *yet for love's sake I rather beseech* thee, *being such an one as Paul the aged, and now also a prisoner of Jesus Christ.* [10] *I beseech thee for my son Onesimus, whom I have begotten in my bonds:* [11] *which in time past was to thee unprofitable, but now profitable to thee and to me:* [12] *whom I have sent again: thou therefore receive him, that is, mine own bowels:* [13] *whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:* [14] *but without thy mind would I do nothing;*

below, and refers back to the last verse. **in Christ**, as usual, the element in which the *boldness* found place. **that which is fitting,** a delicate hint, that the reception of Onesimus was to be classed under this category. **9. for love's sake]** is not to be restricted to '*this thy love*' (of ver. 7), or '*our mutual love,*' but is quite general—'that Christian love, of which thou shewest so bright an example:' ver. 7. **Being such . . .]** reason for the rather—'I prefer this way, as the more efficacious, being such an one, &c.' I believe Meyer is right in maintaining that "*such an one*" cannot be taken as preparatory to "*as,*" "*such an one, as . . .,*" as in A. V., and commonly. I have therefore punctuated accordingly, as has Ellic. The rendering will be: **Being such an one** (as declared in the preferring beseeching for love's sake to commanding) —**as** (1) **Paul the aged, and** (2) **now a prisoner also of Christ Jesus** (the fact of his calling himself **Paul the aged** is interesting, as connected with the date of this Epistle and those to Eph. and Col.: see Introd. to Eph. § iv.), **I beseech thee,** &c. **11.]** The English reader must be informed that the name **Onesimus** signifies *profitable*. And here, as beyond doubt in ver. 20, there certainly appears to be a play on the name, although for the words *profitable* and *unprofitable* he does not *here* use the same root as occurs in *Onesimus* (in ver. 20 he *does*). He had been *unprofitable* in having run away, and apparently (ver. 18) defrauded his master as well. But the *profit* must not be limited to the sense of outward profit, but extended to a spiritual meaning as well—profitable to me, as the fruit of my ministry,—to thee as a servant, and also as a Christian brother (ver. 16). **12. mine own** (literally) **bowels]** There does not appear to be any allusion to the fact of sonship in this figure, as Chrysostom and Theodoret think: for thus the spiritual similitude would be confused, being here introduced materially. But the expression more probably means, **mine own heart**—'as dear to me as mine own heart.' As to the construction (see var. readd.), it is an anacoluthon: the Apostle goes off into the relative clause, and loses sight, as so often, of the construction with which he began: taking it up again at ver. 17. **13.]** I, emphatic, I, for my part. **in thy stead]** For, wert thou here, thou wouldst minister to me: I was minded therefore to retain him in thy place. **in the bonds of the gospel]** Explained well by Theodoret, "Thou owest me service as a disciple to a master, and a master who preaches divine things:" not without allusion also to the fetters which the Gospel had laid on himself. **14.]** but

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that thy benefit should not be as it were of necessity, but willingly. [15] *For perhaps he therefore departed for a season, that thou shouldest receive him for ever;* [16] *not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?* [17] *If thou count me therefore a partner, receive him as myself.* [18] *If he hath wronged thee, or oweth* thee *ought, put that on mine account;* [19] *I Paul have written* it *with mine own hand, I will repay* it: *albeit I do not say to thee how thou owest unto me*

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good service should not be as of necessity, but of free will. [15] [r] For perhaps he therefore departed for a season, that thou mayest receive him eternally; [16] no longer as a servant, but above a servant, [s] a brother beloved, specially to me, but how much more unto thee, [t] both in the flesh, and in the Lord. [17] If therefore thou countest me [u] a partner, receive him as myself. [18] But if he hath wronged thee, or oweth thee ought, set that down on mine account; [19] I Paul have written it with mine own hand, I will repay it: that I say not unto thee how

[r] So Gen. xlv. 5, 8.

[s] Matt. xxiii. 8. 1 Tim. vi. 2.

[t] Col. iii. 22.

[u] 2 Cor. viii. 23.

without thy decision (consent) **I was willing to do nothing** (general expression, but meant to apply only to the particular thing in hand; 'nothing in the matter'); **that thy good** (service towards me: but not in this particular only: the expression is general—the particular case would serve as an *example* of it) **might be not as** (appearing as if it were) **of** (after the fashion of, according to) **necessity, but of free will.** **15.**] **perhaps** is delicately said, to conciliate Philemon. **departed**] "He uses a mild word in calling his flight a departure, to avoid irritating his master." Theophylact. The reference seems to be to Gen. xlv. 5, where Joseph suggests the purpose which God's providence had in sending him down into Egypt. **for a season**] Much has been built upon this, as indicating that the Epistle was written not so far from Colossæ as Rome: but without ground: the contrast is between "*for a season*" and "*eternally*," which is to be interpreted "not in this life only, but in that which is to come." **receive him**] It is the same word as that used in Matt. vi. 2—**mayest have him for thine own**—**possess him fully, entirely.** **16.**] And that, in a different relation from the one before subsisting. **But no longer as a servant** does not imply his manumission; rather the contrary:—'no longer *as* a slave (though he be one), but *above* a slave.' **specially**] 'Of all other men,' of all those without thy house, with whom he has been connected: but how much more "*to thee*," with whom he stands in so near and lasting a relation. **17.**] takes up again the sentiment (and the construction) broken off at the end of ver. 12. The *partnership* referred to is that shewn by the *love* of him, common to both, mentioned in the last verse: but extending far wider than it, even to the community of faith, and hope, and love between them as Christian men. **18.**] **But,** in contrast to the favourable reception bespoken for him in the last verse. "Onesimus had confessed to Paul what he had done." Bengel. "He says not, if he hath stolen aught; but, if he hath wronged thee in aught. Here is the sin at the same time confessed, and not as the sin of a slave, but as of a friend against a friend, using rather the name of a *wrong* than of a *theft*." Chrysostom:—**that reckon, or impute to me:** hardly perhaps, notwithstanding the engagement of the next verse, with a view to actual repayment, but rather to inducing Philemon to forego exacting it. **19.**] The inference from this is, that the whole Epistle was autographic: for it would be unnatural to suppose the Apostle to break off his amanuensis here, and write this engagement with his own hand. **that I say not**] "This is a kind of reticence, when we say that we wish to omit that very thing which we wish most to say," Grotius. Ellicott paraphrases, 'repay: yes I say this, not

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thou owest unto me even thine own self besides. [20] Yea, brother, let me have profit of thee in the Lord: [x] refresh my heart in † Christ. [21] [y] Having confidence in thy obedience I have written unto thee, knowing that thou wilt do even more than I say. [22] But at the same time prepare me also a lodging: for [z] I hope that [a] through your prayers I shall be granted unto you. [23] [b] Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; [24] [c] Marcus, [d] Aristarchus, [e] Demas, [f] Lucas, my fellow-labourers. [25] [g] The grace of our Lord Jesus Christ be with your spirit.

x ver. 7.
† *So all our oldest authorities.*
y 2 Cor. vii. 16.
z Phil. i. 25. & ii. 24.
a 2 Cor. i. 11.
b Col. i. 7. & iv. 12.
c Acts xii. 12, 25.
d Acts xix. 29. & xxvii. 2. Col. iv. 10.
e Col. iv. 14.
f 2 Tim. iv. 11.
g 2 Tim. iv. 22.

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even thine own self besides. [20] *Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.* [21] *Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.* [22] *But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.* [23] *There salute thee Epaphras, my fellowprisoner in Christ Jesus;* [24] *Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.* [25] *The grace of our Lord Jesus Christ* be *with your spirit. Amen.*

doubting thee, but not wishing to press on thee all the claim that I might justly urge.' And this may well be the right view. **thine own self**] Not thy goods merely. This shews that Philemon had been converted by St. Paul in person. **20.**] **Yea,** as so often when we make requests, asserts our assent with the subject of the request: so Phil. iv. 3, and elsewhere. **Me** and **thee** are both emphatic—and the verb **have profit** (*onaimēn:* see above on ver. 11) is an evident allusion to the name Onesimus. The sentiment itself is a reference to what had just been said, "*Thou owest thine own self to me:*"—this being so, let me have profit of thee: yet not in worldly gain, but in the Lord—in thine increase and richness in the graces of His Spirit. **refresh** (viz. by acceding to my request) **my heart** (as above—the seat of the affections) in **Christ** (as "*in the Lord*" above). **21.**] serves to put Philemon in mind of the apostolic authority with which he writes: and hints delicately (perhaps: but this may be doubtful) at the manumission of Onesimus, which he has not yet requested. **22.**] **But at the same time** (as thou fulfillest my request) **also** . . . . We may, perhaps, take this direction as serving to secure the favourable reception of Onesimus: for the Apostle would himself come and see how his request had fared. "For great would be the favour and honour shewn by Paul's visit, Paul after his accession of years, Paul after his bonds," Chrysostom. Or it may be, as Ellicott, that Philemon was not to consider the Epistle as a mere petition for Onesimus, but as containing special messages on other matters to himself. **Your** and **you** refer to those named in vv. 1, 2. **23—25.**] CONCLUSION. See on Col. iv. 10, 12, 14, where the same persons send greeting. *Jesus called Justus* (Col. iv. 11) does not appear here. **25.**] On all matters regarding the date and circumstances of writing the Epistle, see the Introduction.

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